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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

The fourth week of the court-martial trial of Captain Dreyfus was begun August 28. Charavay, the chief handwriting expert, created a sensation by declaring he had changed his opinion since 1894, and was now fully convinced that the bordereau was written by Esterhazy. M. Bernard proved an excellent witness for the defence. He at first believed Dreyfus was guilty, but now believes he is innocent. He told in detail how his conversion was brought about. The governor of the prisons said he thinks Dreyfus is innocent, and tells of his good conduct. Dreyfus told how he had determined to commit suicide on the day before his degradation, but was prevented by his wife, who told him that he owed it to her and their children to do his duty as a soldier and submit to the decree of the court-martial. Dreyfus seems to gain physically as his case prospers.

General Jiminez, who aspires to the presidency of San Domingo, was placed under arrest the second time at Santiago de Cuba by the order of General Wood, the military governor of the island, but was released on condition that he would leave Santiago without taking any arms with him. He has issued a proclamation as President-elect of San Domingo, setting forth his intention to establish a government similar to that of the United States.

It is reported that the organization at Topeka, Kan., of the Farmers' Federation of the Mississippi Valley is the beginning of a gigantic trust. The plan proposes to make every farmer who raises wheat and corn a member. The grain will be stored in warehouses and elevators in the principal cities, and the selling will be done by agents of the trust. Prices will be controlled by the amount of supplies placed on the market.

The sentiment in favor of the annexation of the island of Cuba to the United States is becoming stronger. The possibility of the withdrawal of all the American troops followed by the absolute independence of the island, has caused those who are in favor of annexation, or at least a protectorate, to appoint a committee to visit Washington and interview President McKinley regarding the matter.

President Figuereo, with his cabinet, has resigned, and Pedro Mejio has been chosen provisional governor of San Domingo. He will act until a new election can be held. There seems to be but little doubt that Jiminez will succeed to the presidency as soon as he arrives. Apparently, the entire island is satisfied with the change in the government, and it is believed that all fighting is over.

Governor-General Brooke has decided to make no more payments to Cuban troops. The first payments brought to light so much thievery and attempted swindling that he has decided to make no supplementary payments. What is left of the three million will probably be used to assist wounded and deserving officers who, under the original arrangement, were to receive nothing.

Judge Wines of the United States Circuit Court at Chicago, has rendered a decision which will be of more than usual interest to labor unions. It is to the effect that laborers have a right to combine together, and may persuade others to join them, so long as they do not resort to force, taunts, jeers, threats, or intimidation.

The last Legislature of Michigan passed a law requiring physicians to report cases of consumption, classing the disease as contagious. Doctors generally have refused to obey the law. Recently one of the leading physicians of Detroit was fined fifty dollars for such refusal. The case will be carried to the Supreme Court.

The government commissioners have effected an agreement with the Crow Indians, whereby one million acres of land will be thrown open for settlement after the treaty has been ratified by Congress. The land is a part of the Crow reservation in Montana. The price to be paid is about one dollar per acre in instalments.

Congressman George Edmund Foss of Chicago, who is making a tour of inspection of the naval stations and yards of Europe, says the Europeans are far ahead of us in naval stations, yards, and docks, and their facilities for manufacturing and placing guns on board ships are unequalled.

Information is received from Hong Kong that the native feeling against the Americans is growing stronger every day at Manila. Living expenses have doubled, and taxes are higher than under Spanish rule. The native police have been discharged, and Americans appointed.

Upon the recommendation of the quartermaster general, the secretary of war has decided to issue leather belts as part of the clothing allowance of the troops in the Philippines. The secretary of war will advertise for bids for the supply of fifteen thousand belts.

The Tenth Pennsylvania regiment arrived at Pittsburg August 28. Governor Stone delivered an address of welcome in behalf of the state. President McKinley also praised the "fighting tenth," and eulogized the valor of American arms.

The insular commission, which has given six months' study to the condition of the island of Porto Rico, has made its report to Secretary Root. It recommends a form of civil government to take the place of the present military government.

President Loubet says he believes the troubles of France are nearing an end. He feels that the whole country should bow to the verdict of the Rennes court-martial, which he believes can be relied upon for absolute impartiality.

The new White-Star line steamship, Oceanic, will sail from Liverpool for New York, September 6. She is said to be the largest steamer in the world. She is 704 feet long, and her gross tonnage is 17,040 tons.

October 16 has been set as the date for beginning the taking of the census of Cuba. It is probable that the census regulations prepared for Cuba will in the near future be adopted for Porto Rico.

The proprietor of an advertising weekly has offered to pay Sir Thomas Lipton twenty thousand dollars if he will change the name of the challenger from Shamrock to the name of the periodical.

The Porto Rico relief committee of Philadelphia has decided to issue an appeal to the public for fifty thousand dollars more, in order to send the second cargo of food and supplies to the sufferers.

Mr. George B. Loring of Texas, the promotor of the proposed Consolidated Cattle Company, holds options over six hundred thousand head of cattle and twenty-five million acres of land.

Justice Smith of the Supreme Court of New York has decided that colored pupils are ineligible to attend white schools in the state where there are schools exclusively for colored children.

The forthcoming bulletin of the State Bureau of Labor Statistics will show less than one per cent. of labor unemployed. This is the best showing ever made by the department.

In a recent speech of welcome to the California volunteers, the Governor said the present war was not a war of conquest, but was in defence of American rights and civilization.

The New York committee has invited President McKinley, Vice-President Hobart, and the members of the cabinet to attend the celebration of the return of Admiral Dewey.

Santiago and Porto Plata, San Domingo, have surrendered to the revolutionists. The strength of the revolutionists is such that it is impossible for the government to resist.

On June 6, 1898, there were 635,059 claims pending before the Pension Bureau. June 30, 1899, the number was 477,234, a decrease of over 157,000 for the year.

Free public schools have been established at Manila. The teaching of the English language is compulsory, and the poor children are furnished books free of cost.

The United States transport Kilpatrick has sailed from Brooklyn with five hundred thousand pounds of provisions contributed for the destitute Porto Ricans.

General Wheeler is to be given command of General Funston's brigade. He expresses himself as being well pleased with conditions in the Philippines.

A petition from the Netherlands Woman's Disarmament League has been presented to the Queen, praying for the preservation of peace in the Transvaal.

Orders have been issued for carrying out the provisions of the law allowing a soldier serving on distant duty to have part of his pay sent to his family.

The Pope is alarmed at the trend of events in France, and endeavors to persuade French Jesuits to moderate their violence toward Dreyfus.

The Red Cross Society of Madrid has received word from Manila that Aguinaldo has promised to release all sick Spanish prisoners.

The receipts of Cuba from January 1, 1899, to June 30, were $6,962,010, which was $1,480,021 in excess of the expenditure.

The eighteenth annual conference of the International Law Association met at Buffalo, N. Y., August 28, 1899.

General Otis has cabled that cavalry cannot be used to advantage in the Philippines.

It is estimated that at least ten thousand soldiers will march in the Dewey parade.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Concord Celebrates.

### Triumph of Old Home Week in New Hampshire.

NEW HAMPSHIRE'S Old Home Week was appropriately observed throughout the state. Thursday, August 31, was Concord's great day, and was the crowning glory of the week. Addresses of welcome were made in behalf of the city by Mayor Nathaniel E. Martin, and in behalf of the state by Governor Frank W. Rollins.

The oration of the day was by Hon. James O. Lyford, naval officer of the port of Boston.

He spoke as follows:—

The New Hampshire you left one or two generations ago is not the same New Hampshire that you now gaze upon. You have come to see New Hampshire as she is. Let me briefly state where she stands. We point to a steady reduction of our indebtedness out of a state tax, which is almost wholly paid by the corporations of the state. So little does it bear upon the people, that when the last of the war debts of the towns is paid, an assumption of town indebtedness which probably no other state has undertaken, the annual allotment for this purpose, amounting to more than one-third of the entire state tax, will be available and will be used for aid to the common schools and for internal improvements. While New Hampshire thrift and business management have brought about this result, no meritorious work of a public or a philanthropic character has been neglected. Nor is local indebtedness behind that of the state in its admirable showing. Out of 235 towns of the state fifty-seven are out of debt and have a surplus in their treasury, and ninety-four others have a net debt of less than one per cent of their valuation. Of the remainder, if allowance be made for public improvements, such as water works and sewers, the net indebtedness would be, in most instances, a mere bagatelle. As regards the thrift of our people, let me call your attention to the fact that in 1893 the state of New Hampshire stood fifth in the rank of states in the amount of its savings deposits, being exceeded only by New York, Massachusetts, Connecticut, and California. Of course, she stood first in the per capita amount of these deposits, a rank she still holds.



No state of the union, in proportion to its population and wealth, has contributed so much in a generation to the growth of the great West as New Hampshire. Do you inquire what New Hampshire has done for the cause of education? We answer that the district schools which you knew exist no longer. In their places are better buildings, better teachers, longer terms, and an enlarged curriculum. We point to Phillips-Exeter Academy with its increasing roll of students, its enlarged faculty, and its rank as the first college preparatory school of the country. We also call your attention to St. Paul's School within the confines of this city, with a fame that is as wide as this hemisphere. Last but not least, our pride is centred in Dartmouth College, which, under the presidency of William J. Tucker, is rapidly forging to the front of American colleges. If you ask me who is the first citizen of New Hampshire to-day, I give undisputed answer, the president of Dartmouth College. You may not know that the town of Peterboro in this state established the first public library in this country. Let me call your attention to another achievement of a later date, wherein New Hampshire stands first among the states. In 1891 she was the pioneer in legislation for the establishment of public libraries in the towns of the state. So thoroughly in accord were the people of this state with this legislation, that there are to-day only fourteen towns out of 235 without a public library.



The New Hampshire Legislature passed a valued policy insurance law. Except one small state company, all of our fire insurance was done by foreign insurance. They did not like the law, and threatened to withdraw from the state if it was passed, and did withdraw after it was passed. It was New Hampshire, with its unprotected property on the one side, and the insurance companies with their millions of capital on the other. Did the people of New Hampshire quail before the situation? Not at all. It was met by the formation of home companies, and for four years we protected our own property. Having failed to coerce New Hampshire, the foreign companies, one after another, returned to the state, and the valued policy law remains unchanged upon the statute-book to-day. New Hampshire was among the first of the states to see the necessity of supplementing the gifts of nature with modern safeguards. The first house-to-house inspection for sanitary improvement that ever took place in this country, if not in the world, was instituted in this city by Dr. Granville P. Conn, as city physician, a generation ago. Out of this grew our present efficient state Board of Health, whose sanitary work has prevented any decline in the popularity of our summer resorts from infectious or contagious diseases.

In manufacturing you will find few states ahead of us in the character of work done, the skill of the artisans employed, the machinery they operate, or the wages paid for labor. Statistics of the entire state are not available, but a few facts in regard to the city of Manchester are an index of the industries of New Hampshire. The capital of the corporations of that city is $3,600,000, and the market value of the shares $12,000,000. The number of mills is 33; the number of spindles, 600,000; the number of looms, 10,000; the number of hands employed, 13,500; the annual payroll, $4,500,000. That city has the largest cotton mill in the world, and the thrift of its wage-earners may be indicated in part by the fact that the savings banks of that city have aggregate deposits of more than $17,000,000, a large percentage of which is the savings of its laboring people. Manchester has a population of 60,000, with 8,000 children in the public schools. This thriving municipality is all the growth of less than two generations, or since some of you first thought of leaving New Hampshire to better your condition.

Time and your patience are not sufficient to enumerate the present glories of the Granite State. In industry, in progressiveness, in civic pride, in philanthropic work, in

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of other states. This is the New Hampshire which welcomes you to your old homes. A state of resourceful men and women. A state with varied industries. A state with unrivalled railroad facilities and with the lowest fares and freights. A state where the good sense of its people has kept it remarkably free from labor troubles. A state without class antagonism. A state with intense politics, where every man is born a politician, and yet the best governed state in the Union. A state which takes pride in its progressive governor, and which stands ready to support his suggestions for its development. What, therefore, is the meaning of this day? Its significance is in the development you see of the New Hampshire you forsook for other and more tempting fields. It spreads before you in panorama New Hampshire as it is—a fitting survivor of the New Hampshire of song and story.

## Christian Scientists Visit Concord.

An unheralded and very interesting feature of the Old Home Day celebration was the bringing to Concord of several hundred Christian Scientists from various points of New England.

It was in a way a tribute to New Hampshire's special celebration, yet the suddenness with which the invitation to the Scientists was sent and accepted was remarkable. The invitation was sent by Mrs. Eddy's wish to the Publishing House at Boston at about four o'clock Wednesday, without a word as to why the Scientists were wanted, or what they could be expected to do. But mindful of the one or two preceding occasions when Mrs. Eddy has invited her followers to visit her, the notice was spread by special messengers, verbally, and by telephone and telegraph, wherever Christian Scientists could be reached from Boston, and all were told to get the 6.40 train from Boston to Concord Thursday morning. Accordingly all who could possibly make the trip made an early start yesterday, and that train, to reach which many got up before light and resorted to all sorts of expedients to get into town at such an early hour, carried out three hundred Scientists, while a few came over from New York, and the train took on many more before it reached here.

Two well-known Boston Scientists who were at Green Harbor, where the news of the invitation was sent to them by wire Wednesday evening, took a drive of many miles by carriage to Whitman, in order to get into Boston in time for the early train. A few belated ones came from Boston and other cities along the line by a later train. On the arrival in Concord the visitors were met by Rev. Irving C. Tomlinson, First Reader of the First Church of Christ, Scientist, in Concord, and all wended their way to Christian Science Hall, where, Mr. Tomlinson told them, they would be enabled to witness both of the day's parades which were to pass the building. The time was filled in an impromptu reunion about the hall and under the trees on the little lawn. The passing of the fantastically dressed bicyclists in their parade caused some amusement, but for the most part the visitors made no attempt to see the sights of Old Home Day. Their interest was at the hall. They made a lively picture as they moved about the building, and a photograph was taken of the assembly. When the big civic parade passed all were out to see it, and they recognized the organizations in line with cordial applause. Governor Rollins in return gave them a marked passing salute as he went by at the head of the line.

In the afternoon the visitors were conveyed to Pleasant View, where two hours were spent in visiting the beautiful estate, and when Mrs. Eddy started out for her customary drive she gave her guests an unaffected greeting of pleasure. The visitors left the city on the early morning trains.

*Concord Evening Monitor.*

## To the Honest Public.

*Editor Statesman:*—When preparing a street for a boulevard with the intention of improving and beautifying it, is it not quite as requisite to level a hill on that street as to straighten it? To straighten Pleasant Street in accordance with the wishes of the city government has already taken of Mrs. Eddy's real estate the value of about one thousand dollars, while her neighbor is bitterly fighting the wise proposition to level the hill because it would make the grade between one and two feet lower than he says it shall be, and he is the only abuttor on that portion of the street where it is proposed to change the grade before macadamizing it, who opposes the change.

All the expert testimony is unanimous in favor of leveling the hill. Our experienced city engineer, who carefully prepared the plan—which only one man on that portion of the street opposes—plainly states that it would leave a "comparatively uniform grade and a symmetrical roadway." He emphatically declares that the desired grade "would benefit the public and would not injure anybody." A civil engineer and landscape gardener from Boston testifies that he should "recommend that proposed change as advantageous to the general public." Thus the opposition to this needed improvement lacks the support of those specially fitted to render an intelligent decision. While Mrs. Eddy, the Discoverer and Founder of Christian Science, offered, on conditions, the large sum of five thousand dollars for the improvement projected, this desirable work of macadamizing Pleasant Street is held in abeyance by one majority vote of the aldermen, and by another one man, a high school teacher, who is dependent on the public patronage.

For Mr. John F. Kent's real estate on Pleasant Street, consisting of a small house and barn, a liberty pole, and perhaps one acre of land, Mrs. Eddy offered ten thousand dollars. She did this, however, not because she wanted his place or valued it at that price,—for she knew that this sum was about fifty per cent more than it had cost him,—but to settle his quarrel over the grading of Pleasant Street; and he refused to sell it. Had she purchased his place she would have concurred with the commissioner's views as to the improvement of the street and his property thereon. Mrs. Eddy purchased on Pleasant Street years before he built there; she bought up the old huts on it and converted a barren pasture into "Pleasant View," now consisting of over eighty acres and having a frontage of about 2,080 feet on Pleasant Street. She has already expended over forty thousand dollars on her property on Pleasant Street, which has largely increased the value of property on this street. The city government immediately took "Pleasant View" into its precincts. Mr. Kent's place is outside these limits.

At the last meeting of the mayor and aldermen this same opposition prevented a hearing on this important improvement. One alderman, having seen the injustice of the opposition, would have voted for a rehearing had not the opposition threateningly declared that if he called for a reconsideration of the vote they should know he had been bribed, and they would expose him. Thus again by such tactics, was delayed the improvement of Pleasant Street. Here is a question for your readers: how dared men say they should know a man had been bought if he voted so and so, unless they themselves had been engaged in that business?

If such a record of unprecedented procedure represented the sentiment of Concord one might blush for his city's reputation. But such a record is not representative of our fair city. If untrammeled it is certain that a majority of the city government would express themselves against the uncalled-for opposition to lowering the grade and in favor of justice and right. For there is no question that the large majority of the enlightened and honest citizens of Concord favor that grade of the street which the experts and fair-

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minded agree would most benefit the public. Moreover, it is to be remembered that there is but one man on the street in that vicinity who opposes its improvement.

A CITIZEN.

*Independent Statesman,* Concord, N. H.

## A Common Sermon in an Uncommon Way.

ONE of the peculiarities of the Christian Science Church is that the Bible and "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, are the only preachers, and the same sermon is preached in all the Christian Science churches, all over the land, on the same day, and usually at or about the same hour. Thus a Christian Scientist knows before going to church what the sermon is to be about. Another striking peculiarity in this church is that the audience is expected to, and very many of them do, study the sermon through the week very much as a preacher should. Such auditors never become sleepy during the service and gain more thoughts from, and see more beauty in, the sermon than those who fail thus to study and fit themselves for the reception of the Truth declared and proclaimed. To some it might seem that such a sermon would not create much enthusiasm; but not so, as in quite a large number of cases people have been healed of their diseases by listening to such sermons.

Wherever a Christian Science Church is organized, the regular order of service is observed. Ordinarily the sermon has five or six divisions, each one bringing out some particular thought.

For instance, the subject of next Sunday's sermon is "Spirit," and the first division brings out very beautifully that Spirit is God, and that God is All-in-all, and there is but one God, therefore there can be but one Spirit. The second division brings out the thought that Spirit and its formations are the only realities of Being. The third division brings out and clearly proves that Spirit is Substance.

And so each division brings to the consciousness of the student some beautiful thought or thoughts that enable him more fully to comprehend the true Science of Being, teaching him or her what God, Spirit, is and what He does for man. In place of the preacher, as in other churches, there are two Readers. First one reads from the Bible, and then the other from the text-book of Christian Science, "Science and Health with Key to the Scriptures," and thus they proceed until the sermon is completed

*Putnam Journal,* Unionville, Mo.

## Lockjaw Due to Fear.

"IT is highly probable," said an old physician, "that a good many of the numerous cases of so-called lockjaw recently reported from the North were attributable to fear. Nearly all of them were supposed to originate in wounds received from toy pistols, and after the first few deaths any nervous child who had sustained that kind of an injury must have been in an agony of apprehension. There are many well authenticated cases in which such terror has brought on symptoms almost exactly resembling the malady itself, and frequently death ensues. 'Mimetic Diseases' is the title of one of the most curious and interesting books in medical literature, and it is full of instances of the effect of fear on the human body, some of them so astonishing that they seem almost incredible. Imagination is especially to be dreaded where lockjaw is concerned, and I have always been on the lookout for it in my practice. I remember, some years ago, a gentleman came rushing into my office in a cold panic. He had been walking up Canal Street, and in passing a place where an old building was being torn down happened to step on a plank bristling with rusty nails. His foot turned and one of the nails pierced his shoe at the side of the instep and wounded him on the sole. Fortunately he was rather stout and couldn't bring up his foot so as to see the injury, but he told me he could feel the gash and also the stickiness of coagulated blood. The thought of lockjaw had entered his mind immediately, and he came to me feeling he was doomed. I made him lie down and removed his shoe and sock. There, sure enough, was a slight puncture, but, instead of telling him, I laughed heartily. 'Why, it's only a bruise;' I exclaimed. 'The skin isn't broken. There isn't the slightest possibility of lockjaw, but you must keep quiet a few days or the tendons may become inflamed.' With that I dressed the injury and swathed the foot in tight bandages, which I warned him not to remove. Then I called a cab and sent him home. I watched the case closely, and in a few days the wound was well. If he had known the facts I am convinced he would have had lockjaw."

*New Orleans Times-Democrat.*

## When True Religion is Gained.

I SAY, therefore, that when we attain to the true religion, when God is literally in a man's heart, we shall have the cheerfulness and even the buoyancy of eternal youth. There may be sorrows, but never a hopeless sorrow; pains, but never a pain that can overcome us. Christ had a Gethsemane, but he was still the Christ beneath its shadows.

And, again, I believe the time is coming when all diseases will vanish as they did at the touch of the Master. I can't conceive of God in the soul in conjunction with an infirmity. God's presence is remedial: it means health, and it cannot mean anything else. Jesus could not have given sight to blind eyes unless he possessed a power which would have made it impossible for him to suffer from a like affliction. He could not have restored the dead man to life unless there was something within himself which kept death at a distance until he saw that it was time to go to heaven. The heart in which God dwells must always beat in accordance with the gracious laws of health, for God and health are equivalent terms. The highest philosophy does not include disease as a necessity. When we are in the wrong, so long as we remain misinformed and grope in the darkness, we shall stumble and hurt ourselves, but when there is a light within we shall see our way clearly, and then we need not stumble.

Our comprehension of the philosophy of religion is rudimentary as yet. What we know is beautiful. We have seen the seven colors separately, but we have not seen them fashioned into a rainbow. We have worshiped the Christ, but we have not understood him. When the hour arrives in which we shall open the soul gladly and humbly, and when Father, Son, and Spirit shall enter, then—but no pen can draw that picture. GEORGE H. HEPWORTH.

*New York Herald.*

## A Judge's Decision.

A CHICAGO judge has imposed a fine of one hundred dollars and costs on a faith curist on conviction of violating the medical statute and in administering to Mrs. Anneta Flanders, who died under the faith "divine-healing" treatment. The Dowie treatment comprises the laying on of hands. The court held that under the law these healers must resort only to spiritual and mental means of treating the sick. When material means are added the state law governing the practice of medicine is violated. To the faith healer even the ordinary means to assist nature are denied hereafter, because the court held that all that a physician or surgeon did was to assist nature. This is certainly an original and interesting decision.

*Boston Traveler.*

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## Voice of the Press.

### Things that are not Seen.

Until the discovery of Christian Science, neither the teachings of agnosticism on a tribal Jehovah, or an anthropomorphic (man-like) God, consoled the world, enabling man to "wipe all tears away," and overcome sorrow. Divine Science reiterates the teachings of Jesus. Listen to its clarion call, "There is no death." What! you say, no death? Can any true theory of life make such a statement, at utter variance to the whole course of human experience, past and present, and hope to substantiate it by any satisfactory argument? Yes. But in order to comprehend this argument, some preliminary statements must be made and established clearly in thought. In the first place, the testimony of the senses as to life and man must be impeached. Has the eye ever seen Life or the hand ever touched it? If the senses cannot cognize Life, can they give us reliable testimony as to what Life or man is? In order to understand the Life of man, we shall have to look beyond the range of these corporeal senses; and here is just where the agnostic makes his mistake. He accepts the science of astronomy, although it reverses everything the corporeal senses say. "With Mind, Sir," he sees the revolving earth moving from west to east; he sees the twinkling stars expand into mighty opaque orbs and blazing suns making their mightier circuits through interminable space. The blue dome lost in vastness where the ninety-five millions of miles that measure the earth's distance from our sun, becomes a simple gauge to measure inconceivably vaster distances.

Or again, has the human eye ever seen an atom? Yet the science of chemistry will weigh and measure it. Mind goes far, far beyond the telescope, far, far beyond the utmost power of the microscopic eye. That which is "unseen" (?) by corporeal sense is a factor in all scientific, right, and just conclusions far beyond "the seen." If the senses cannot cognize life, and if in scientific research one is continually getting beyond mere sense testimony, are we to measure man by this testimony, inadequate to resolve the mysteries of either the celestial mechanism of which we are a part, or the chemical compounds that are a part of us?

The Science of Man reveals him as not made up of material elements and organs. It shows sense testimony as to man to be as inadequate to a true understanding of man as to a true comprehension of the solar system. If man has an environment as body, he also has an environment as mind, else how can he rise in thought to the discovery and view of that which eye has not seen. He may attempt to confine himself strictly to the evidences of the senses, but thought is every moment carrying him beyond their range, in memory, hope, imagination, in history, art, scientific research, spiritual development, etc. The man who says, "It may all be true, but I don't know, and don't believe any one can know," would find himself in a very lamentable state of ignorance if he applied this test to all branches of knowledge as he does to theological questions.

Christian Science teaches that God is Life—the only Life—that man is the reflection or expression of this Life. He is the creature of Life, the Creator, not merely as a bodily existence, but as a living consciousness. This consciousness that knows, that thinks, that loves is the man who has his environment in Mind. It is the pure and perfect likeness of the one perfect Mind, which is immortal Life, reflected here and there in every one, in all goodness, in every God-like quality, untouched by death.

*Weekly Herald,* Dayton, O.

### "Divine Healing."

We doubt very much whether the state will be able to secure a conviction of Mrs. Henrika Bratz and Elder D. C. Holmes, so-called "divine healers," on the charge that they contributed to the death of Mrs. Anneta Flanders. At least, if a conviction be secured it will be upon the ground that Mrs. Bratz used temporal rather than "divine" measures in the treatment of the woman. Psychic therapeutics, whether known as mental treatment, animal magnetism, Christian Science, faith cure, or what not, presents a problem difficult of solution by legal methods.

The reason is obvious. All the modes of treatment mentioned are alleged by physicians to be no treatment at all. No medicine is given; no physical agencies are employed. In the eyes of the law and according to physicians themselves the "mental healers" do nothing for their patients. No practice of medicine is involved; hence there can be no malpractice. That being admitted, upon what charge can the "healers" be held? It cannot be alleged that they were bound to do something for the patients, because the law forbids them—being unauthorized—to do anything at all. On the other hand, it would be absurd to hold them to account for doing nothing, because that is precisely what the law commands them to do. How are they to be held?

It is true that there is a question of contributory negligence raised, but that question involves not the "mental healers," but the relatives of the patient—if, indeed, it can be stretched to include even them. For, except, perhaps, in the case of children, there can be no legal obligation, though there is an ethical one, upon any one to secure medical attendance for another person, and it is perfectly clear that no one has the right to force upon a sick person a physician whom he does not want and whom he will be compelled to pay.

And right there is the meat of the whole question. People may be foolish; they may intrust their health and their lives to the care of incompetent persons, but there is no law, and in the nature of things there never can be one, which will compel them to patronize this, that, or the other school of medicine, or any school at all.

There are laws against suicide—anomalies, because the man who seeks to take his life is not likely to fear any human punishment. But there is no law which prohibits a man from dying from natural causes without the attendance—not to say the aid—of a physician. And there is no law which prohibits a man from calling in any person or persons whose prayers he deems likely to aid him. If the "divine healers" are to be punished for praying at the bedsides of those who are sick, the Christian minister, who does the same thing, is equally liable to punishment.

In the end a man's life is his own. It is his most precious possession and it may safely be assumed that he will use his best efforts to preserve it. But it is his judgment, not the judgment of any other person, which will be consulted. For if the law could compel him to take a certain physician, it could with equal justice compel him to subscribe to a certain religious doctrine, and that is not likely to be attempted in this country.—*Chicago Chronicle.*

### Christian Science Treatment.

The Christian Scientist who called attention in a letter to this paper to the fact that every one of the thirty or more people who died in this city last week, was presumably under the care of a regular physician, once more brought out a point which does not always receive the attention that it ought when Christian Science culpability is discussed by the newspapers and on the platform.

There is no disputing the assertion which the Scientists make that if every death which occurred when the patient was under the care of a recognized physician of any school

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were treated as a sensational happening, the front pages of the newspapers would be given up daily to harrowing tales. It is only a day or two ago that much space was devoted in some of the newspapers to an account of the death of a child from diphtheria while she was under the care of a Christian Scientist, and columns of editorial denunciation of the cult have been excited by just such cases. But children have died from diphtheria while under the charge of physicians of the highest skill and responsibility, and the Christian Scientists claim that other children have recovered under their treatment. As to this last assertion we know nothing personally, and have to take the word of those who are interested for its truth.

The lesson of it all seems to us to be that there is need of a rather calmer judgment concerning this matter than is exhibited in some quarters. Of itself, it is not a decisive argument against Christian Science that some patients die under the treatment. That test would condemn every school of medicine and every physician that ever existed. There has got to be a broader view than that which dwells on failures, and ignores all the claims of success, and it is just as well to be fair as to be prejudiced in the study of the whole subject.

One thing is very certain, if Christian Science is a delusion it is bound to go the way of all delusions. No need exists of worrying about its ultimate fate, for that fate is as fixed now as it ever will be. In the mean time, if anybody takes comfort in it, we do not see why they should not be allowed that comfort in peace, while the rest of us can enjoy our patent medicines or our allopathic or homœopathic doses in quiet pity for the deluded mortals who will have none of them. At the end of all it will make little difference to any of us whether life closes under the care of a doctor with a diploma or of a healer armed with Science and Health.—*Standard,* New Bedford, Mass.

## The Lectures.

### At Cortland, N. Y.

Nearly every seat in the parquet at the Opera House was occupied Friday evening, May 12, upon the occasion of the lecture by Mr. Carol Norton, C.S.D., of New York. His subject was "Christian Science: It is Christian; It is Scientific."—*Evening Standard.*

The lecturer was introduced by the Rev. U. S. Milburn, pastor of the First Universalist Church, who spoke in part as follows:—

*Ladies and Gentlemen:*—As a representative of Cortland, it is my province and pleasure to welcome to our midst and introduce to you the speaker of the evening. I do this, not because I am an advocate of the philosophy which he will expound to us, but because we should welcome any one who can add to our intellectual life, moral powers, or spiritual growth. As I understand it, the lecturer comes to enlighten us upon a subject about which we do not know so much as we ought to know; *viz.,* Christian Science.

Every man should be proud of his religious belief. I am proud of mine; I am not a Christian Scientist. You are proud of yours; some of you are Christian Scientists and some are not. The speaker is proud of his. We should never be afraid to have our beliefs tested and placed alongside of other beliefs for comparison. I suspect there is some alloy in every creed—truth and error intermixed. The truth will prevail, for it is God's thought. The error will be destroyed, for in it are the germs of death. The wise thing for us to do is to use our God-given power of reason and accept the belief which, to our mind, contains the greatest amount of truth. Whatever our individual opinions may be, we ought to have the attitude of Gamaliel of old when he said, "If this counsel or this work be of man, it will come to nought: but if it be of God, ye cannot overthrow it."

I make an appeal to-night for toleration and a broader catholicity of spirit. Toleration is a virtue, the spirit of which has not permeated the Christian religion. I am no pessimist, I am no croaker, I am no fault-finder; but I believe I have stated the truth. I am aware that what toleration we do have is modern, and this fact rims with light the horizon of the future.

Every new thought given to the world has been received with scorn and ridicule by minds unable to grasp it, or, worse yet, fearful that the new thought would take precedence of the old. Hence it is that the old and more crude thought has ever been intolerant of the new and less crude. Columbus was laughed at as a wild dreamer; Galileo and Newton were imprisoned; Victor Hugo banished; Wendell Phillips mobbed; Savonarola burned; Socrates executed, and Jesus crucified because the old thought would not listen to the new.

We are frank enough to admit that the ecclesiastical powers of the church have been adverse to new thoughts, and anathematized those who accepted them. He who could subscribe to a creed, be it ever so monstrous or foolish, but which the church sanctioned, was a true believer worthy the kingdom. He who asserted his individuality, who used his powers of intellect and spirit, who followed his own conscience in matters pertaining to religious belief, was counted a heretic who should be treated with no toleration whatever. His morality may have been of the purest, his motives the highest, his life a benediction, still he differed from the church in belief and he must be ostracized as a heretic, persecuted and tormented.

Among the things which we have to be thankful for, is that so many heretics have lived. Thank God for the heretics! They are the liberators of the human mind, the emancipators of thought, the Abraham Lincolns of the soul! They substitute individuality for collectivism; they place man higher than the church, as he is. They give the inner consciousness more authority than an ecclesiastical council. They herald the right of every man to think for himself in the great question which concerns his relationship to the Infinite. They are the pioneers of thought, blazing a path through the untrodden forest of knowledge, so that we can safely travel the new country, building upon their discoveries and reaping in peace the fruits of their sowing in turmoil.

Let us listen to the message which is brought to us to-night with open and large temper of mind, whether we accept as truth the doctrines or not. One thing we do know: many of God's children testify that their hearts are happier, their minds serener, and their spirits have that peace which passeth understanding because of this doctrine. They can say truly, "One thing I know, that, whereas I was blind, now I see."

And so, ladies and gentlemen, it gives me great pleasure to introduce to you this evening Mr. Carol Norton, who will speak to us upon "Christian Science: It is Christian, It is Scientific."

MARY C. PIPER.

### Lectures at Other Places.

Arcata, Cal.—A. A. Sulcer, Friday, July 21.
Ferndale, Cal.—A. A. Sulcer, Sunday, July 23.
Alma, Mich.—W. G. Ewing, Thursday, July 27.
Lake Geneva, Wis.—W. G. Ewing, Monday, July 17.
Roanoke, Ill.—W. G. Ewing, Tuesday, August 8.
Aurora, Neb.—W. G. Ewing, Friday, July 14.
Charles City, Ia.—W. G. Ewing, Monday, May 29.
Polo, Ill.—Edward A. Kimball, Thursday, June 8.

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# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### Rev. Mary Baker G. Eddy,

**The Discoverer and Founder of Christian Science.**

THE above is the title to the leading article in the Old Home Week Supplement of the *Boston Traveler,* which supplement was an important feature in the Old Home Week celebration in Concord, N. H. This article was printed with the permission of the Mother and contains important facts concerning her that have never appeared before in print. The supplement is beautifully printed on calendered paper, and besides an excellent portrait of our Leader, it contains handsome illustrations of Pleasant View, the Mother Church, and the Christian Science Hall in Concord, N. H. This important publication is sold at five dollars per hundred, and can be had by addressing the Christian Science Publishing Society. The supplement will be very suitable for distribution among those who are becoming interested in Christian Science, and we would suggest a ready response from the Field to this opportunity for letting the truth be known.

### Our Literature.

THIS number begins Volume II. of the *Sentinel.* The table of contents on the cover will be appreciated by all. The use of the smaller type on some pages enables us to insert more matter than formerly.

Progress is the order of the day. The *Sentinel* will continue its mission of watchfulness and usefulness, untouched and unharmed by foes either in open field or in ambush.

The enemies of Christian Science are hostile to whatever tends to spread its teaching. They bitterly assail the principal book of the Rev. Mary Baker Eddy, "Science and Health with Key to the Scriptures," and seek by every form of denunciation, invective, distortion of its fair meaning, and ridicule, to destroy its effect. How well they are succeeding is evidenced by its increasingly rapid sales. It has reached its 172nd edition.

"Miscellaneous Writings," and the minor books of Mrs. Eddy are in fair proportion with the text-book; a healthy increase in their circulation bearing testimony to their appreciation, and the good work they are doing.

The Quarterly Lesson-Sermons are going out in goodly numbers carrying the Word to the uttermost parts of the earth; but their great mission is only in its infancy. They should reach the masses in their homes regardless of whether there are enough students and investigators in the neighborhood to hold services or not.

The *Journal* and *Sentinel* are doing a grand missionary work. All earnest workers and seekers need these hand-in-hand messengers, not only for their own good, but for the use they can make of them in interesting others in the great cause. The world of sickness, sin, and sorrow is calling out for relief. Thousands are asking: Where is our God? They have been taught to look for relief in matter, and its impotence to heal and save is coming to be more and more recognized by earnest, thinking people, and the need of a higher and more efficacious religion as well as pathological system is forcing itself rapidly into consciousness.

Our literature is among the effective agencies in bringing to public attention this better religion and healing system, and hence the deep importance of its wide extension. Gratifying as is its present circulation, there is no cause for lack of alertness and interest in its more rapid increase.

We know well what the open opposition to Christian Science literature is; but are we alert to that which is hidden? Are we watchful of the mental suggestions which are deliberately intended to cause prejudice against it? Do we flatter ourselves that while we slumber the mental suggester, or operator, is not vigilantly and constantly at work? He who claims to be a Christian Scientist, and yet ignores the methods of the mental malpractitioner is not much in advance of non-Scientists in ability to guard against the devices of evil. He has yet to learn a fundamental *fact* in connection with this mortal existence.

It is not in accord with the teaching of our text-book to assume to wipe all evil aside by the mere mental declaration that all is Good, therefore there is no evil; for evil is a human *fact* until it is overcome and destroyed by the Scientific methods of divine Truth. Until "the powers of darkness" are destroyed by turning upon them the light of Truth, they remain a condition to which mortals are under bondage and servitude.

Let us not be deceived by these powers of darkness, for in their Satanic stealth they assume the guise of plausibility and good. They could not otherwise deceive.

A Christianity that is not Scientific is like a system of mathematics without a principle. Such a system of mathematics would lead to endless confusion. Chaos would reign supreme, and the "sects" of mathematicians would be numerous. How about a Christianity whose starting point is not the Divine Principle, eternal in His supremacy, infinite in His unity, and uniform in His government?

Christian Science teaches that the ultimate of man is to be Godlike. Man, to be Godlike, must reflect—show forth—Good in life and character.

If a miracle is a special Providence, then, if "the day of miracles is past," the day of special providences is past. In other words, God is not the God He once was,—is not "the same yesterday, to-day, and forever."

Is it not Scriptural to assume that the unchanging God is not "special," in any sense, but eternally general? Eternal Truth cannot be special or limited.

A Christless Christianity is an impossibility. Christ is the essence of Christian living. Jesus taught of Christianity when he said: Go ye into all the world, preach the Gospel. Heal the sick. Cleanse the lepers. Raise the dead. The measure of fulfilment of this command is the evidence of the Christianity of Christ.

He who would wish a niche in the world's true pantheon must lead a life that is unselfish,—"meek, merciful, just, and *pure.*"

That punster was a philosopher who said, "'Tis better to have a *window* in the soul than a *pane* in the stomach."

Truth is total. It is neither limited nor capricious. It does not ebb and flow. It was not present yesterday but absent to-day. It is the eternal *Now.*

Prayer is praise and praise is prayer. Joyless prayer would be like a starless and moonless night,—lightless and gloomy.

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## Christian Science Explained.

### Eighteen Reasons Set Forth to Show that it is both Christian and Scientific—Medical, Religious, and Legal.

THERE are eighteen reasons, medical, religious, and legal why it is claimed that Christian Science is both Christian and Scientific.

First.—So-called regular medical practice, or allopathy, was preceded by many forms of medical vagaries and superstitions. The leech and bleeding, incantations and Indian medicine men, herbs, and all the crude phases of so-called heroic treatment marked the early steps of what is known as modern medicine. Allopathy has gone, and is going, through many stages of development and so-called progressive expansion. The history of medicine is the history of experiment, guessing, poisons, and misery. While the discovery of anæsthetics has undoubtedly decreased the amount of pain in the world simply by subjugating it, the direct causes of disease and bodily pain have never been brought within the range of destruction through either allopathy or homœopathy. Incurable organic diseases are multiplying, and medicine receives its most pronounced criticism from its own representatives.

Second.—Allopathy was for a time considered regular, and as representative of scientific *materia medica*. The work of Hahnemann brought into positive existence the great theory of "like is cured by like," when straightway a great battle was precipitated and progressive homœopaths were called quacks and irregulars, and social and professional ostracism for years accompanied all their work and effort. But homœopathy had come to stay and remain with the race as one of the visible manifestations of a tendency toward metaphysical practice and the gradual elimination of the drug element in modern medicine.

#### Remarkable Results Secured.

Third.—The next logical step to the work of the high-dilutionists in homœopathy of course had to be mental,—metaphysical therapeutics. The remarkable results secured through the highest attenuations of homœopathy led the Discoverer of Christian Science Mind-healing to her great therapeutical deduction which bases the entire healing structure of Christian Science, namely: "All Causation is Mind, and every effect is a mental phenomenon."

Fourth.—Modern medicine with its drugs and drugging, its reliance upon material ways and means, surgery with its instruments, lacking moral and regenerative power, the absurd speculations relating to air, exercise, diet, and the terrors of the germ theory with its myriad hosts of microbes and little impersonal devils, called, "disease-germs," proves not only the utter lack of true science in *materia medica*, but shows the modern superstition of the human mind. While dignified with the word science, they really are well classified by the great physician, John Mason Good, M.D., F.R.S., of London, who writes: "The effects of medicine on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

#### The World against Medicines.

Sir John Forbes, Fellow of the Royal College of Physicians, London, also writes: "No systematic or theoretic classification of diseases or therapeutic agents ever yet promulgated is true or anything like truth, and none can be adopted as a safe guidance in practice." Our own Dr. Oliver Wendell Holmes declared that "it would be better for the world but worse for the fishes if the contents of every apothecary shop were emptied into the sea."

Fifth.—Four-fifths of the adherents of Christian Science, which body now numbers upwards of one million believers in Christendom, have been healed of organic and functional diseases through Christian Science, without drugs, after all medical practice failed. Their acceptance of Christian Science is therefore based upon fact not fable, and upon common sense rather than upon fanatical faith or superstitious credulity.

Sixth.—The destruction of the causes of disease in the latent thought, or sub-conscious mind, is the great work of this system. Morbidity, sensualism, evil-thinking, self-consciousness, parental impressions, inheritance, fear, self-contemplation and self-exaggeration, impurity, and the belief of physical causation, are the great causes of the diseases that afflict the human race.

Christian Science practice depends wholly upon mental diagnosis, and elevates the profound truths of mental anatomy and the direct effect of Mind over the organism of the body. By its practical application of the idea of the mental character of matter it dissolves cancers and heals consumption when medical so-called science admits its utter failure in the face of these disorders.

#### Religious Aspects of the Case.

First.—The God of the Old Testament, alias the Eternal Mind, the God of Israel, is represented in the teachings of Judaism as a God who forgiveth iniquities and healeth diseases. The Old Testament sets forth the healing of disease without material means and by divine power. According to the teachings and life of Jesus Christ the reformation of the sinner and the healing of the sick were one and the same thing, and he commanded his followers in all ages to heal the body and reform character. Therefore the healing of the sick through mental or spiritual processes should be as much a part of the Christian religion to-day as it was during the earth-life of Jesus and through the history of the church for the first three centuries of its existence.

Second.—According to the Founder of the Christian religion that which is impossible with man is possible with God—divine Mind, the Principle of health. The Christian ministry rests upon the great commission of Christ, "Go ye into all the world, preach the Gospel." This ministry and all Christians should also obey the next command of this commission, "Heal the sick." If Christ's followers to-day imitate and repeat his Gospel they should also imitate and repeat his works of healing; for he not only said, "If ye love me, keep my commandments," but he also declared, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

#### Mentality and Spirituality.

Third.—If God, alias divine Mind, the Principle of the Universe and man, is All-in-all, then God, or Spirit, is as supreme in the physical realm so-called as in the moral or spiritual. Therefore spirituality is mental, or character health, and normality or bodily health or wholeness is under the direct government of the divine Nature, alias God.

Fourth.—As there is no incurable evil to the power of infinite Good, so under the proper application of the divine Principle of mental healing, alias God, there should not be, and is not, any such thing as incurable sickness or physical disorder. Health of body is as normal as health of character.

Fifth.—The healing of the organic and functional diseases of the human body according to the teachings of Christ as recorded by the evangelist, and the spiritual and therapeutical deductions of Christian Science as taught by its Founder, Mary Baker Eddy, are neither miraculous nor supernatural, but divinely natural. The tenets and methods of faith cure, mind cure, hypnotism, animal magnetism, and mesmerism have nothing in common with the *modus operandi* of Christ or the teachings of Christian Science.

Sixth.—Metaphysical Christianity is practical Christianity. Scientific Christianity is being proven as eminently practical through the regenerative and physical healing

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work of Christian Science, which is nothing more or less than a scientific or provable knowledge of the Omniscience of the Supreme Being that to some is known as divine Nature, to others as Creator or First Cause, while others worship God under the names of Father, The Eternal, Divine Principle, Life, Truth, Love. The healing of the sick without drugs or material means is a vital part of the Christian religion, and as such comes under the rights of religious liberty and rational common-sense obedience, not only to the commands of the Founder of Christianity, but to the scientific and visible actualities of twentieth-century progress.

**The Legal Aspects of the Case.**

First.—Law, common law, and the rights of Christian citizenship in all nations is based not only upon the moral code of Moses, the great system of human rights, justice, order, and mercy, but upon the God-given rights of man recognized by the signers of our national Declaration and Constitution. In the preamble of the Constitution one of the reasons given for the ordination and establishment of the Constitution is the promotion of the general welfare. In the preamble of the Declaration of Independence, life, liberty, and the pursuit of happiness are mentioned as among the inalienable rights of man.

Second.—Good health brought about by the cure of disease, as well as its prevention, is certainly a part of the general welfare named in the Constitution. Bodily health or harmony is certainly a vital part of life and an essential attainment in the pursuit of happiness mentioned in the preamble of the Declaration. Therefore, if popular and materially legalized methods of healing diseases utterly fail, and the restoration in this century of the method of Jesus Christ is found to be practically efficacious, the legal rights of citizenship give Christian religionists, or Christian Scientists, rightful protection of their dependence upon Christian Science Mind healing as an essential part of the Christian religion as safe-guarded by those portions of our national bill of rights which relate to religious liberty.

**The Triple Alliance.**

Third.—Governor Thomas of Colorado, one of the foremost lawyers of the West, in giving his reasons for his recent veto of a medical bill aimed at the practice of Christion Science in that state, spoke of the triple alliance of allopathy, homœopathy, and eclecticism working in a united way against medical progress as manifested in systems wholly outside the pale of these schools. Twentieth-century religionists and citizens, jealous not only of individual rights and personal liberty, but equally jealous of the attainment and retention of good health, will in no wise accept or allow any form of legislation which will tend to the creation of a Medical Trust, or anything which interferes with the rights of an individual in the choice of his minister, priest, grocer, lawyer, physician, or mode of treatment, be it according to the so-called regular schools, or according to the methods in vogue with the early Christians as established by Christ.

Business men engaged in furnishing the masses with the necessities of life receive a profit from their labors and live thereby. Ministers and missionary workers receive payment for their services, and are thereby supported while they carry on righteous work. Lawyers represent the interests of individuals and support the law of equity and justice, and receive fees for the same. Physicians engaged in the humanitarian labor of alleviating human suffering and curing disease, earn their living thereby and minister to humanity at the same time. Christian Scientists give their whole time, labor, and energies to the moral, spiritual, and physical welfare of humanity, and receive therefrom a reasonably modest and peculiarly small moneyed return or fee. In common justice who shall affirm the error of this proceeding.

**No Drugs or Medicine Used.**

Fourth.—Christian Scientists in their practice eschew the use of drugs and never use medicine. They cannot, therefore, be said to be practitioners of medicine. The healing of the sick through spiritual or mental methods is a part of their religion, and as such is not a matter of legislation. Their practices are decreasing diseases and sicknesses, and therefore cannot be said to be a menace to the public health. They have the religious right and the individual privilege of relying wholly upon divine ways and means, if this expresses their own definite wishes. In the words of Attorney-at-Law L. A. Watres, ex-Lieutenant Governor of Pennsylvania, "This is a free country and religious beliefs cannot be interfered with nor rights trampled upon. One has a perfect right to employ an allopath, homœopath, electropath, or any other kind of a doctor, and they have a right to employ no doctor if they see fit, but rely upon divine power, and this without fear of molestation."

Fifth.—Christian Scientists deferentially respect the motives of all honest opposers, whether in the ranks of the ministerial critics, or among our earnest lawyers, physicians, and surgeons. The Christian Science movement, under the wise leadership of Mrs. Eddy, is leaving no stone unturned in its educational propaganda in order that the people may know the Christianly Scientific character of the religion and healing methods of this system. We welcome honest investigation and cannot but be tolerant and patient with persecution under the guise of prosecution.

**Fair Play for Christian Science.**

Sixth.—In the spirit of Christ's charity, with heads and hearts lifted high above the earth-damps of ignorance, superstition, persecution, intolerance, and bigotry, let us give Christian Science fair play. Let its text-book, Science and Health, written by Mrs. Eddy, be compared with the Scriptures; let its therapeutical teachings and results be compared with the utterances of the most advanced scholars in modern medicine and surgery; let its teachings in relation to matter be compared with the pronounced deductions of such minds as Huxley, Tyndall, Oswald, Clifford, Grant Allen, and Hæckel; let its sociologic results be investigated from the standpoint of honesty and impartiality, and above all investigate its claims in relation to the cure of disease by direct contact with the upwards of one million people who have been healed through its practical efficiency during the last twenty years; let common sense, sober judgment, and the spirit of tolerant love and investigation answer the question, Is Christian Science Christian? Is it Scientific?

CAROL NORTON, C.S.D.
*Pittsburg* (Pa) *Dispatch.*

## How I was Led into Christian Science.

BY WILLIS D. MCKINSTRY.

PRIOR to the year 1893 my greatest desire was to be an optician, but circumstances were such that I could not prepare myself to enter into this business. With the beginning of the above year I secured a position for two years, which gave me time to study. At the time I began the study of optics, my wife began to investigate Christian Science. At first I attended church with her, but found a stumbling-block when the minister said there was no intelligence in matter. After this I attended services very little, but my wife continued her search for the Truth. When the time arrived for me to engage in the work of an optician, the question of location had to be decided. A large optical company in New York recommended a city in the extreme South. As our home had always been in the North, we thought it best for me to take a trip and look the

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field over before deciding. My wife gave me the names of some Scientists she had taken from the *Journal,* requesting me to call upon them, for if she were to go into a land among strangers, she felt they would be her friends.

When I arrived at my destination, I made enquiry as to these Scientists and found they lived only a block away, and that there were Scientists stopping at the same place I was. I met them all several times, and felt a strong friendship for them. The location for my business was all that had been recommended. I at once decided to make it my future home, and made arrangements to return in about a month. I did so, arriving there on a Saturday evening. Sunday morning, while out walking, the thought came, "Call on Mr. S., the Scientist." When I arrived at his home I found a card on the door saying they were attending Sunday School. I continued my walk, and after walking for some time I caught sight of a card which read, "Christian Science Sunday School up-stairs," so up I went as though I had always been a regular attendant, meeting the same friends, who welcomed me as none but Scientists can welcome. Mr. and Mrs. S. invited me to come to the evening meeting at their home. After arranging my office I was really glad when the evening came, as I had a desire again to meet my new friends. This first evening spent with them will ever be remembered, such peace and love as was manifested can never be forgotten. Before leaving, Mrs. S. asked if I had Science and Health with me; as I had not, she offered to loan me one; I really did not care for it but did not like to refuse, so took it to my room. The next evening I picked it up and read for two hours, such a perfect peace and rest I had never experienced before. I had tried to read Science and Health at home, but could not become interested in it. When Sunday came I was ready for Sunday School. It was six weeks before my family came, and as I had never been away from them more than two weeks at a time, I became very lonely. I found this sense of loneliness would vanish whenever I read Science and Health, leaving a great peace and happiness, and it was this that led me to accept Christian Science. While reading this blessed book of Truth, I was healed of a chronic case of nasal catarrh. I had tried many remedies and specialists, all with the same result, no cure. The impersonal healer did the work; I was unconscious of the healing. I had used tobacco for about fifteen years, this habit was also destroyed unconsciously, for I knew not when I quit smoking. At first the thought never came to me that Christian Science would interfere with my business. In a few months the errors which I wrote in my advertisements began to be uncovered to me.

Then came the fork in the road. Which one should I choose? The one leading, or promising to lead, to financial success, and continue to dwell in materiality, or give up all (for all we had was in the business) and take the one leading into perfect peace and joy, providing we rise above the mortal and material into the spiritual.

This was no easy matter to decide. At first I was willing to give up my business if I could get other employment. I spent a part of each day for several weeks looking for other work, but still held on to my optical business, for the human sense said, You must keep this business to provide for your family. My earnest desire was to be guided by Truth. I did follow its guidance, gave up the optical business, and returned to our old home with about seven dollars in money. When our goods arrived several days later we borrowed the money to pay the freight. The Saturday following our arrival, one of our dry goods merchants said I could help them out that day. I went to work, but before night he said I could continue my work with them. I was thankful the work had been given me, but to the mortal sense the salary was discouragingly low. This never bothered me, for the words from Science and Health, p. 490, "Divine Love always has met, and always will meet, every human need," were with me constantly. Four years have passed and God has not forsaken us; every need has been supplied. One year after returning we went through a class with one of Mrs. Eddy's loyal students, which has been a great help to us.

Truth has rewarded me in many ways; it has healed me of aches and pains, it has uplifted me morally and spiritually. How beautiful it is to know that as we realize the allness of God (Good) and the nothingness of all things else, we are "delivered from the snare of the fowler, and the noisome pestilence." My greatest desire is to manifest the love which was in Christ Jesus. I am unable to express in words the love I have for our beloved Leader, the Rev. Mary B. G. Eddy, for the Truth which she has given us through Science and Health, "Miscellaneous Writings," and her other works. I feel that I can only express my gratitude by bringing the Truth more and more into my life.

## Reading Room at Washington, D. C.

FIRST CHURCH OF CHRIST, SCIENTIST, Washington, D. C., has opened an elegant Reading Room in a fine central location in this city. The Rooms are 9 and 10 McLean Building, entrance 1517 H St., N. W., open from 10 A. M. to 5 P.M., Sundays excepted. On the walls are fine pictures of the Mother Church, and Pleasant View, the home of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures." There is also a picture of Christ in the Temple, and several very appropriate mottoes; among them Mrs. Eddy's favorite text, Exodus, 20: 3; also Philippians, 11: 5, John, 8: 32; Ephesians, 4: 29; Romans, 15: 6. All the standard literature on Christian Science is kept on sale. All interested are cordially welcomed to the Christian Science Reading Room. We feel that a new era has opened up in our Church work in this city that will be a valuable aid in disseminating the Truth that is ushering in God's Kingdom on Earth. E. B. L.

## Truth Victorious.

FROM the beginning, the attempts of error to down Truth have resulted in error being Truth's greatest helper. Error beheaded John the Baptist, and Jesus came. (Mark, 1: 14.) Error crucified Jesus, and behold, "The risen Christ." Ignorance or mortal mind knowledge questioned faith, and seemingly annihilated it, when lo! Christian Science came with understanding which cannot be downed, but proves itself to be the Holy Comforter that shall abide forever.

> Truth crushed to earth shall rise again:
> The eternal years of God are hers;
> But error, wounded, writhes with pain,
> And dies among his worshipers.

The sun never fights the mist and rain, but simply remains in its place and shines. Its very nature is eternal, while the nature of the storm is temporal.

We, as Christian Scientists, have no fighting to do. The nature of Truth is eternal, that of error temporal. We have simply to remain in place, reflecting Divine Love.

M. F. E.

The *Sunday School Times* says: "We usually think of defeat as dishonorable. Sometimes it is. Defeat is a school in which most of us have to be trained. The true science of living is not to make no mistakes, but not to repeat one's mistakes."

Rev. Dr. Hillis believes that "the Bible was never so strong and Christianity never so omnipresent in the world as to-day."

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## Testimonies.

### Bright's Disease and Sciatic Rheumatism Healed.

My health had been failing for several years. My family physician told me that I had better go to the mountains, and gave it as his opinion that my health would be restored. I came to the Black Hills in the spring of 1877, but instead of improving I grew worse. The doctors here said I could not live in this country, and sent me back to my old home in St. Joseph, Mo. I remained there four months and then returned to the Hills some better but not well.

During my illness my physician told me I must get liquor and take it regularly three times a day before meals. I was then a slave to medicine and tobacco, and here was a prospect of contracting the liquor habit, which was worse, if possible, than the other two; for it dethrones reason and robs man of his self-respect. But still I must take it, for the doctor said so. So I commenced taking it, and continued for several years, and acquired a desire for it. Had it not been for Christian Science, I should more than likely have become a regular slave to the liquor habit.

Wherever I went my pills, powders and plasters, whiskey, cigars and tobacco were sure to accompany me. But still no improvement. I was again told by the doctors that I could not live in this country, and the sooner I left it the better. I had almost despaired of ever having my health again.

In the fall of 1886 I was shipping cattle to Chicago, and business called me to the residence of Mr. W. T. K., a commission man doing business in the Union Stock yards of that city. His son, a boy about fifteen years of age, was in the last stage of Bright's disease. Mr. K. informed me that four doctors had been there that day and held a consultation and decided that nothing more could be done for the boy. He told me there was a woman over in Hyde Park that had done some wonderful things in the way of healing, and as all other means had failed he thought of taking the boy to her. He related a number of cures and asked me what I thought of it. I said try it, by all means. The next morning Mr. K. took the boy to the lady. The boy received his first treatment, and on their way home he told his father he was better. That day he ate a hearty dinner, which greatly alarmed the family. Mr. K. remarked to me that he was satisfied that would be Joe's last meal. But when supper came, to their great surprise, Joe said he was hungry. He was taken to the table and again ate heartily. The family were all of the opinion that Joe would pass away during the night; but were again surprised the next morning when the boy told them he was hungry. I then came home, but asked Mr. K. to write me from time to time how the boy was getting along. In four weeks I received a letter from Mr. K. stating that Joe was perfectly well and going to school.

During the winter following I was suffering untold misery from sciatic rheumatism. I wrote to my friend asking him if he thought the lady that cured Joe could do me any good. To which he replied, "I will answer you just as you did me. If you have tried everything else, and everything has failed, I would try it, by all means."

I applied for treatment, and in a few days I was entirely healed. Not only healed of physical ills but also of the loathsome and vile habits of smoking, chewing, and drinking; and since my healing I have had no desire for them.

My wife was then in bed suffering from the same trouble of which I had been healed. I looked upon my healing as something wonderful; I felt as if I had been snatched, as it were, from the brink of the grave. I bought a copy of Science and Health and began the study of Christian Science. Up to this time I had never heard the name of Christian Science; but I knew I was well, a thing I could not have said for twenty years before. I then learned that people could be treated absently, so I told my healer to treat my wife. I then wrote to my wife and told her I was well, and Mrs. L. was going to treat her, and if she discovered any change before I got home to note the time, so she could tell me. This was Monday, and I got home the Saturday evening following. My wife met me at the door, and said she was well. I then inquired when the change took place. She replied that on Wednesday about eleven o'clock she became easy and got up and dressed herself and went out to dinner with the family. This was the day Mrs. L. began to treat her. Her healing must have been instantaneous. I said, "Here is more evidence in favor of this new remedy."

Our oldest son, then a great sufferer from rheumatism, went to the same person and was healed. He took a course of instruction, came home, went to work, and the demonstrations that followed his slight understanding were truly wonderful.

I was still reading the blessed little book, Science and Health, and by this time the Bible, which had been laid aside years before, began to be interesting to me, and when going East on business or going to my ranch in Wyoming, instead of filling my grip with pills, powders, plasters, whiskey, cigars, and tobacco, I put in Science and Health, the Bible, and the *Journal*. I made these a constant study, and in fact thought of but little else.

About this time my second son, who had been treated by many physicians and pronounced incurable by all, applied to Christian Science for treatment and was healed in a remarkably short time.

In February, 1888, I went into a class taught by Mrs. L. I received such a blessing that I was anxious to have all my old friends come into Christian Science and be happy, and I really thought they would. I came home and went to healing and preaching the glad tidings. This did not suit the mortal thought and the old serpent began to raise his head in opposition. Then it was that theology, *materia medica*, and gross error joined hands to crush Truth. But as Paul said, "None of these things move me;" I just went on doing the best I knew how, working out my own problem, and doing the best I could to help others. In February, 1889, my wife, little daughter, and I, attended a class taught by our beloved teacher and Leader, the Rev. Mary B. G. Eddy, the Founder of Christian Science.—JOHN C. RYAN, Spearfish, S. D.

### Healed by Reading Science and Health.

About four years ago I met two young ladies who told me of their wonderful, to me, healing through Christian Science. They were very earnest and honest, and as I had an opportunity to watch their every-day life I had positive proof they had perfect health without the use of drugs, and no fear of food, climate, or disease—above all, they had peace and happiness. These things I desired above all else, for I was a great sufferer with a miserable disposition, and afraid of everything in the world. I was afflicted with catarrh, female trouble, lung and throat trouble, neuralgia, rheumatism, and indigestion.

I was a physical wreck. The doctors had failed to cure me of anything, but for a while relieved me some. Soon I had to drink hot water and apply hot water as my only relief from pain.

What happiness I experienced when I became convinced that God had not sent this suffering on me, as I had been taught. I persuaded my husband, who was bed-ridden, to try the Christian Science treatment and he was healed in a month.

I thought as soon as I could afford to pay for treatment I would take it, but felt in no hurry, as I had suffered so long I had become accustomed to pain and was in no fear of immediate death.

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While I waited I bought a copy of "Science and Health with Key to the Scriptures," by making a sacrifice. I went to the Christian Science Church regularly and listened to every conversation on the subject, picking up crumbs of Truth, for I was starving, suffering, and miserable.

I accepted willingly the statements I read in Science and Health, whether I understood them all or not, and to my astonishment I began to get well without treatment from any one. Nothing I ate hurt me, weather began to lose its power also.

As sunshine banishes clouds and light darkness, the diseases disappeared from my body. I was so thankful and happy. With freedom came an understanding of the Scriptures. Before I studied Science and Health I could not understand or care for the Bible, because it *seemed* to teach me I had to suffer with disease and temper that I was taught I had inherited from my parents. The Truth revealed in Christian Science showed me that God is my Father, and He is not "a sender of disease." Words cannot express how I love to study the Bible *now*, and what it reveals to me through the Key.

I have not been sick enough to lie down but one day in over four years. God's blessed word as taught and revealed through Mrs. Eddy has been my only physician. I have used no drugs and am in perfect health, and this healing, being lasting, caused my relations to know that in Christian Science there is help for the sick when doctors fail, so they are now in health also, having tried the same fountain that flows only pure, good water—Truth's fountain—Science and Health.

I should be an ingrate if I did not feel thankful to Mrs. Eddy for her books, for they teach us the absolute Truth. I must not forget to thank others that I must mention. In overcoming my faults (and errors that seemed to use me), I caused others to suffer as well as myself. To those dear Scientists who helped me by reflecting love to me, I shall ever feel grateful, for it is when we are being tried and purified that we need love. I know what is wrong and the price paid when one does not turn from it *at once*, so I can reflect love and charity to those who come after me and are just beginning to learn the price.

I thank God that my eyes are opened to these blessings, and that I have and do suffer for every wrong thought held against another, for that is justice and Scriptural.

We need not condemn or judge those who stoned the prophets in the Scriptures, for if we watch our thoughts when we are not obedient, we shall find that *here* and *now*, we stone our prophets, our *Journal* and *Sentinel*, as well as each other, by throwing hard thoughts. I thank God for Christian Science and suffering.

ADELAIDE LEFFELL, Dallas, Texas.

### Severe Case of Asthma.

It was about five years ago that my attention was first seriously directed to Christian Science; I say seriously, for I had previously referred to it with mingled jest and contempt, and even when brought to my attention seriously as a means of healing, it struck me as most absurd. Nevertheless, at the earnest solicitation of a favorite cousin, I went with her to see a Scientist friend and consented to be treated. I had been a "close communion" Baptist Church member from the age of twelve (my parents being of the same faith) and the thought of my going to be treated by a Christian Scientist struck me as being little short of ridiculous. This thought I continued to entertain during two weeks treatment, when I decided I was no better and could afford to throw away no more money in that foolish manner.

For several years I had suffered with asthma, which became so serious that I was frequently kept awake several hours during the night trying to breathe, and the next morning would feel more weary than when I retired. During the daytime I carried a vial of medicine in my pocket, to which I resorted in order to obtain relief. After the two weeks Science treatment I took up my medicine again, but I grew worse instead of better.

In the mean time, however, I had read some in Science and Health, and believing as I did in the healing as related in the Bible, and finding no good reason why this method of healing should have been discontinued, I went back to the lady who had treated me. It seemed to me that I had treated her discourteously, to say the least, and so apologized. To my surprise, however, she seemed to think I had nothing to apologize for, for she said, "O, well, that's nothing! There's more joy in heaven over one sinner that repenteth than over ninety and nine just persons."

I asked for further treatment and was healed within a week. I had thrown all my medicines away, and have never taken any since.

Disregarding Jesus' injunction, however, to "go and tell no man," I told nearly every one I knew, at the first opportunity. As a result I had several opportunities to *prove* my utterances, but aside from two instances, a year or more apart, when I thought it necessary to have further help, I have been able to handle all claims through my own understanding.

Before coming into Science I found occasion to resort to medicine frequently, for one thing or another, and while traveling always carried a well stocked medicine box.

In business I find that the nearer I approximate Scientific dealings and practice, as outlined in the Golden Rule, and explained in Science and Health, the better and more profitable the result. Truly "with what measure ye mete, it *shall* be measured to you again." In the light of which it is little wonder that Scientists should measure back at least a heart-full of gratitude to Mrs. Eddy who has voiced the Truth to this age in a comprehensive and practical manner. This I truly desire to express by works as well as words.—CLAYTON J. WHIPPLE, La Grange, Ill.

### Valvular Heart Disease.

I was born with valvular heart disease, and up to my early manhood was a chronic invalid. Finally, the physicians having said there was no help for me, my mother suggested my trying Christian Science as a last resort, which I did.

I well remember that first treatment! I was not a believer in any sense, so that the spectacle of a woman sitting with her eyes closed for a few moments, with the idea that she could help me, seemed, at the time, farcical and absurd. That night for the first time in many months I rested, and in the morning the ridicule had departed and I realized that I stood in the presence of a great Power. Suffice it to say that in less than three months I was healed, and for nearly fifteen years I have demonstrated the efficacy of Christian Science as a preventive and restorative therapeutical agency.

I immediately sought for the reason of my healing, and I found it in the Bible, our guide-book to life eternal, the spiritual truths of which have been brought to us through the divine revelation to our beloved Mother, and recorded for our daily help in Science and Health.

Our Leader ever watches tenderly over her children, holding constantly before them the light of Love that shall guide them safely to the fold where, bathed in divine effulgence, they find the life of realization, and know that they are the children of God, who is their ever-present help in time of need.

FRANK H. LEONARD, New York, N. Y.

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## Questions and Answers.

*If God is omnipotent, do you not limit Him when you say He can create nothing unlike Himself?*

J. H., A Searcher for Truth.

God is more than an omnipotent deity; He is Omnipotence itself, *i.e.*, the All and Only Power. A very prevalent thought of God is that of a person possessing power sufficient to perform any act He may elect, no matter what the character of that act may be. Thus it is believed that God can and does send evil upon man whenever in His wisdom it seems just for Him to do so.

The Scriptural declaration is that a fountain cannot send forth both sweet waters and bitter. We in no sense limit God when we say He is not, and cannot be, the source of anything unlike Himself; rather does this declaration establish the true sense of Omnipotence which robs all evil of its seeming power, for if God, Good, is the only power, there is, or can be, no power in evil.

Works, more than words, declare the Truth of Being. The thought that God can and does send sickness upon man will not heal that sickness; but the assurance that God is not the Creator of sickness, that He is the only cause and Creator, and that which He did not create has no real existence, has been, and is daily, healing patients where *materia medica* has failed. Which thought of God is more helpful to humanity, that which believes Him to be capable of performing evil as well as good, or that which declares Him to be the source of good only, and that good is infinite? Nothing but the realization that Good is infinite and omnipotent will destroy the claim of evil. In the degree that you give place and power to evil, in just that much you limit Good, and inasmuch as you realize that Good is Omnipotence,—the All and Only Power,—you take away the seeming power of evil.

We do not limit God when we say infinite Truth cannot create error or believe it to be true; eternal Life cannot die or cause death; ever-present Love cannot hate or produce hatred. Rather do we declare God's omnipotence when we say He does not and cannot create anything unlike the Divine name and nature.

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*Is the healing of sickness the most important work in Christian Science?*—H. C. L.

The healing of sickness without the use of material remedies shows an important difference between Christian Science and other religious teachings, but this is only a part of the work to be accomplished through the understanding of Truth. The greatest and most important work is the healing of sin. The Truth as taught and demonstrated by Jesus, made man every whit whole. While the sinner is in a worse condition than the invalid, yet the invalid needs to be saved from disease and suffering.

The power and willingness of God to save from sin is a generally accepted religious tenet, but comparatively few believe that He is just as able and willing to heal sickness to-day as he was in the time of Jesus and the apostles. To cause the world to see that God's love heals sickness as well as sin, is a work of no little importance. When a person has learned to rely upon God to heal him physically as well as morally, he must of necessity have more faith in God and feel more the need of Him than when he was accustomed to use drugs or other material agencies to heal disease.

The healing of sickness is easier than the healing of sin, and the student of Christian Science begins with the more simple demonstration. As a rule the sick are more willing to be healed than sinners are to be reformed, for while sickness brings nothing but discord and suffering, the sinner thinks he finds pleasure and satisfaction in sin.

The demonstrations over sickness are frequently more pronounced than the demonstrations over sin, because the good results can be more readily seen. A week, a day, or even an hour may suffice to prove that Truth has healed disease or relieved suffering, while months might be necessary to prove that any lasting moral benefit has been experienced.

These reasons may suffice to show why the healing of sickness has such an important place in the teaching and work of Christian Science.

## The Field and Our Publications.

At the beginning of a new volume of the *Sentinel* it is noteworthy that the great body of Scientifically working Christians are evidently appreciative of its weekly and monthly literature, otherwise the manifestation of the completeness of each would not be demonstrated. The Field has ceased to consider as best one number more than another, but has recognized that all are demonstrations up to the striking-hour of Truth's appearing. As we see more work demanded and executed at headquarters, there comes a great desire to all to do more for the encouragement of those who toil from the first hour to the twelfth, knowing that the reward is alike to all, even though it be an eleventh hour awakening to duty.

And with this awakening there is the incentive to participate in the burden-bearing. Not necessarily in direct contribution to the literary larder, but in promptness in forwarding matter of interest to the Field, and in demonstrating events that will express the expansion of the Cause, and thus testify our appreciation for our Leader's love in widening channels of communication to her "world-patient." With the desires "moulded and exalted," we shall have them take "form in word and deed" (Science and Health, p. 307).

WILLIAM HALE PARMENTER, New York City.

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Feeling a great sense of gratitude to our dear Mother for her poems published in the Journals, I wish to acknowledge the help received from reading the poem in the July number, entitled, "Signs of the Heart." Error had been making claims of what I once thought heart-trouble, which I had repeatedly denied. When the *Journal* came to hand I sat down at once and of course read the poem first. Before it was finished, the healing Truth had dispelled the illusion.

I wish to say to all who are tempted to let their subscriptions expire, thinking they have enough to read, to listen not to the tempter, but to take the *Journal*, read it, and loan it to those who are ignorant of Christian Science. Also let us acknowledge the benefits received.

MRS. SARAH O. BRAGG, Colfax, Wash.

The *Watchman* states that it is useless to deny that in the last twenty-five years the theological conceptions of the evangelical churches have been somewhat radically modified.

The preacher's best sermon is not that which he preaches on Sunday, but the life that he lives during the week.

*The Practical Age.*

Longfellow once said: "Believe the talent of success is nothing more than doing what you can do well."

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## From the Religious Press.

### Importance of this Age.

The nineteenth century will be notable in our history for many reasons. It has witnessed industrial expansions without parallel in the records of the past. It has seen inventions multiply which conquer space and time, and create a fellowship all round the globe, so that two hemispheres can think with one thought. It has watched the birth of great scientific generalizations which have profoundly modified its conception of life, have brought man into more intelligible harmony with nature, and knit all things into one mighty whole. It has seen political changes alike abroad and at home to which preceding centuries could offer no counterpart; nations have swiftly grown conscious of their unity, and risen into majestic might; while power has passed from privileged classes, and governments have learned that they exist not for themselves but for the people.

Yet these are not the only or the most eminent claims which our time will establish on the thoughtful attention of posterity. This is an age of discoveries; and it will be known hereafter, I am deeply persuaded, as the age which discovered Christianity.

REV. J. ESTLIN CARPENTER.
*The Inquirer* (Unitarian), London, Eng.

### Jewish Society of Revisionists.

The Dreyfus case has wrought untold mischief; but it may result in much good. Already it has aroused sympathy for Jews as a people through the sufferings of one of their number, now generally believed to be innocent. It seems also to have suggested among Jews a sense of guilt because of the treatment by their own race of a Jew who was innocent. At a recent meeting in Odessa to express rejoicing over the revision of the Dreyfus case, a young Jew declared that this revision ought to move Jews throughout the world to revise another unjust trial, which resulted in the execution of an innocent man—Jesus of Nazareth. Despite the protests of orthodox Jews, a number of young men have formed a society for this purpose, calling themselves Revisionists.—*The Congregationalist.*

### Pay for the Pitchers.

Dr. Adam Clarke, while preaching to large congregations in Ireland, pictured in glowing terms the freeness of the Gospel, dwelling on the point that the Water of Life could be had "without money and without price." At the conclusion of the sermon, a collection was taken up to send the Gospel to the heathen. This collection embarrassed the preacher a little, as it seemed to contradict the theme of his sermon. As he was telling the story to a Christian lady afterward, she replied: "Very true, doctor, the Water of Life is free—without money and without price—but we must pay for the pitchers to carry it in."

This discriminating remark dispels the fog that seems to hang over the minds of some who cannot see that the freeness of water is one thing, and the employment of a person to carry it is quite another thing. The Gospel is a free gift, without money and without price; but those who take the glad tidings to others must be supported so that they can carry on their good work.

*Presbyterian Review.*

### Mormons are Aggressive.

Boston Common has furnished a speaking place for the utterers forth of many strange doctrines, but on Sunday last, for the first time, a Mormon missionary appeared on that historic ground, and by grace of a city license, expounded the doctrines of the Church of the Latter Day Saints to a curious company. The fact is, perhaps, not of great significance, but it is well to note that twenty-five hundred Mormon missionaries are abroad in the land, and with one of them storming Christian civilization at its Hub, it must be admitted that Mormonism is aggressive.

*The Watchman* (Baptist).

### The Motive Important in Prayer.

God, indeed, is always giving, and long before any desires of ours went up to Him, His love was pouring down on us, just as sunbeams rushed from the sun, before the planets had been completely shaped out of the nebulous haze surrounding them, which intercepted the light. But while He is ever giving, our capacity determines the measure of our reception, and a principal element in determining our capacity is our desire. We can have as much of God as we can take, and we can take as much as we desire. Wherever the coast-line opens into a bay, the sea runs in and fills it.

But the desire that receives must be more than a feeble, fleeting wish. Lazily wishing and strenuously desiring are different: the former obtains nothing, the latter, everything. Desire must be steadfast, too. If the widow's boys had held their vessels under the jar with unsteady hands, or shifted them from side to side, much oil would have been spilled. The steadfast longing is the answered longing; but the unstable man is not to "think that he shall receive anything of the Lord."

There is but one region where, and one object of desire in regard to which, we can be certain that we shall have what we wish, and as much as we wish. Surely it is wise to turn from this world of vain longing, in which satisfied desires are rare, and are almost as disappointing as balked ones, to "him who is able to do exceeding abundantly above all that we ask or think," and will never fail to satisfy the desires of them that fear him.

ALEXANDER MACLAREN, D.D.
*The Examiner* (Baptist).

## Miscellany.

### Baptists vs. Methodists.

The leading denominations prevailing among the mountains of Virginia, Kentucky and the adjoining states are Methodists and Baptists, and as a rule they are fairly well divided among the mountaineers, but occasionally, for some reason or other, an entire community will be of one faith.

One season my work took me to a remote section on the head waters of a small creek about twenty-five miles from the north fork of the Kentucky River, and I had not been there long until I discovered that all my neighbors were Methodists. They had a good hewed-log meeting house and a Sunday School, and were thriving as a congregation.

There was one old chap, though, who didn't seem to be an enthusiast in the cause, and one day I got to talking to him about the condition of affairs.

"Were you born a Methodist?" I asked, as a starter.

"I reckon I wuzn't," he replied, with a sniff of disrespect. "My folks wuz Baptis', I guess clean frum the time uv Noay."

"You go to the Methodist church, don't you?"

"Yes, but I wouldn't ef I could help myself."

"Isn't there a Baptist church anywhere around here?"

"Not nigher than the river, and that's more'n twenty miles, cuttin' acrost ridges."

"How does it happen that there is no Baptist church with a congregation as the Methodists have? I have always seen it that way till I came here."

"Thar wuz once, up to about twenty-five ye'r ago, an' we kep' the Methodists on the jump. But somehow I guess Providence kinder forsook us after that, caze every ye'r sence then the crick has been froze up all winter and dried up all summer, and we lost our holts. Yer see the Methodis' don't need water in their business like the Baptis' does, and they keep a clutterin' right along whether it's a drouth er a freshet. The crick wuz our salvation, and when it went back on us we just famished, that wuz all, and them that didn't move down to the river jined the Methodis', me bein' one."

"I suppose there never will be any change," I said at a venture.

"I ain't so sure about that, colonel," he answered with impressive earnestness. "I've been wres'lin' with the Lord in pra'r ever since fer a flood."—*New York Sun.*

### Infant Inebriate Dying from Drink.

Probably the youngest inebriate on record is five-year-old Carl Böerner, now under treatment at the Long Island College Hospital, and not expected to survive an attack of delirium tremens which led to his removal to hospital.

Accompanied by his mother, Mrs. Catherine Böerner, a German immigrant, Carl was brought to this port in the steerage of the Red Star liner Friesland, which arrived from Antwerp on Tuesday. The condition of the child attracted the attention of the Barge Office surgeon, who after an examination of the young sufferer, caused him to be hurried to the Long Island College Hospital, with which institution the Immigration Bureau has made arrangements for the reception of such patients as are in need of medical treatment.

The story the mother told is a sad one. She said that soon after the child was born he developed hydrocephalus, more commonly known as water on the brain. The attending physician told the mother that the infant would be subject to convulsions as it grew older, and directed that whiskey be administered whenever the attacks came.

They came so frequently during the long voyage across the Atlantic that the poor mother thought it necessary to keep the child continually under the influence of whiskey, with the result that delirium tremens set in when the vessel was nearing port.

That he will recover is not believed by the surgeons. Every method known to medical science in such cases has been resorted to, however.—*New York World.*

### Anniversary of Washington's Death.

On the 13th and 14th of next December the one hundredth anniversary of George Washington's death will be extensively celebrated. As George Washington was a member of the order of Masons, that fraternity in the vicinity of his residence, and the State in which that residence was, will begin an elaborate program December 13. The Grand Lodge of the State of Virginia will convene in Alexandria, and on the next day, the 14th, they will proceed to Mount Vernon, where the funeral services of December 18, 1799, will be duplicated as nearly as possible.

This anniversary must not be left wholly to Masons.—*New York Christian Advocate.*

## Notices.

Applications for membership with the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October.

WILLIAM B. JOHNSON, Clerk.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass., U. S. A.

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## Items of Interest.

The court-martial trial of Captain Dreyfus ended September 9. The prisoner was convicted of high treason and sentenced to ten years imprisonment. The case was decided after two hours of deliberation. The court stood five to two against the prisoner. M. Demange, the senior counsel, made a brilliant speech in behalf of the prisoner. M. Labori renounced his right to speak. The crowd on the outside greeted the verdict with cheers for the army. All Europe outside of France is filled with disgust and indignation at the verdict. Dreyfus was stupefied when Maitre Labori communicated to him the verdict, but he soon rallied and has seemed in better spirits than might have been anticipated. He is convinced that the ten years imprisonment to which he has been sentenced will be wiped out by the five years solitary confinement on Devil's Island, and he expects to be released by October 15. On this point the lawyers are divided. Many take the same view as the prisoner, while others, among whom is Maitre Demange, think the five years will count for nothing. The judges of the court-martial signed a recommendation for mercy and expressed to the President of the republic their sincere desire that Dreyfus shall not be submitted to a fresh degradation.

President McKinley has returned to Washington and the report is given out that his future course in relation to the new dependencies will be as follows. As soon as the rebellion is crushed in the Philippines a civil government by three commissioners will be established. Military control will be continued in Cuba, until it is determined, by means of a general election, whether the inhabitants desire independence or annexation. For Porto Rico a civil government of the territorial form similar to that now in Arizona. For Hawaii a territorial form of government, as recommended by the Hawaiian commission.

Admiral Dewey will be given his home coming welcome in Washington on the night of October 2. On the following afternoon he will receive from the hands of President McKinley, the sword which Congress voted him. Immediately after his arrival he will be granted indefinite leave of absence and will again be assigned to duty only upon his own application. The Admiral will be sixty-two years old December 26, and it is reported that he will at that time be placed upon the retired list.

Tuesday, September 5, was the great day of the Grand Army encampment at Philadelphia, Pa. The parade was six hours in passing the reviewing stand. There were thirty-five thousand men in line. President McKinley made two speeches. After reviewing the parade the President visited Admiral Sampson's fleet. As he stepped on board the flagship the entire squadron fired the President's salute of twenty-one guns, and the bands of all the ships simultaneously played "Hail to the Chief."

At the close of business August 31, 1899, the public debt, less cash in the treasury, amounted to $1,157,306,555. The net gold in the treasury was $248,757,971, the largest amount in the history of the government. The receipts from all sources during the month of August were $49,978,173. The disbursements amounted to $45,552,311, leaving a surplus for the month of $4,455,862. The disbursements charged to the War Department amounted to $14,981,390.

Miss Susan B. Anthony, who has just returned from abroad, says the Woman's Council in London was a grand success. She says it is a pleasure to note the change in sentiment towards woman's suffrage in England in the last sixteen years. About three hundred Americans attended the meetings, and next to England, America had the largest number of speakers.

The situation in South Africa has changed very little in the past week. The Boers have asked of Great Britain an explanation as to why British troops are being massed on the Transvaal frontier. President Kruger urges moderation and favors further efforts for peace. In the mean time the Boers are concentrating on the border.

Japan's new religious law has gone into effect. According to the new law, all sects, Pagan or Christian, are placed under the absolute control of the local governor. The law is very sweeping in its provisions. All the affairs of the church, even the minutest detail, must have the approval of the governor.

Information is received from Manila that the insurgents have issued three million dollars in paper money, the acceptance of which is made obligatory. The bills are redeemable in three years. A call has been issued to the property owners of the interior to supply carts, horses, and cattle without remuneration.

The twenty-fifth annual convention of the American Bankers Association met at Cleveland, O., September 5, with between twelve and fifteen hundred delegates from all sections of the country. The amount of capital represented was nearly five billion dollars.

The receipts from all sources at the three principal ports in the Philippines amounted to $667,618 during the month of August. This is $18,242 in excess of any previous month since the occupation by the United States.

During the seven months ending July 31, 1899, the exports from the United States to Cuba were $14,116,993 and imports $19,976,965. The exports to Porto Rico for the same period were $2,299,221 and imports $3,379,944

New York City's loving cup for Admiral Dewey is being made of the finest eighteen carat gold, and will cost at least five thousand dollars. It is being made by Tiffany, and will be ready for September 28

At the last of the official trial races the Columbia beat the Defender 10 min., 7 s., over a thirty-mile triangular course, and has been chosen as the boat to meet the Shamrock in the international cup race.

President McKinley has determined to send General Merritt to the Philippines to take command of the new army. General Otis will continue to have charge of civil duties and be military governor.

September 4, 1899, was the beginning of the Hebrew New Year 5660. The usual service was held in the various synagogues and in many places prayers were offered for the acquittal of Dreyfus.

The signing of the Parcels Post Convention between the United States and Germany on August 26 resulted in an agreeable exchange of courtesies between the Kaiser and President McKinley.

The four conferences of college students held this year in different parts of the country were attended by twelve hundred students representing nearly four hundred institutions.

Information is received from Washington that Great Britain and the United States have practically agreed upon a temporary line defining the boundary between Alaska and Canada.

Admiral Dewey has sailed from Ville France for Gibraltar, where he expects to stay until September 12. He is reported to have said he dreaded his countrymen's reception.

It is proposed to form a union of all the labor organizations in the district of Greater New York. The new organization will have a membership of nearly five hundred thousand.

General Fitzhugh Lee has made a report on the prevailing conditions in Cuba, and argues for an independent government for the Cubans under an American Protectorate.

The national convention of the Letter Carriers Association assembled at Scranton, Pa., September 5, with an attendance of over one thousand delegates.

The North Atlantic Squadron, under the command of Rear Admiral Sampson, was at Philadelphia during the National encampment of the G. A. R.

Over twelve thousand manufacturers of Spain have refused to pay the new taxes, and many land owners have decided to follow their example.

Rear Admiral Schley has accepted an invitation to visit Atlanta this coming fall. He will be the guest of Governor Chandler and others.

Twenty-nine states were represented at the eighteenth annual encampment of the Sons of Veterans at Detroit, Mich., September 7.

A Lancashire, England, firm has secured a contract for the shipment of ten thousand tons of steel to the United States.

Spain and the United States have agreed to begin the negotiation of new commercial treaties at an early date.

J. M. Levy has offered to buy the entire real estate holdings of William Waldorf Astor in New York.

Colonel Albert D. Shaw of Watertown, N. Y., has been elected Commander-in-Chief of the G. A. R.

An organ built recently to be run by electricity, is said to contain 64,500 miles of wire.

At a recent meeting of the Council of India, gold was made the legal tender in India.

It is reported that a gun recently made at Woolwich, Eng., shoots fifteen miles.

The European demand for American apples this year is greater than usual.

Labor day is now a holiday in twenty-nine states and territories.

Admiral Dewey left Gibraltar for New York, September 10.

The cotton crops for 1898-99 amounted to 11,274,840 bales.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Beginning of the Hebrew New Year.

### An Occasion of Solemn Import.

BEGINNING to-night with the first appearance of the new moon, and ending to-morrow night with the earliest shining of the stars in the sky, the first day of the month of Tisri is observed by Jews everywhere throughout the world as the introduction to the 5660th year since the creation of the world, and as the beginning of the ten days of repentance preceding the day of atonement.

Though the first day of the year, reckoning from the Mosaic creation, it is at the same time the first of the seventh month, computing from the Passover, the date of the deliverance of Israel from Egyptian bondage. The ancient Hebrew year was divided into two equal parts, the beginning of each of which was, and still is, a time of special sanctity. The real year begins with the month Nisan, the early spring, the time of the Passover, from which all the other holidays of the following twelve months are computed, and which is the starting point of the religious year. But the civil year begins to-day, and from it are reckoned all civil and commercial periods.

Because of the dependence of the Hebrew calendar upon lunar changes, the dates of the sacred days vary widely from year to year. Thus, the new year, which falls this year upon the 5th, was last year the 17th, will be next year the 17th, and in 1901 the 24th.



Though originally of chiefly civil import, as explained, the first day of the month Tisri has come to be used among the modern Hebrews as of exclusively religious significance. In the old days, before the Captivity, the coming of the new moon was watched for by eager eyes posted on every hilltop, and as soon as the most keen-eyed saw it in the evening sky, the news was signalled by a watch-fire on the top of the nearest mountain, and the next summit kindled its ready blaze to send the good news along, till Jerusalem was reached by this species of wireless telegraphy, and the Sanhedrim solemnly declared the new year begun. Then the blasts of a ram's horn made vocal announcement of the fact that another year had been completed, bringing round the day of Zion's final triumph, and all slaves who had been seven years in bondage were thenceforth free men and women, going forth from the houses of their former masters as they heard the blast of freedom from the nearest ram's horn.

To the modern Hebrew the significance of the day is, of course, spiritual and historical. There are no more slaves to be set free when the new moon of the month Tisri first shows its slender crescent above the sunset, but to every individual Jew the time is sacred with suggestiveness of deliverance from the bondage of sin, of re-acceptance of the ancient covenant, and to the strictly orthodox the day stands out unique as the anniversary of the beginning of creation, and the date on which the Lord of earth and heaven ascends the throne of judgment, and metes out to all living things their bane or blessing for the coming year.

Just as various denominations of Christians attach different significance to the words and miracles of Christ, explaining in numerous ways the doctrines of the apostles, and giving a literal or a symbolical interpretation to the Bible as a whole and its parts in particular, so the Hebrew peoples, though a unit in thought and feeling as no other people are, are of various minds concerning the proper method of carrying out the ancient ritual, and keeping the letter and the spirit of the commandments.



In the orthodox congregations the blue and white "tal'ith" is still worn by the men when they assemble for "Rosh Hashona," the solemn service of New Year's eve, as well as its continuation the following day in the shakrith. The long ritual of the day was written during the captivity in Babylon, and its chanting requires from five to six hours. It exalts the God of Israel, calls the chosen people to repentance, and announces a final triumph over all the enemies of Zion. The great roll of the law is taken from its resting place in the ark of the covenant behind the pulpit, and the service is almost entirely conducted in Hebrew. Blasts of the ram's horn, blown according to conventional rules, form a prominent part of the exercises, and the scene, even to a casual spectator, is impressive in the extreme. Nothing but grave sickness will keep any strict Jew from the service, and the fixed faces and eager attention of all indicate the solemnity and deep sacredness of the occasion. An extract from the ritual will serve to illustrate the importance attached to the day:—

> We will express the mighty holiness of this day, for it is tremendous and awful, on which Thy kingdom is exalted. Verily, it is Thou who art Judge and Arbitrator, who knowest all, and art witness, writer, recorder, and teller. Thou callest to mind all things long forgotten, and dost open the book of records so that it may be read of itself; every man's signature is in it. The great trumpet is sounded! A dull, murmuring sound is heard! The angels shudder! Fear and trembling seize them! "Ha! [they cry] it is the day of judgment!" (For in justice even they are not found faultless before Thee.) All who are about to enter the world pass before Thee as a herd of sheep. . . .
>
> On the First Day of the year it is inscribed, and on the Fast Day of Atonement it is sealed and determined how many shall pass by, and how many be born, who shall live and who shall die, . . . who is to perish by water and who by fire, who by sword and who by wild beasts, who by strangling and who by lapidation; who shall be at rest and who wandering; who shall reap enjoyment and who shall be painfully afflicted; who grow rich and who become poor.

At the close of the long service friends greet each other with the words, "Leshono tovo tikosev," meaning, "Mayest thou be inscribed [in the book of life] for a happy year."

*Boston Herald,* September 4, 1899.

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## More than Sect or Creed.

What Love Divine does not permit
Does not exist at all;
For Love is God and God is Mind,
And Mind is All in All.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.— PSALM 23: 4.

THE confidence which David had in God as expressed in the foregoing is an exemplification of the underlying Principle upon which Christian Science is founded—Divine Love,—that perfect Love which casteth out fear: because fear hath torment, as John tells us. Can you comprehend anything more satisfying, more comforting to troubled mortals than that which is contained in Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"? Fear, as Christian Science defines it, means error, ignorance. When the Saviour had healed the woman in the synagogue on the Sabbath day and was rebuked by the ruler, he said: "And ought not this woman, being a daughter of Abraham, whom Satan [error] hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" And again in the thirty-second verse, after having been warned that Herod would kill him, Jesus said to the Pharisees, "Go ye, and tell that fox, Behold, I cast out devils [evil], and I do cures to-day and to-morrow." Thus it will be seen the injunction to cast out demons, as understood by Christian Scientists, means to force out error, *i.e.*, evil, sin, sickness, fear, by implanting in human consciousness the realization of the omnipotence of divine Love. It is conceded that sin and sorrow may be destroyed by mental action, why should it be thought incredible that sickness might be destroyed in the same way? Most of us have been taught to believe that matter was the basic principle of the universe, and therefore have depended too much upon material things for help.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans, 8 : 9). Just so long as mortals continue to look to the body for health, just that long will they continue to be deceived, because health cannot be found in matter, neither can matter be made the foundation for health, for there is no intelligence in matter. Mind is the seat of all intelligence. All is Mind. "This great fact is not, however, seen to be supported by sensible evidence, until its Principle is demonstrated by healing the sick and thus proven absolute and divine" (Science and Health). And what is the effect of the application of this system to the cure of disease? It is undoubtedly the safest and most effective method of healing [illegible] scientific system. Thousands of intelligent people have applied and are applying this means as their sole remedy in the treatment of disease of every nature with results incomparably superior to those obtained by the use of any other remedial agent. Let us suppose, for example, that if any one of you knew of a system of medicine that cured a greater portion of its patients than any other system ever discovered, if you knew its practitioners accepted the responsibility of so-called incurable cases as readily as the so-called curable, and healed them with equal facility; if in addition to all that, this system healed broken hearts, reformed blighted lives, and revived prostrate hopes, would you not desire to have all the world know of it? Christian Science does all this and even more. Christian Science is what its name implies—the Christ knowledge. It is primitive Christianity revived; the healing and saving power as taught and demonstrated by Jesus.

It is more than a mere sect or creed; it is a vast movement that is revolutionizing the theological and medical thought of the world. The world needs Christian Science to-day, not only to heal its sick, but to heal its healers. The physician is as much in need of the healing power of Truth and Love as the sick can possibly be. Its theology and medicine are one, governed by the one infinite Principle—God. It has no secrets from the public. It has no hierarchy, no professional class. All its students and adherents, because of the impulsion of Truth, undertake the ministry of this gospel of healing to the sick and sinning. They have felt its effects upon themselves; they have seen its good effects upon others; they have prayed to God as Christian Science has taught them to pray, and He has, to their positive knowledge, time and again, favorably answered their prayers. He has become to them a living, present, all-powerful, all-loving God, such as Jesus the Christ described, not such as men have since conceived. One of the reasons why Christian Science is showing such a marvelous growth is because mankind is learning that the religion of Jesus Christ was not established solely for death-bed purposes, but to benefit mankind in its present state of being as well as for a higher ultimate end. It is the religion of the here and now.

The Scriptures glow with golden promises, yet humanity seems to interpret them to mean in the great beyond, while Christian Science proves that these promises can be realized in this life. "Thy kingdom come," is understood to mean that God's kingdom *is* come, it is here on this earth, not in the dim, distant future, hidden by an impenetrable veil, and we should demonstrate it forcibly by conforming our daily life to the precepts of the Golden Rule, by living "in holiness and righteousness before him, all the days of our life," that the spirit which was in Christ Jesus may be also in us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew, 5 : 16).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we but look well after the present, the hereafter must needs hold no terrors. Christian Scientists are not alone in making and substantiating the claim that Mind is all. In his recently revised work on metaphysics, Professor Borden P. Brown, after stating the proposition that in this world there is nothing but Mind, says, "A thought world is the only knowable world; and a thought world is the only real world." How can people oppose a religion that teaches nothing but good? To give to tired humanity the assurance of an ever-present help in time of need, and the realization of the peace which passeth all understanding is the object and aim of Christian Science.

*Press*, Ottumwa, Ia.

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*Zion's Herald* says: "Never had the church such need of power. Never, as now, were there such possibilities in the use of power. The political and the intellectual world are acknowledging the right and righteousness of Christianity —steam is already too slow. We harness to the forces of electricity and seek the speed of light and thought. Christianity must keep up; must have no lack of power."

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The *Morning Star* says: "There exists a strong tendency to lean on statistics to prove that all's well with the churches; and not only to lean on them, but to stand on them, and even to lie down upon them in contented ease."

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## Reasons for Their Faith.

OUT on Gamage Avenue, beyond the hill and the pines, lives the Reader of the only Christian Science Church in Lewiston or Auburn, Reuel F. Gordon. The *Sun* reporter called at the pleasant home the other day, and was met by Mrs. Gordon, a sweet-faced, healthy woman, who practises as well as her husband.

They have one son now, little Forest, who is about seven years old. He was never ill in his life. Once he had whooping cough, but his parents treated him, and he was not sick.

Said Mrs. Gordon: "A short time ago he was playing with nails barefoot, and stepped on one of the nails. I had to pull twice to get it out, and the wound was half an inch or so deep. I treated it, and he soon stopped crying. In ten minutes he was out playing again. The wound was not sore, and the next day you could hardly tell where it had been. He never took any medicine in his life. Christian Science has always been effectual in helping him out of his childish troubles."

"How did you come to believe in Christian Science?" asked the reporter, turning to Mr. Gordon.

He answered: "After the death of my father and mother, two brothers and two sisters were under medical treatment, and after my wife had been treated several years by some of the best physicians of Lewiston and Auburn, without any permanent benefit, my faith in medicine was not very strong, and when Christian Science was suggested to me, I employed it without any expectation of receiving help, and so told the healer. My wife had no faith in it, but we were ready to try anything. After receiving treatment, there was such a decided improvement that I became convinced that there was something in it, and the more I studied its ethical and therapeutical propositions, the stronger became my conviction that it was an appeal, not to the imagination but to reason."

"What is your theory of healing?"

"Christian Science teaches that man's normal condition is one of health, that sickness is abnormal, that it is the effect of diseased thoughts made manifest on the body. Its healing work is accomplished through the understanding that God is the Principle of all that really exists, and by realizing what constitutes man's relation to Him. This destroys the fear of disease, and thus prevents as well as heals sickness. To gain a proper idea of this subject one should thoroughly study the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy."

"About broken bones?"

"At this stage in the understanding of Christian Science, surgery seems more difficult to demonstrate than other branches, although there are many well-authenticated cases of broken bones and dislocated joints being healed by mental surgery alone, but usually in cases of broken bones a surgeon is called to set the bones, while Christian Science prevents inflammation and suffering, and such cases are usually healed very quickly.

"As to recent cases of prosecution for alleged cruelty?"

"When it is understood that in many places Christian Science has largely cut down the practice of physicians, their opposition is easily accounted for, and prosecution seems to be their natural remedy. I suppose they allege cruelty and neglect in order to arouse popular indignation, but this is unjust, for there is no class of people who manifest more love, patience, and tenderness in caring for the sick than do Christian Scientists, and if they are guilty of neglect when they employ the Greatest Physician known, what must be the responsibility of those who employ lesser ones?"

"What relation does hypnotism or magnetism bear to your work?" asked the reporter.

"None whatever," replied Mr. Gordon, emphatically.

"What are your views of Heaven?"

"I believe Heaven to be a condition of mind where all evil has been eliminated, and not a place. I believe this, first, because Heaven as a place cannot be located. Second, because the great Master declared that 'the kingdom of God is within you.' Third, because it is only through mind that we can perceive and experience the presence and uplifting of divine Love, and declare that 'the things which are seen are temporal; but the things which are not seen are eternal.'"

In regard to his church, Mr. Gordon said:—

"We have a small but growing church here in Auburn, with a present membership of forty-five. Our average Sunday attendance since last January has been a little above fifty. We hold services every Sunday at 10.30, in K. of P. Hall, 103 Main Street, where the lesson sermon is read. There is also a Wednesday evening meeting at 7.30 in W. C. T. U. hall, 90 Court Street; this is an experience meeting, where testimonials are given. To both of these meetings the public are invited. The bills of the church are paid regularly every month, and the money is raised by voluntary contributions. We have no church fairs, no excitement, nor is undue influence used upon any person."

When asked to define his position in a few words, Mr. Gordon said:—

"I will briefly answer that believing Christian Science to be God's revealed way, or the only way to a full salvation, which must necessarily include freedom from physical suffering as well as from sin, I have no confidence in any system which treats only one side of the subject, as calculated to permanently benefit mankind.—*Sun,* Lewiston, Me.

## Religion Pure and Simple.

After a while, the clashing creeds,
That led to strife and hate with men
Will yield to our superior needs
And love will prompt the lip and pen.
SICKLES.

CHRISTIAN SCIENCE is not a creed in the common acceptation of the term. It has not, nor does it require priest or parson to expound the beauties of its beliefs. It is a religion pure and simple. Pure because it teaches that "God is Love." Simple because a child can understand it.

The Truth as taught in the Bible is clearly and concisely revealed in Mrs. Eddy's book, "Science and Health, with Key to the Scriptures." A careful reading of this book will convince the utterly sceptical of the purity of her thought and the thorough logic of her reasoning.

Christian Science is the most profound fact of this century. If it be true, and time demonstrates such to be the fact, there is nothing on this earth that can pull it to pieces, for its foundation is built upon a rock so firm that it will stand the ravages of time eternally. If Christian Science be not true it will fall of its own weight, like a house built upon the sand.

This religion, therefore, does not occupy any middle ground. Judging its future by its past, and looking over the large number of eminent thinkers, lawyers, doctors, students of divinity, etc.,—who have thrown aside their former ideas of religion, therapeutics, and chosen professions to join the ranks of its thousands of earnest and faithful devotees, they must truly believe that its love and mercy

is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown.

*Saturday Reflector,* Colorado Springs, Col.

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## Voice of the Press.

### Ignorance of the Press.

Many of the papers over the country, little and big, have recently had much to say of Christian Science. This subject has been forced on the attention of the public on account of its wonderful growth and on account of the efforts that are being made to suppress it. We know of no subject where the press has displayed such dense ignorance as in this. Even our own worthy contemporary recently stated that Christian Science practitioners ought to be arrested for murder. To be murderers they must have killed some one with deliberate, malicious aforethought. It is true that men and women die under Christian Science treatment, but there is no pretence that there is any intention to kill, any more than if they had been under the care of a physician. No person is forced to take Christian Science treatment, any more than he is compelled to go to a certain physician. There is manifestly no intent to do anything but to help the sufferer, and it is absolutely silly to call it murder, no matter what mistake he who seeks to help it may be laboring under.

There has been nothing in recent years in this or any other country that has had the wonderful success that Christian Science has had. It numbers among its adherents some of the greatest intellects of the country,—physicians, lawyers, judges, ministers, teachers, men and women in the highest positions of honor and trust and of the greatest attainments. Any doctrine or philosophy which has such a vast number of devoted and intelligent followers, proves itself worthy of intelligent investigation rather than ignorant condemnation. While we are not a Christian Scientist, we have given the subject much careful study, and are ready to state that if the teachings of Christian Science were accepted and practised, evil, sin, and selfishness would find no place in the hearts of men, and their lives would be tuned to perfect harmony with that of the Master.

The notion that Christian Scientists teach that, no matter what your ailment may be, if you believe you are well, you are well, or will be, is very prevalent. They do not teach anything of the kind. They say that "God is All-in-all," that He is omnipotent, that He is able to cleanse us not only from evil and sin but from sickness and error. They claim that God is all Truth and Power and Love, and that sin, evil, sickness, and error are not a part of Him, did not emanate from Him, but are opposed to Him. They say that if we can only come to the complete understanding of God and Truth, can lay hold of God and His Love, that all that is opposed to Him and His attributes must, of necessity, disappear from our lives. They hold that the life which is lived in perfect harmony with Christ's can have nothing in it out of harmony with him. We are not giving these as our beliefs or doctrines, but are simply stating in brief what we understand to be the teachings of Christian Science. Surely the doctrine that sin and sickness have no real place in men's lives, cannot be altogether productive of evil. We have a great many friends and acquaintances who accept these peculiar doctrines, and we must say that for real, practical Christianity, for happiness and contentment, for all that goes to make up a real, true life, we have never known their peers.

*Democrat-Lever,* Plattsburg, Mo.

### Advice to Medicos.

The war of the regular medical practitioners against the Christian Science healers still continues. Perhaps it might be as well for the medicos to agree among themselves before attacking other systems. There are several schools of medicine, each of which denounces the others, while they all depend upon the principle which is at the bottom of Christian Science—that of inspiring faith in the patient as to the efficacy of the means of cure. It may be a rash experiment to trust a sick patient in the hands of a person who ignores established rules, but the whole history of medicine is a record of experiments. Prohibition of Christian Science practice can be justified only on principles that would justify the suppression of homœopathy or any other school of medicine. It seems like murder to give a sick child over to persons whom ordinary judgment might regard as cranks and fanatics, but if we knew just what experiments medical men perform with their drugs it might seem still more like murder to trust to them. Yet we do so, and if the experiment is a success the physician gets the credit; if it is a failure we say it was the will of God.

*Times,* Lynn, Mass.

### Medical Treatment of Children.

Legal proceedings against the Christian Science healers in Newbury are proposed. It is rather difficult to see what the courts can do about it. A child died, it is true, under the care of a Christian Science healer, but, though it may be unfortunate that parents should prefer that sort of treatment for their children, it is nevertheless a fact that they have a right to adopt it, and the courts are not likely to put any obstacle in their way. As the laws stand now, parents have much the same control over the medical treatment that shall be given to their children that they have over food and clothing. No doubt there are mothers who give their children unwholesome food, under the impression that they are doing the best possible thing. If they are mistaken, and the child dies in consequence, it is not probable that the law could punish them. Nor would it be wise to attempt the regulation of all such matters by law. Parental responsibility has got to have some play, even if in some instances it proves to be entirely inadequate. If occasionally a parent does not know what is best for his child, that furnishes no reason for putting all parents under the guardianship of the state in the matter of medical treatment.—*Standard,* New Bedford, Mass.

### Good Deeds Arouse Jealousy.

If Christian Science be a delusion, as its enemies affirm with so much attention to detail, why attack it so persistently? The inherent weakness of any delusion is bound in the end to prove its undoing. The truth seems to be that these Christian Scientists are doing so much good that they have aroused the jealousy of other schools of the healing art, and have for this reason alone been tried, convicted, and sentenced in a most summary fashion. If all medical practitioners were to stand or fall upon the number of cases they lose, their number would wonderfully decrease. Better not persecute these people. If they are in the right persecution will strengthen them; if in the wrong the evil will work its own cure.

*Gazette,* Haverhill, Mass.

### Remarkable Comparison.

We are inclined to the belief that the proposed legal proceedings against the Christian Scientists of Needham, because a child died there last week, will not ever amount to much. The courts will be very slow to interfere with sincere advocates of any Christian belief. It was rather remarkable that another child who died at the same place of the same disease, but who was treated by regular physicians, lived only three days, while the one treated by the Christian Scientists lived eighteen days.

*Journal,* Newton, Mass.

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### If Persecution Keeps Up.

A nine-year-old boy having died under Christian Science treatment at Needham, Mass., the doctors of that town have united to investigate the matter. Now suppose the Scientists combine and investigate the deaths of those who passed out of this life while under the care of the regulars. What an investigating time we are going to have in the not remote future, if this sort of thing keeps up.

*Gazette,* Haverhill, Mass.

### Its Own Failures Unexplained.

The "old school" at Needham is "aroused" over the death of a child who underwent Christian Science treatment. Bless us, hadn't the "old school" better explain the death of countless thousands of children under their own treatment? The "old school" is an intolerant body of gentlemen, the *News* is telling you!

*News,* Waltham, Mass.

## The Lectures.

### At Pipestone, Minn.

The people of Pipestone have never had the opportunity of listening to a finer lecture than that delivered by Hon. W. G. Ewing, of Chicago, at the Ferris Grand Thursday evening, August 24th, on the subject of Christian Science. There was a good sized audience present, and all gave the closest attention to the distinguished speaker. Mr. Ewing is an eloquent speaker, and logical, clear, and broad-minded in his remarks. Although he spoke over an hour and a half, the time was much too short to handle his subject from every point. Mr. Ewing has been for years Judge of the Superior Court of Chicago, and recently declined reappointment to accept a position as a member of the Board of Lecturers of The First Church of Christ, Scientist, of Boston. The lecture will give an onward lift to the Christian Science society of this city. The introductory address was delivered by Miss Florence Wilson.—*Pipestone Star.*

The introductory address was as follows:—

In the year 1866, Mary Baker G. Eddy discovered the Science of metaphysical healing, and named it Christian Science. Possessing a mind of wonderful brilliancy, yet overwhelmed with a keen sense of the suffering imposed by mortal beliefs, she had sought relief from earth's sorrows in a profound study of the Bible, and after years of devotion to her mighty task she gave to the world, not a new religion, but a clearer comprehension and understanding of the old one,—the religion of Jesus the Christ.

In this Science, which makes the seeming mysteries of the Scriptures so plain that a little child may understand, this generation has received a blessing the world has not known since the days of the apostles, when the sick were healed, the lame made to walk, the blind to see, and the dead to spring into newness of life through the understanding and demonstration of the Divine Mind.

Thirty years ago the discoverer of Christian Science had but a single student, but with unshaken faith in the omnipotence and omnipresence of eternal Good,—God,—she pressed forward to establish her church and fulfil her divinely appointed mission; and to-day her grateful and loyal followers may be numbered by the hundreds of thousands.

It is not possible that you may learn in one brief hour or two, all that Christian Science is or what it does for mankind. The theme is far too vast. It would be like trying to fathom in one short day the inexhaustible resources of Infinite Mind. Christian Science is not a theory, but a life. It is a growth into the Christ thought and work; to comprehend and understand eternal God,—Good,—whereby we are lifted out of a finite, material, false sense of life, into the infinite, the immortal, and the real.

In order that Christian Science may be more clearly presented to the people, it has been deemed advisable to send out lecturers into different sections of the country. We have with us this evening Hon. W. G. Ewing of Chicago, who will now address you on the subject of Christian Science.

Mrs. C. F. MARSH.

### At Hallock, Minn.

Hon. W. G. Ewing of Chicago delivered a lecture on Christian Science, at the Court House Hall, Tuesday evening, August 22d.

The audience was a representative one, and the hall was well filled; many Scientists were present from neighboring towns. The speaker was introduced by Mr. James Mitchell, First Reader of the local church, who said:—

*Ladies and Gentlemen:*—In this age of enlightenment and progress, the great query is, What constitutes the life of man? Solomon's advice is to "Get wisdom. Get understanding." "Keep her, for she is thy life." Man is realizing that what was logic in Solomon's time is good logic to-day, and is daring to thrust aside the old creeds and dogmas of past ages, and goes delving into the realm of the real, and brings to light some of the innumerable treasures of Truth for the benefit of mankind. Such is the aim of Christian Science. It is already accomplishing a great work, and will eventually bring destruction to all forms of evil.

Truth is self-assertive, and we all are in need of it. Men are made better by it, their spiritual welfare is promoted, the so-called ills of the body are healed by it, and we can find it an ever-present help in all our troubles and dilemmas.

You have been invited this evening to listen to a lecture upon the subject of Christian Science by Judge Ewing, who is eminently qualified to impart to you a knowledge of what constitutes unadulterated Christianity. He has personally experienced the healing power, and has demonstrated beyond cavil that it is truly Christian and Scientific. Of course you can expect to grasp but slightly the understanding of Christian Science by listening to a single lecture on the subject, but you will have the opportunity to learn something of what it really is, and some of the erroneous impressions being corrected, your further progress will then depend upon yourselves, as it is the inevitable law that each must work out his own problem. I have the honor to introduce to this audience the lecturer of the evening, Hon. W. G. Ewing of Chicago.

M. A.

The *Christian Advocate,* in alluding to the fact that the Bible has been translated into more than two hundred and fifty languages, says: "We venture the opinion that the King James version has formed the basis for the translation of at least one-half of that number. It is so strong and exact that the average translator of to-day can reproduce the Bible better from the English than he could from the Hebrew or the Greek."

The *Universalist Leader* says: "The well-meant self-denial of many of our pioneer ministers has not produced the fruits intended. They have trained the people to depend on the minister and not on themselves. We are fully persuaded that harm is done in a parish every time it has the services of a minister for nothing or for less than it should be."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## From the Songs of David.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.—*Psalm* 46.

## Who Did Hinder You?

It is second nature to attribute our backwardness in spiritual growth or our failure to grow, to the frowardness of persons or circumstances. The Scriptures ask. "Who did hinder you that ye should not obey the truth?" and "Mortal Mind," the advocate of Self, replies, urging that such a one hindered him by slighting his efforts and refusing to give him credit for what he had done, or that circumstances frustrated his good intentions, and thus caused him to fail.

Let us resolve never to whine, but to answer manfully and meekly the questioning voice of Spirit, with the honest confession that our sinful self-love, and that only, hath hindered us. Is God's child, the reflection of Omnipotence and Omniscience, so circumscribed, that any outward person or thing can hinder him from unfolding the divine nature with which he is endowed? Is there any other success than this unfolding? Is there any other failure than to remain tightly rolled up in self?

It is almost fatal to the growth of true manly and womanly character as revealed in Christian Science, to accept the wrong standard of what constitutes success. If we fondly dream of wealth, leadership, or fame, and think that these are the insignia of success, we shall miss "the prize of the high calling of God in Christ Jesus." Our real success never for one moment depends upon the help or hindrance of other people. If our desire is to become magnificent and mighty among men, then we may be hindered from realizing our desire by the untoward attitude of men or events; but if our only aim is to be humble, kind, loving, honest, and pure, who or what can hinder us, except our own idolatrous love of self?

Let all the world frown upon us—can we not still be loving? Let our words and deeds be misunderstood and misrepresented—can we not yet be true? Let our highest thought and best deeds be received with contempt, as were those of Jesus and Paul—have we not the unhindered freedom to be meek and unresentful?

God's legacy to man is His own infinite wisdom, power, goodness, and love—His own character by reflection. To prove his kinship, man must do certain things, namely, be pure in heart, and love his neighbor as himself, and it is so arranged that nothing can prevent him from furnishing this proof.

Every human foible and peccadillo must go down before the inexorable law of divine Truth.

Christian Science comes offering to mankind the trinity of Life, Truth, and Love in exchange for the trinity of sin, sickness, and death. Is it not a munificent offer, and when seen and understood by men, will they not gladly make the exchange?

The soldier of Christ will best serve his cause by neither rushing recklessly on in advance of, nor lagging sluggishly behind, the main army. He will keep in strict line of march.

We should be even more thankful for the Love which comes to us out of the thunderings and lightnings of Sinai than for that which comes from the serenity of Olivet—provided we are so soundly asleep that we cannot hear the sweet tones of the latter. If we *cannot* be awakened by the one we *must* be by the other.

It is not the part of Christian Science to condemn sinners, but to convert them. Retaliation has no place in the Christianity of Christ.

## Signs of Progress.

It is the generally accepted doctrine of the great mass of Christians to-day, that the healing and other wonderful works of Jesus were miracles wrought among men to attest the verity of his words and to give credence to them as of divine origin; but that these works were only for that period and are not to be repeated, at least until his second coming.

Whatever the many differing opinions may be as to the time and manner of this second coming, the orthodox churches insist that the time has not yet arrived for the repetition of the healing works of the first century, nor for any system that does not follow along the line of material remedies in vogue when Jesus appeared. Here Christian Science takes its wide departure from the other churches. It maintains that Jesus came to teach and practise among men the things that should be taught and practised among them.

He urged, from the beginning to the end of his ministry, the importance of his works, and asked that they might be accepted as proof of their divine origin. He declared that the works he did and even greater should be done. He said he was doing the works of God and in accordance with His command. He told the Jews they did not receive him because they understood neither him nor his Father, whose will he came to do among men. It is conceded by all Christians that Jesus understood God, did His will, and demonstrated His law better than any other known in the history of time. His definition of God should and does date a new era. He said, "God is Spirit," also that God is good and the only Good. (See Luke, 18 : 19.) He therefore virtually declared that Spirit was Good and the only Good. There is but one Spirit because he declared but one God. He came to do the will and execute the law of Spirit. Now the law of Spirit must be spiritual. Then all his works must have been done through his understanding of spiritual law. On no plane and in no department can law be demonstrated without the understanding of it in some degree. Then in the works of Jesus were seen the operation and effect of spiritual law only. And it was seen that it healed the sick, raised the dead, quelled the storm, destroyed hate, fed the multitude, and blessed all who would receive it. It annulled the so-called law of sin, disease, and discord of every name and nature. Sickness and health, good and evil, Truth and error, are terms we employ to express our sense of opposites. Opposites have opposite natures and laws, and must produce opposite effects. By the term "Spirit" Jesus evidently in-

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tended to give his idea of God as not being corporeal or material, but as the opposite of matter; and Webster so understood, for he defines the meaning of the term as "Life or living substance considered independently of corporeal existence; an intelligence conceived apart from any physical organization or embodiment." If Spirit and matter, to human apprehension, are opposites, then they must have opposite natures, laws, and effects. Jesus many times declared this truism. He said: "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." In the fifth chapter of Galatians it is stated that "the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."

Then follows a statement by Paul of the nature, law, or fruit of Spirit and of the flesh or matter, declaring the nature and fruit of the one to be the very antipodes of the other. How plain it seems that Jesus was demonstrating the effect of the law of Spirit on the mind and body, and that it acted on both alike. His method being purely spiritual or mental, it must have reached the body through the mind. Throughout he demonstrated that this law of God was a law of life, not death; of health, not sickness; of love, not hate; and urged men to study, understand, and practise this law of Good; and when his disciples neglected to use it in cases of disease or danger, he chided them for lack of faith in the efficacy of this law to master the opposing error. It would be highly unjust to say that Jesus asked his followers to do what they could not do; or that he reprimanded them for not performing what is called a miracle, if he had not given them instruction in the law he so often and readily utilized.

Indeed it seems that any careful student can see, from Genesis to Revelation, that the Scriptures seek to separate between the law of Truth and the seeming law of error; between the spiritual and the fleshly (material). Do we not all see that the operation of material law, whether studied deeply or not at all, results in disease and death? Then why look to it for relief? Christian Science teaches that if spiritual law was ever operative among men or ever will be, it is now and always was. The principle and law of numbers, called mathematics, is demonstrable in all ages and countries when understood. Wherever it has been studied it is understood in some degree, and it is always demonstrated just to the extent it is understood; and this now is, and must ever be, the universal rule applicable alike to every state and stage of our existence. Every law of God must be as operative at one moment as any other, and if it could be understood in one age, nothing but sin and ignorance could prevent it from being understood in every other age. No man who believes that the law governing the action of steam or electricity belonged to a past or future period, ever did anything to utilize these forces. No man who believes that the successful operation of wireless telegraphy belongs only to a future century is doing anything to make it a success. It is he only who believes that the law of good is ever present to supply human needs and only waits the understanding thereof to be operative for all, that seeks and finds the principle and rule of that law. The man who persistently maintains that the spiritual law of healing understood and practised by Jesus and his followers is not operative for the sore needs of humanity to-day, and that Christianity does not now need the same works to identify and attest its verity and power for good, as in the past, will not seek or acquire the necessary understanding to practise it. "Science and Health with Key to the Scriptures" has come to this age through a loving Christian woman, explaining the nature and character of this spiritual law as deduced from the Bible, and gives the rules and methods for its demonstration in healing. Those who have felt the great need of this law have turned away from all material means of healing and sought and found in the Bible and its key, Science and Health, the law of Spirit, God. They find this law as ready to act to-day as anciently. In proportion as this law is grasped it is found demonstrable. It requires more time more devotion, more Christianity, more self-sacrifice, and a higher and deeper love for God and humanity to acquire a demonstrable understanding of this rule than is given to any material law, so-called, for healing the minds and bodies of men. As self-righteousness, self-love, and the tenacious adherence to old modes and methods are overcome, the human mind will be more receptive to spiritual truth and the Christ understanding, and healing must eventually become easy and natural. As Spirit and matter are opposites, and the law of the one the antipode of the other, it inevitably follows that the understanding of the law of Spirit can no more be gained by studying its opposite than righteousness can be gained by studying sin; or love acquired by studying hate. Christian Science urges that the material is the unreal and temporal and the spiritual the real and eternal; "for the things which are seen are temporal; but the things which are not seen are eternal." That is, the spiritual is not seen by the material, for spiritual things are "spiritually discerned." If it be true that death is the door-way to this eternal Truth, why does mankind shun this entrance with ever-increasing zeal? Mortals instinctively and naturally accept the statement of Scripture, that death is the last enemy to be overcome, and they will not look for the Truth that makes them free through this conceded enemy.

Christian Scientists firmly believe, and to a large extent are proving, that the healing of sickness and sin as practised by Jesus and his disciples is again made known to suffering humanity through "Science and Health with Key to the Scriptures," and is the dawn of the millennial period, is what is known as the second coming of Christ. J. M.

*Grand Rapids* (Mich.) *Herald.*

## Account of an Accident.

THE following newspaper accounts of a seemingly serious accident to Mr. Wright, with his own account of his perfect healing by the aid of Christian Science, were reprinted in the *Herald*, Grand Rapids, Mich., September, 3:

### Wright's Wrong Step.

The *Grand Rapids Herald*, August 7:

An accident which occurred on South Division Street at ten o'clock last night may have a fatal ending. L. A. Wright attempted to step backwards from a rapidly moving street car and was hurled to the ground and picked up unconscious. He was carried into a neighboring drug store, and the ambulance was summoned. Dr. Law, who lives near by, was also called, and made unavailing attempts to restore the injured man to consciousness.

Upon the arrival of the ambulance, Wright was conveyed to his boarding place, No. 380 Cass Avenue. Upon the trip home Wright's condition became rapidly worse, and it was apparent that he was suffering from internal injuries, the character of which were unknown. A number of small hemorrhages occurred, and his condition became so serious that fears were entertained as to whether the injured man would live through the night.

### Won't have a Doctor.

The *Evening Press*, August 7:

L. A. Wright, a day laborer living at No. 380 Cass Avenue with friends, was injured in a street car accident on South Division Street last night. He attempted to alight from a rapidly moving car, and did not correctly calculate the distance and the speed. He was hurled to the ground

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No bones were broken, but frequent small hemorrhages made it apparent that he was suffering from severe internal injury.

Wright was hurt at about ten o'clock. Up to the present time he has received no medical attendance, because he refused to have any. His friends called in a physician late in the night, but Wright refused to answer his questions, take his medicine, or admit that anything whatever was wrong with him. This morning he expressed a desire to be attended by a Science healer, and one of that faith was sent for. In a few minutes she had him out of his room and sitting in a chair. As soon as she had gone he was compelled to resort again to his bed. He is in a semi-conscious condition, most of the time, and says that he has pains through his head.

### No Medicine for Him.

The *Grand Rapids Herald*, August 8: ·

The family and friends of L. A. Wright, the man who was injured by falling from a street car on South Division Street Sunday night, were notified last night of his condition. It appears to be serious, but no one knows just how serious, because he is a Christian Scientist, and refused to be treated by a regular physician. A lady who uses Christian Science methods of healing went to see Wright twice yesterday, and assured him he would be well in a few days, but the others in the house at No. 380 Cass Avenue, where Wright boards, could not see that he was improving. He lay on his bed in a semi-conscious condition, and moaned, and had to be roused in order to get him to say anything. Slight hemorrhage showed that Wright had internal injuries. He is married, and has been in the city but a short time. He came from Mason County.

### Mr. Wright Explains His Case.

In writing of the power of Christian Science over the laws (so-called) of material sense as given in my case of being thrown from a rapidly moving street car, I wish to say that I have been in the work of Christian Science eight years, and have proven by its demonstrations that it is the Truth of being as set forth in the Bible, and as was proven by Jesus and his disciples by healing the sick and raising the dead in direct contradiction to material laws. This method of healing was practised for three centuries after Jesus' crucifixion. Christian Science was discovered by the Rev. Mary Baker G. Eddy in 1866, and has been proven by thousands to be the power of God.

The method of healing by Christian Science can be known only by those who seek after and find the Truth by living it in daily life.

The demonstration over the effects of accident is something which has not been brought before the people in this city possibly, and since the case of my fall is before the people, I thought it might prove interesting to give the healing as it occurred.

I did not know how I came to be thrown from the car, nor did I remember what occurred afterwards until I was in my room, when I remembered for a short time what was going on. I saw the doctor who had been called, and told him I did not wish his help, and called for a Christian Science healer. After that I remembered nothing more until Wednesday morning. The healer was sent for Monday morning, and gave me treatment every day for a week. When I regained consciousness I felt very well, only a slight pain in the head and back of the neck, but this grew less each day as the treatment was given. I was around the house Wednesday. Thursday evening I walked down street with my wife, and after that I was able to be around all the time as I wished. In ten days I was at my work again. This case the doctor pronounced very serious, and he thought critical, and was greatly surprised to see me walking down street so soon.

The glory of my wonderful healing is all due to Christian Science. It has proved in this case, as in thousands of others, that material mortal law has no power when the Truth of real being is brought to bear upon it. "Ye shall know the Truth, and the Truth shall make you free."

L. A. WRIGHT.

Grand Rapids, Mich., August 30, 1899.

## How I came to Christian Science.

BY GEORGE B. WICKERSHAM.

IN the spring of 1876 my brother and I were taken sick with the measles. Being away from home, we were exposed, and took cold, and in place of the measles coming out on me as they should, they settled on my lungs. I first employed an allopathic physician, thinking that he could give me something to bring the measles out. But as he failed in doing this, I employed a homœopath, and he likewise was unsuccessful. In due time I was able to get up and go around, but felt miserable. Having medical treatment all through the summer, in the fall I decided to make a trip East to see if I would not feel better, but I returned home feeling little or no better. I doctored with different physicians until the summer of 1878, when I had a hemorrhage. The physician gave my lungs a thorough examination and advised me to go North for my health, and spend my time out doors, fishing, etc.

I was living at that time about a hundred miles south of Chicago. I had a brother living there, and stopped off a few days to see him. He was very much alarmed at my looking so badly, and said, "I want you to go and see the best specialist here before you leave." This I very readily consented to do, as my faith was in doctors and climate at that time. After giving me a thorough examination, the specialist stated that my lungs were in a very bad condition, and he did not think it advisable to go where my former physician had recommended, but advised me to take the boat and go through to Buffalo, N. Y., on the lakes, and then go down through the mountains of Pennsylvania.

I followed his advice, and seemed to feel better. I was gone some four months, and when I returned home went to see my old physician. He gave me a great deal of encouragement. I, however, was only home a short time when I had another hemorrhage. I continued to grow worse.

In September, 1879, I was advised, as a last hope, to go to Colorado and get the benefit of the bright sunshine and light air, for which Colorado is noted. The physicians did not give me the impression that I would be cured by coming here, but that I would have a longer lease of life. I went to Pueblo, and hunted up the best physician there. After an examination he said I had come too late, but that I would last longer there than in any place he knew of. This did not sound very encouraging, but, like many other poor sufferers, I still continued to hope for a change for the better. I remained in Pueblo all winter. Surely the bright sunshine was much enjoyed, but I failed to improve.

After going from one place to another in the vain search for health, I returned to my home in the East. When I arrived I placed myself under a physician that I had great confidence in. After treating with him for some time, he came in one morning and said, "God knows if I could do you any good I would do it."

So I decided it was best for me to return to Colorado, not with any special hope of getting better, but that I might be easier while I remained on this plane of existence. On my way West I stopped at my brother's in Chicago, and a friend there who heard of my intentions to go back to Colorado, came to me and said, "There is a

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new method of healing started here in Chicago, and I want you to be sure to go and see the man who is practising this new Science." I asked him what it was. He said he did not know, but they called it metaphysics, or healing through mind. He said, "I know they give no medicine; my mother is having treatment, and she is better than she has been for years." I told him I had no time to fool away on such treatment as that. But he insisted so strongly that I thought it would be unkind if I did not go and have a talk with the man who was supposed to do such wonderful things without the use of drugs.

I went to see this healer with no faith at all, but merely to satisfy my friend. On my way I thought how foolish I was to be persuaded to go to see any one practising such nonsense. When I arrived at the house I found a number of people waiting for treatment. Then I began to console myself that I was not the only one that was foolish, as the patients there seemed to be bright and intelligent people. While I was waiting I decided to give the healer a trial. After waiting quite a while I had a talk with him, and asked him what he thought he could do for me in thirteen days. He asked why I limited myself in this way. I told him that I had planned to go to Colorado at the expiration of that time, but if I was the least bit better I would not go, but would continue the treatment. With this understanding he agreed to take my case. I had treatment every day, and at the end of the time was no better, just as I had expected.

I had not heard at this time that there was such a book in existence as "Science and Health with Key to the Scriptures," neither did I know that there was a Christian Science *Journal* published. In fact, I thought this man had some profound secret that enabled him to heal in this mysterious way. As he did not tell me anything about how this healing was done I thought it would be very impertinent in me to inquire into his secret method of healing. I decided to go on to Colorado, as I did not think there was anything in the treatment for me, although it might do for others. I saw some who were better, and some who had been healed. Before leaving, I ventured to ask the practitioner if there was any way in which I could learn this method. He said yes, and that might be my quickest way out. I told him I would see later about it, and I was soon on my way to Colorado.

After reaching there I decided to try the water and baths at the Magnetic Wells. I had not been there long before I regretted leaving Chicago, so I decided to write this man and ask him what I would have to do in order to learn his method of healing, as he stated that to learn it might be the quickest way out of my troubles. In his reply to me he said when I was through with Colorado and climate to come back and he would tell me.

I returned to Chicago, and went to see the metaphysician. My thought at that time was if I could only succeed in getting from him his wonderful secret of how to heal without drugs that I would be healed. I had a talk with him and he gave me a book and said this is the book I want you to take home and study for two weeks, then come back and I will give you another. Science and Health was then in its sixth edition of two volumes. My heart leaped for joy, as this was the first intimation I had had that there was a book on the Science. I had seen some wonderful cases of healing, but none of these patients ever told me anything about a book.

I took this little book and went home. When I got there I went to my room, locked the door, and opened the book for the first time. I had not been told there was a secret about this practice, but as this gentleman had talked so little to me about it I decided it was a secret and that I must keep it a secret to succeed. I told no one what I had, but I studied this blessed book almost night and day for two weeks. The Truth which I realized from this study healed me of all my diseases and I have never been sick a day since. The Truth took such a hold on me that I determined to devote my entire life to the work.

In the spring of 1884 our beloved Leader came to Chicago to teach a class, and I was one of the happy number. I shall never cease to thank God for this blessed privilege, for I feel that this teaching placed me firmly on the rock—Christ.

About two years later I came to Denver and I have witnessed many demonstrations of the power of Christian Science to heal.

I shall never cease to thank God and dear Mrs. Eddy for the little understanding I have gained of this blessed Truth. The longer I work the more I see that it is the great Truth that our blessed Master taught and practised, and I am earnestly striving daily to have more of that mind in me which was in Christ Jesus. I am so thankful that I began in the work as early as I did, and have had the privilege of seeing the work grow step by step for almost sixteen years.

To me the most wonderful thing was the ordination of the Bible and Science and Health as our only preachers. Now as I read the Scriptures I wonder why it is that the ministers have studied the Bible so many years and have not realized more of the spirit of Truth and Love that would enable them to heal the sick as well as preach the Gospel. How plainly Science and Health is bringing out the spiritual understanding of the Bible, and how thankful we should be to our Leader for what she has done and is doing for this and coming generations.

## Is the Practice of Medicine a Science?

BY ADAM H. DICKEY.

WE hear a great deal about the Science of medicine, and medical practitioners frequently refer to it as their "beloved science." Theologians and physicians unite in declaring that God created drugs, and gave them to mankind to heal sickness and disease. To be sure there is no Scriptural authority for such a claim, but unless medicine can produce some show of divine authority, the growing tendency of the age to accept Christian Science as the divine remedy for sickness, will leave medicine without a single excuse for its existence. Occasionally one of our well-meaning preachers will quote from Revelation, 22: 2, "The leaves of the tree were for the healing of the nations," and will offer that as divine authority for medicine. A perusal of the context of this quotation, however, discloses the fact that the Revelator was not speaking of drugs, but was describing the New Jerusalem—a new heaven and a new earth; and the tree referred to was the Tree of Life, whose leaves are indeed "for the healing of the nations." But the "Tree of Life," like the "Water of Life," comes to man through the revelation of God, and is not taken in doses through his digestive organs in the shape of drugs.

Now if we really want a few Bible quotations that show the true status of medicine, we can find them: for instance, in Jeremiah, 30: 13 we read, "Thou hast no healing medicines;" and later, in the seventeenth verse of the same chapter we find, "I will restore health unto thee, and I will heal thee of thy wounds." Exodus, 15 : 26 reads: "I am the Lord that healeth thee." Psalm 103 : 3: "Who forgiveth all thine iniquities; who healeth all thy diseases," and Jeremiah, 33: 6: "Behold I will bring it health and cure, and I will cure them."

Oh yes, you say, we know that God does the healing, but He does it through the drug. Well, let us see if He does. God is infinite. He is the same yesterday, to-day, and forever. He is immutable and just. He is no respecter of persons or things. If God gives drugs the power to

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heal, it is done through divine Law, and divine Law, like its Creator, is changeless. For instance, the law of gravitation does not work one day, and refuse to operate the next, it is always the same. So, therefore, if the power to heal were in the drug, it would always be in the drug. Stale drugs would be just as good as fresh ones, for God's power never wearies. What would heal one disease would heal another, and there would be no such thing as failure, for God's law never fails. If the power were in the drug, the more we had of the drug the better off we would be. Drugs would heal if rubbed on the outside as well as if taken on the inside. If the power were in the drug it would be just as powerful on the shelf as in a man's stomach, and a drug store would be a perfect paradise.

These conclusions show the absurdity of such a position, and of necessity, you are compelled to abandon the claim that the power is in the drug, and you grasp at another straw and say the power is in the *application* of the drug. In other words you claim that there is a certain law of God that is operative only after calomel has reached the stomach. Another law of God is set in motion upon the proper application of a porous plaster of the right brand. The virtue, you give us to understand, is not in the porous plaster but in the application of it. Another of God's laws is obedient to quinine and whiskey taken in the proper quantities and at the right time.

What folly is this, to suppose that the infinite Creator cannot or will not move except through the application of an inanimate drug.

The question then naturally arises, Has God anything to do with drugs after all? If He has, why doesn't a sick man go to a theologian instead of a physician? If drugs operate by means of God's laws would not the graduate of a theological institute know more about God's method of healing than a graduate of medicine? If theology is the "Science of God," what is medicine the science of? Has God two different codes, one for the saving of sinners and another for the healing of the sick? Are we to suppose that when God deals with a case of sin He deals directly with the sinner, but when the object of God's mercy is a sick man, must we first guess which one of the nine hundred and ninety-nine decoctions of bitterness is needed to start the particular law of God in motion that is applicable to the case in hand? Jesus had only one method. He cured and saved by the same word, and bade his followers do likewise. *Materia medica* is not the revealed word of God; "Is not subject to the law of God, neither indeed can be."

## Obedience.

BY W.

POSSIBLY a scrap of my experience in the study of Christian Science may be helpful to some one who, like myself, has been seeking for a religion that will *satisfy*, therefore I give briefly a few thoughts, hoping that good may be done. After many years of unrest in two different churches, the Methodist and Swedenborgian, which for a time gave me a measure of comfort, I was led to read the text-book of Christian Science, "Science and Health with Key to the Scriptures," loaned to my wife by a neighbor, in the fall of 1896. Before reading to the close of the first chapter, I could exclaim, "I have found the Christ," and the more I read, the more deeply convinced I became that a long search for light had been rewarded. Every day a new ray of light pierced the cloud of material beliefs, and I pressed on, "charmed to confess the voice divine." Three years service in the Civil War had taught me that a soldier's first duty to his country was *loyalty*, next *obedience;* and I at once decided that as a Christian Science soldier loyalty and obedience on my part were necessary. Loyalty to our dear Leader, and unwavering obedience to all her orders and directions were seen to be necessary in order that the battle be won. I determined that I would do my best to be a worthy soldier and never doubt the wisdom of our general or question her motive in a single instance. It was *enough* for *me* to hear the orders from time to time, and my duty to obey. By obedience I do not mean a slavish, sullen submission to a command, but a cheerful, loving, and willing compliance with every order and rule set forth in our Leader's works. Our patient, gentle, loving Mother neither asks nor desires that any of her children should take one step that she has not taken. When alone, with none but God to sustain, she trod the thorny pathway from "sense to soul," many times "with bleeding footsteps." There is but one rule by which we can solve the great problem of life, this rule is given us in our text-book. It is for each of us to decide whether we shall apply this rule—in other words, obey, or continue to grope our way making blunders, while our dear Leader wishes and counsels obedience. She does not wish us to worship her personality, but follow where she leads. To the extent that I have been obedient, I have been blessed with understanding, and have been able to demonstrate over many errors in myself and others. We show our love of the Truth only by obedience, for a *loving* child is always an *obedient* child. Through obedience on my part, so far as I had understood what was required of me, the love of smoking left me entirely, after thirty years of indulgence, and for two years I have been free from that evil.

Through obedience I have learned to love my fellowman more; see less of his seeming wrongs and more of his real nature. Through obedience I have been enabled to accomplish more work at my desk. Through obedience I have in a great degree overcome impatience, and more than all I have learned that God is Love, and I can love Him more fervently. In obeying our Leader and Teacher we are not following a personality, but a Principle. We do not love Mrs. Eddy as a personality, but as God's messenger to us; for many, like myself, have never had the pleasure of seeing her face, yet we all know that she loves us, and why should not we love her? If we do love her we shall be glad to obey, and go on from height to height in understanding.

## Fear Illustrated.

BY A. L. C.

I REALIZE, since coming into the understanding of Truth, how much discord the thought of fear can bring to our consciousness. The incident which I am about to relate might not be credited by physicians were it not for the fact that it transpired long before I had any idea of what Christian Science was, and in my ignorance persecuted the faithful ones, as did Paul, in a blind belief that I was doing the will of God.

I had been educated to think that life insurance was the proper thing for every young man to have. After making a survey of the many propositions submitted to me, I selected a company of unquestioned integrity and met its medical examiner by appointment. After the examination he informed me that he could not possibly recommend me, as the action of my heart was imperfect. I never dreamed of such a conclusion and questioned him most carefully.

In my college days I had been used to all kinds of outdoor sports, and in truth felt quite proud of the fact that I stood at the head of my class of one hundred and fifteen members in physical development. I had heard some one tell of cardiac strains, and volunteered the suggestion that in my football days I must have overdone. The doctor coincided with me and I learned before leaving that I might drop off almost any time.

A thunderbolt out of clear sky could not have astonished me more; from that time on fear took possession of my con-

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sciousness. Under no circumstances would I permit myself to exercise violently. I became morose, thought seriously of making a will, buying a lot in the cemetery, and getting things ready for the end which I was prone to believe was approaching. Every little sense of physical discord was exaggerated in my consciousness.

Some months went by, in which human will-power and fear waged war continuously, when a friend of mine urged me to try another kind of insurance. I claimed it was of no use, and finally told him my secret. He admitted that, to be rejected by a company in such high standing, was a serious matter, and for a time the subject was dropped.

Some weeks passed and the subject came up again, resulting finally in my agreeing to submit to another examination. I kept the appointment, went through the same formula as in my first examination, and when the doctor dismissed me I inquired as to his conclusion, expecting, of course, the same diagnosis. He declared he saw no reason why I should not have a policy. It was then for the first time that I confessed everything that had transpired before. He naturally became interested and desired to make a more careful test with the stethoscope, to which I agreed. After some minutes he turned to me and said, "Young man, it has never been my fortune to meet any one with a more perfect action of the heart than yours."

A big load was lifted by those words. I began to enjoy myself again, and soon lost all sense of fear. My belief had undergone a marked change. My friends noticed it and commented upon it.

Thus the inconsistency of human opinions was made apparent, but never appealed to me more than when belief gave place to faith, and the promises of divine Love were realized in the understanding of the allness of Good.

## Listening for God's Footsteps.

BY HERBERT S. FULLER.

THERE was a testimony given in one of our Wednesday evening meetings recently, that led me into a train of thought which ended in my having a clearer thought and a kinder one, I hope, relative to those dear ones who have not yet caught a glimpse of Truth, as it is revealed in Christian Science.

It was related that a woman who was a great sufferer from a belief in fear said that she would lie awake night after night in absolute agony, mentally, until she heard on the piazza the step of her husband, whose business kept him away until a late hour. Then she would close her eyes and be in a deep, peaceful sleep before he reached the room. This fear was destroyed by Christian Science.

Listening to this, and realizing how real her agony seemed to her at the time of which she spoke, the thought came to me that her story depicted plainly the condition of all mortals until the effulgence of the great light of Christian Science came across their pathway. Before we heard of Christian Science we were all in mortal terror. We were in a state of great fear. Whether we admitted it then or not, we now know that fear was with us every minute, and even when to sense we were the happiest we were even the most miserable. We were, in fact, waiting to hear God's footsteps at the door of our thought, although we knew it not.

Finally, after great suffering, we listened honestly, and were rewarded by hearing God's footsteps. Then were we awakened, and stepped forth into the sunlight of Truth, freed from fear. Peace came with the first faint sound of the footsteps we were waiting for, and it increased as they drew nearer. Through the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we are more sensitive in our hearing, and in time will realize that God's footsteps can be heard all the time if we will but listen.

Let us remember then, when we would allow impatience to rule us because this or that dear friend does not seem to become interested in Christian Science, that each and every one of us has got to hear God's footsteps before we realize that peace and joy are with us. Every one of our dear ones will hear His footsteps some time, and so we should be patient and wait, reflecting Love to such an extent that their ears will be opened to listen to that which they long for, even though unconscious, seemingly, that they want it.

## Children as Friends.

BY ANNIE WILLIS MCCULLOUGH.

PROBABLY nine-tenths of the people in the civilized world regard children as so many little animals, embryo men and women, dependents to be fed and clothed, kissed and petted, but standing on a very different plane—a lower one, too—than themselves. We are impatient that they know no more, tugging them along mentally with us, as so many times we hurry them in a walk, forgetting that the poor little steps are short and the tiny feet cannot keep up with our strides. We look down upon them mentally, forsooth, for no better reason than that we can look down upon their physical stature!

It does not occur to us to be companions with them, to mingle with them because it does us good, to make friends of them. And yet child friends are as dear and beautiful a source of inspiration as this old world affords. Their intuition is so keen that we know enough to look askance at the person whom all children instinctively shun. There is nothing that can account for this unerring instinct. It is not explainable, except as we recognize that the child knows no shams, and is perfectly frank, and therefore instinctively mistrusts that which is not open and true. But whatever the instinct or its source, it is certainly a fact, as Oliver Wendell Holmes said, that "children are wonderfully sagacious in detecting their natural friends and enemies."

It is no small tribute to be chosen by children as a friend. Great men and women have felt this, and expressed it in their lives as well as their words. The time-worn sentence of Charles Dickens, "I love these little people, and it is no slight thing when they, who are so fresh from God, love us," is as beautiful and as apt to-day as ever.

The ordinary parent, if fond and indulgent, pets his children and buys them everything they can possibly want. The stern parent is constantly drilling the child to be clever, obedient, and, above all, reverential toward such superior beings as parents. The intellectual parent makes endless sacrifices to educate and cultivate his children. But not common yet is the parent who values above everything the friendship of the child. A certain eight-year-old, when her father and mother were away, wrote them letters, all signed, "Your little friend." It was the prettiest idea conceivable, and meant daughter, companion, and comrade, all in one.

And why should a child not be this? Childhood is not a mere offshoot, a fraction of the parent's individuality. A child is a separate entity, a whole human being, an entire soul, with a distinct life to live. Wise old Charles Lamb, bachelor though he was, recognized this better than many parents do when he said: "Children have a real character and an essential being of themselves. . . . A child's nature is too serious a thing to admit of its being regarded as a mere appendage to another being, and to be loved or hated accordingly; they stand with me upon their own stock, as much as men and women do."

Just so surely as we do not make our children our friends they will grow away from us, not improbably above us. At any rate, they will not stay with us in companionship of spirit, though they may build themselves houses in our very gardens.—*The Congregationalist.*

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## Questions and Answers.

*I have heard it said that if Christian Scientists have power to heal sickness as they claim, it naturally follows that they have power to produce sickness as well. Is this true?*—An Inquirer.

It would be no more unreasonable or unjust to say that the prayers of the Christian which convert the sinner could also cause the saint to fall from his steadfastness. One who understood in the least degree the Principle and practice of Christian Science could not fail to see that it is utterly impossible for one, when governed by divine Mind, to cause sickness or sin. Nothing less than the healing influence of Truth and Love is Christian Science practice.

It is sometimes claimed that animal magnetism or hypnotism can heal sickness. It is also claimed that a reversal of the mental process which is supposed to heal, can and does make sick. For instance, it is claimed that if a hypnotist suggests to his subject that he does not suffer from a particular ailment, the subject will find when the spell is broken, that the suffering has disappeared, while to suggest to the subject that he does suffer would produce the opposite result.

Such practice is in no sense allied to Christian Science. It is simply the influence of one mortal mind over another wherein the stronger rules the weaker. It is not based upon the true conception of God, in fact, it takes no thought of God. It believes in the reality of evil as well as the reality of good, and it also believes that the presence of either depends in a measure upon the action of will power or the lack of it. Mortal mind is a house divided against itself; it voices Truth and error, good and evil, and does so ignorantly or intentionally, as occasion may require.

Divine Mind includes all reality and knows nothing beyond its own infinite ideas, for the simple reason there is nothing else to know. This Mind constantly asserts itself and declares its allness. The omni-action of divine Mind heals sickness and sin, by destroying in human consciousness the errors which produce them. To suppose that this Mind can create what it destroys, is like saying that the principle of music causes the pupil to produce discord.

The Christian Scientist heals, not by believing in the reality and power of mortal mind, but by understanding that God is the only Mind, and governs all things harmoniously. This understanding destroys the belief of hypnotism. Take away the hypnotist's belief of mind in matter, and you destroy his belief that he can mentally influence another. Because Christian Science destroys the belief of mind in matter it is the axe laid unto the root of all mesmeric influence. The understanding of Truth has no power to produce evil, but it is the universal remedy for all discord. So man, governed by Truth and Love, heals both sickness and sin, but he has no power to produce them.

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*In the text "perfect love casteth out fear," is it human love or divine Love that is referred to?*—A Reader.

It is divine Love that destroys fear. Human love, instead of casting out fear is frequently mastered by it, and the greater the love the greater the fear of losing that which is loved. Human love is finite and mortal. It is a respecter of persons, loving one more than another, and sometimes it entirely ceases to love. Human love being finite, limits all things. It limits good, and of necessity acknowledges the power of evil. Because it believes in the power of evil, it fears evil.

Divine Love is God. Divine Love is no respecter of persons, and never ceases to love. Divine Love does not limit good; does not give power to evil, hence does not fear evil. In the degree that human consciousness realizes the presence and power of divine Love, it ceases to fear. For if God is All and all things are in His hands, what is there to fear? "He that feareth is not made perfect in love," says the apostle. This text shows that growth in the consciousness of divine Love will overcome all fear. The destruction of fear brings deliverance from the thing that is feared. This fact is daily being demonstrated in the healing of sickness and the overcoming of sin.

## Daily Work.

BY A. L. M.

UPON reading in the *Sentinel* the statement that better Scientists were needed more than numbers, the questions came: Are you meeting this demand upon you? Are you as watchful as you ought to be in your daily work? The temptation to make some law for another by saying, I know that this will be done, or that will not be, comes up often. Such thoughts influence others, perhaps are the worst things to be done; yet we, in our ignorance of all the facts, think they are the best. And we have meddled in the affairs of others as our opinion was not asked. It is so easy to be self-deceived. To think that we are watchful over the small things. The temptation to be impatient and resentful is of daily occurrence. From force of habit they are taken in, especially if the manifestation is so slight we hardly notice it, or think some other feelings prompted the thoughts. As the stock of self-knowledge increases, vanity, pride, self-love are uncovered and the destruction at least is begun; while humility, gentleness, and unselfishness are being demonstrated.

It is so easy to believe we are doing the things we know we ought to do. But examination of thoughts, words, and deeds often shows we have not done as well as we knew, nor even as well as we had thought. So looking through the day's work and temptations, showed that to be a better Scientist means constantly to destroy suggestions of error which seem unimportant, and to have little power either to hinder or to help our growth. Unless this earnest work is accomplished the larger demonstrations are not made.

And our friends who are not Scientists do not see the change in character they look for. They wish to see what Christian Science has really done before taking an interest in it, or seriously thinking of becoming one. To see the needed demonstration, to act promptly in filling the need, is necessary for rapid progress.

## Church Charter at Hannover, Germany.

*Dear Sentinel,*—We wish to tell the Field that since June first of this year, we have been chartered by the German government as Erste Kirche Christi des Scientisten in Deutschland.

About the same time we also organized a voluntary association for the advancement of the cause of Christian Science here, and up to date the association has already one hundred regular members, recruiting from all classes of our population.

Furthermore, we have started a fund for a church building, and have received permission from the government to keep open a collection list for said fund.

Words are inadequate to express our feelings of deepest gratitude and humility towards God, who so abundantly has blessed our earnest endeavors to be faithful workers in His vineyard, and to prove that we strive to grow in the understanding of the grand verities of Christian Science as revealed to us in the wonderful text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, our highly beloved and revered Leader and Teacher.

BERTHA GUNTHER-PETERSON, C.S., First Reader.
MARIE SCHOEN, C.S., Second Reader.

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## From the Religious Press.

### Fifth Commandment in Russia.

It has been reported around the world that the Russian ecclesiastical authorities have changed the Fifth Commandment so as to read, "Honor thy father and thy mother, the emperor and his officials, that thy days may be long in the land." The Baron Schlippenbach, the Russian Consul at Chicago, has come forward to deny it, affirming that "none would dare to alter the Russian orthodox creed in any particular, as, apart from the religious significance of such a step, he would by such action become the laughing stock of the world." But the greatest trouble that Russia, from the time of Peter the Great, has ever had in a religious way has been with the sects engendered from among its own people, and a step of this sort would indicate that the Holy Synod, which has the control of such things, had been left to commit ecclesiastical suicide. Possibly the story may have arisen from some comment written upon the commandment. As Russia expels as fast as it can those who do not accept the orthodox faith, the remark "that thy days may be long in the land" would be quite appropriate by way of enforcement.

*New York Christian Advocate* (Methodist).

### Contentment.

It has been truly observed by Johnson "that the Fountain of Contentment must spring up in the mind; and that he who has so little knowledge of human nature, as to seek happiness by changing anything but his *own dispositions*, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove." Yet this is generally the very last remedy thought of for uneasiness. A person will change his own situation or the situation of his house, his profession or employment,—even his friends: and if he could, perhaps his wife or children, sooner than he will think of changing his habits of living, or his modes of thinking. Such a person's warfare is perpetual flight: like the Parthians, he shoots his arrows backward and whilst he is at full speed. He never stands still, even to reconnoiter his enemy; much less to grapple with him, and combat him hand to hand and foot to foot. Yet nothing is more true, than that our happiness depends almost entirely on ourselves. Hume used to say that a cheerful disposition was worth ten thousand a year. And certain it is, that without it, ten thousand a year would have very few enjoyments. He who is not contented poor, will not be contented rich.

*New Church Independent.*

### Why not Rejoice More?

All the coal-beds in Pennsylvania and Ohio are only solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting, ague-smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward, shouting!

THEODORE L. CUYLER, D.D.

*The Watchman* (Baptist).

### Old Age Pensions.

I have no doubt that, before twenty years are over, the statesmen of Massachusetts will come round to some pension system for the aged. It is only too clear that our modern systems of industry make no direct provision for persons who have passed what may be called the "hustling" age. Steam-engines and waterfalls do not want laggards to work with them; they insist on the co-operation of young men and women. And it is idle to say that these young men and women ought to have the forecast which provides for old age in the period of youth. As we arrange things, the competition is quite too severe. The unmarried boy, utterly careless about his future, competes with the married man and compels him to work at the lowest rate of wages. In such a system as this it is the business of the community to provide for the man and the woman who can no longer serve it in the field.

EDWARD EVERETT HALE.

*Christian Register.*

### Love Makes Men Neighborly.

Love is always engaged in doing good to the neighbor. It is the good we find in people that makes them our neighbor; and the good that is in us, that makes *us* their neighbor. It was not the man that fell among thieves that was neighbor to the Samaritan, but the Samaritan who was neighbor to him. So far as we do wrong we are neighbors to no one. We are neighbors only as we do good to others; and the first step to this is to cease to do evil; to get rid of our own evils as harmful to others.—*New Church Magazine.*

## Miscellany.

### Uncle Sam's Odd Bills.

Every one knows that it costs almost four hundred million dollars a year to run the United States Government in times of peace, and that the departments of War and the Navy, the Indian and the pension bureaus, absorb the larger part of this amount; but in the course of years a large number of dependents upon Uncle Sam's purse have come into being, of which the general public knows little. Such, for example, are the International Bureau for the Repression of the African Slave Trade, located at Brussels, a highly laudable institution, to the expenses of which our Government contributes $100 a year; the International Bureau of Weights and Measures, also at Brussels, to which $2,270 is contributed, and the International Geodetic Association, the expenses of which our Government shares to the extent of $1,500 yearly. As a leading member of the group of nations specially interested in humane and philanthropic work, we subscribe $325 a year to a lighthouse service on the coast of Morocco; about $4,500 to be divided among citizens of other lands for service rendered to shipwrecked American seamen; $500 a year toward maintaining a hospital for sailors at Panama, and $9,000 for keeping and feeding American convicts imprisoned in foreign countries. Among the unfamiliar purposes in the home country for which money is appropriated from the federal treasury is the maintenance of the Washington Monument, costing $11,520 annually, and the provision of artificial limbs for soldiers, calling for $547,000 a year.

*Leslie's Weekly.*

### A Valuable Vase.

A vase cut from a single emerald has been preserved in a cathedral in Genoa, Italy, six hundred years. Connoisseurs and collectors may as well not read any farther, for they can never, never obtain the treasure, as every precaution is used to insure its safety. The dimensions of this emerald vase are: Diameter, twelve and one-half inches; height, five and three-quarter inches. An antiquarian has advanced the theory that it was one of the gifts made to Solomon by the Queen of Sheba, and has written a book to prove his assumption. At all events, in 1476 a decree was passed forbidding all persons to approach the priceless treasure too closely, and it is very rarely exhibited publicly, and then only by the order of the Senate. Several locks must be opened to reach it, and the key to each lock is in possession of a different man. Perhaps this is well. But we should be glad to learn how this precious gem got where it is, in the first instance.

*Boston Herald.*

### Carloads of Pianos.

There is a home suggestiveness about the report that in the present great movement of merchandise over the railroads of the West, the carrying of pianos forms an appreciably large part. Pianos by the carload going to the farming regions—in one case five carloads on a single train bound for the Pacific coast—shows more than prosperity; it shows a longing for the improvement of the homes of the people. Last year the carloads were of buggies and agricultural implements, the men's needs, this year the mothers and daughters are having their pleasures and ambitions cared for. The widespread desire for music which this simple bit of trade statistics indicates is something for which we ought to be grateful. There is, no doubt, much crude music in these United States, but crude music is far better than none at all, while out of small beginnings greater things must grow. But it is as a glimpse of the spirit and purpose of American home life that we record the matter here.—*The Congregationalist.*

Cherrapunji, in Assam, northeast of Calcutta, has the reputation of being the wettest place on the earth, the average annual rainfall being 403.15 inches, while it has the record of one month in which 147.17 inches fell. This year it seems bound to beat all previous records, 267.84 inches of rain having fallen between January 1 and the middle of June, five months and a half, while 73.79 inches, over six feet of water, fell in a single week.—*Boston Transcript.*

The *Independent* states that "the annual fees of the Church of England for marriage, burial, baptismal offerings, and pew rents are estimated at from one million to a million and a half pounds. This gives a total income of $36,500,000 per year as the annual revenue of the Church of England. A large part of this colossal revenue is expended in increasing the value of benefices or church properties, of which there are 13,970 in England."

## Notices.

### Mrs. Eddy's Pictures.

These pictures are made in the following sizes: cabinet and 8 x 10 photographs, and in all the large sizes in crayon and water colors. They can be had from the Reading Rooms or from the J. C. Derby Co., Concord, N. H.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

### Rates for the Sentinel.

See page 18 for change in subscription price and terms of sale of the *Sentinel*.

Applications for membership with the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October.

WILLIAM B. JOHNSON, Clerk.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# Works on Christian Science.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

Representative men from all parts of the country met in Central Music Hall, Chicago, September 13, to discuss the question of the great industrial combinations which have arisen in this country within the last fifteen years, and have increased so rapidly the past year. It was generally admitted by the speakers that under certain conditions the effect of the trusts was a great evil; but some of the speakers maintained that the trusts were essential to best business interests. One speaker said he believed that the magnitude of commercial operations at the present time demands the institution known as the trust. When he was a boy, he said, there was as big a hue and cry against the corporations as there is now against the trusts.

President McKinley has instructed the Philippine Commission to return as soon as possible. The commission will re-assemble in this country and formulate its report, which will reach the President in time for use in the preparation of his message to Congress. President Schurman says the Philippines should have some form of home rule. He says there is no Philippine nation. There are more than sixty languages spoken in the archipelago. These languages are so distinct from each other that the speech of any one tribe is unintelligible to its neighbor. Most of the tribes are small, but there are at least six having two hundred and fifty thousand members.

President McKinley has received many suggestions that he proffer mediation in the South African trouble, but it is reported at Washington that he has no intention of offering to do so. Unless the Boer republic and Great Britain should request the United States to mediate, nothing will be done beyond the instructions already given to the American consul at Pretoria to give all necessary protection to Americans and their interests.

The British authorities at Hong Kong detained the United States transport Tartar, on the ground that she is overloaded. But upon investigation it was decided that she was not crowded more than the other transports, and her clearance papers were granted. The twentieth Kansas Volunteer Infantry, with General Funston, is on board. The Tartar sailed from Manila in September with 1203 men aboard.

President McKinley is receiving petitions asking him to request the French government to pardon Dreyfus. But no such action will be taken, as the administration believes such action would be offensive to France, which would feel that this government had no right to interfere in a matter which relates to internal administration, and which she alone must decide.

Rear-Admiral Sampson will take command of the Boston Navy Yard after Admiral Dewey's reception at New York. Rear-Admiral Norman H. Farquhar, now in command of the Norfolk Navy Yard, has been selected to take command of the North Atlantic squadron. He will assume command October 10.

General Jiminez arrived at San Domingo September 12. He was received with enthusiasm, and has issued a manifesto declaring he will not accept the presidency of the republic until he is regularly elected by the people. His manifesto proposes a liberal government based on strict honesty and equity.

Major-General Miles has expressed himself as being well pleased with the recent experiments made at Sandy Hook for the purpose of ascertaining the force and power of new explosives. It was demonstrated that projectiles containing high explosives can with safety be thrown as far as fourteen miles.

President McKinley has addressed a letter to General Butterfield, chairman of the executive committee, stating that he will not be able to attend the Dewey celebration in New York. The President will not meet Admiral Dewey until he formally receives him in Washington, October 2.

The Bricklayers and Stonemasons Union of Chicago have voted to issue a card of honorary membership to President McKinley, so that he may not be branded as a non-unionist when he handles a trowel in laying the corner-stone of the new Government building, October 9.

Cornelius Vanderbilt, the head of the Vanderbilt family, died at New York September 12. He left a fortune which is estimated at one hundred and twenty-five million dollars. The simple but impressive funeral services were held in St. Bartholomew's Episcopal Church.

Information has been received from Tokio that the Japanese Government has decided to recognize Christianity as among the religious organizations of the country. The heads of the Christian church will enjoy the same rights granted to the Buddhist and Shinto priests.

The nineteenth annual session of the National Colored Baptist Convention assembled at Nashville, Penn., September 14. Among other topics discussed were methods to diminish crime and prevent lynching. Governor McMillen delivered the address of welcome.

The Imperial Government Railroad of Japan has placed an order with the Pencoyd Iron Works for nearly eight thousand tons of steel bridges to be delivered within a year. The company will receive seven hundred and fifty thousand dollars for the order.

Anthracite coal can now be delivered in London almost as cheap as it can be transported to some of the Western cities by rail. The Reading, Pa., Company is giving unusual attention to foreign trade, and as a result, the trade is steadily growing.

President McKinley is preparing to make several speeches on his western trip next month. The Ohio contest opens at Akron September 23, and it is the President's desire to have his own state endorse the administration by a notable majority.

It is stated that the largest salaries ever paid to clergymen in this country were those of Henry Ward Beecher and Dr. John Hall—$20,000 to each. Rev. Dr. Hirsch of Sinai congregation, New York, now receives the highest—$15,000.

The Secretary of the Treasury has decided to pay the October interest on September 18. This will amount to $5,596,526, and is the interest due on the four per cent bonds of 1907. The announcement favorably affected the market.

Numerous mass meetings have been held in the principal cities of the United States and throughout the world, protesting against the sentencing of Captain Dreyfus in accordance with the decision of the court-martial.

Information is received from Paris that at the next session of the Chamber of Deputies a bill will be introduced abolishing courts-martial in time of peace, and modifying the military penal code.

The total issue of the American Bible Society during the last year at home and abroad amounted to 1,380,892. The whole number issued during eighty-three years amounted to 65,962,505.

John Willis Baer, the prominent secretary of the United Society of Christian Endeavor, was nominated for governor by the Prohibitionists of Massachusetts, but declined to accept.

Premier Laurier of Quebec, Ont., will assist in the laying of the corner-stone of the new Federal building in Chicago, on October 9, the twenty-eighth anniversary of the great fire there.

Dr. Richard J. Gatling, the inventor of the Gatling gun, has recently invented an automobile plow which is calculated to do the work of eight horses and four men.

Axel W. Svenson of the Swedish Post-office Department, is visiting some of the principal cities of the United States, studying the American postal system.

Eight sections of the Paris Exposition will be devoted to the history of the religions of the world, giving the beliefs of all known races of men, past and present.

Queen Victoria is receiving numerous telegrams from her subjects at home and abroad, begging her to plead with President Loubet for Dreyfus' pardon.

An expedition which left Sweden last May to search for Professor Andree the explorer, has returned, having found no trace of the missing aeronaut.

Rear-Admiral Schley has been definitely assigned to the command of the South Atlantic station when Rear-Admiral Howison retires next month.

The National Export Exposition at Philadelphia, was formally opened September 14. President McKinley sent a message extending greetings.

The public schools of Boston opened Wednesday, September 13. In the 236 buildings there are about seventy-eight thousand pupils.

It is reported that Oliver H. P. Belmont has contributed twenty-five thousand dollars to the Bryan campaign fund.

Thomas Bain, the new speaker of the Canadian House of Commons, is the first farmer to fill that position.

Miss Ellen C. Witter of Denver is the only woman authorized to practise before the United States Land office.

The corn crop of the United States this year is estimated at 2,500 million bushels, the greatest ever known.

The wheat crop of Manitoba and the Northwest is estimated at fifty million bushels.

Admiral Dewey will be tendered a banquet in Boston, about November 1.

An aerolite weighing five hundred pounds fell near Sycamore, O., recently.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Unchurched Classes.

THE following is an extract from an article by Rev. Washington Gladden, D.D., on "Congregationalism and the Unchurched Classes," recently published in *The Congregationalist.*

What are the unchurched classes? Are there any classes in American society which are deprived of the privilege of churchgoing? Have the churches erected barriers by which certain classes are excluded? Such a suggestion lurks in the phrase, "the unchurched classes," and we sometimes hear complaints of which this appears to be the *gravamen.* All such implications need to be carefully scrutinized. We shall find no churches which will admit that they have issued any such edict of exclusion, or that they cherish the purpose of making any class unwelcome. Mr. Wyckoff's luminous experience, as narrated in "The Workers," shows what is the conscious and intentional attitude of the churches in this matter. He testifies that for months he went constantly to church—and generally to the most fashionable churches—in the garb of a very poor working man, and that he was never received in any other manner than that of the utmost cordiality and friendliness, that he was always offered a good seat, that he was never patronized, or condescended to, or treated as if he were a person of different order, but always as if he were a brother man. Such testimony may suffice to offset the sneers of whole regiments of scoffers who never go to church. It is not to be doubted that there are snobs in many of our churches to whom the advent of poorly clad people would not be welcome, but it is probable that there are few churches whose administration is in such hands.

The working people of our cities are not unchurched by the action of the churches. There is plenty of room for all who desire to go to church in churches where they would be heartily welcome and where their associations would be largely with people of their own social class.

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The unchurched classes are not, therefore, out of church because the churches have, intentionally or unintentionally, shut them out; they are out of church because, as things now are, they choose to stay away. Nor are these all wage-workers. A pretty large sprinkling of the "unchurched" will be found among the business and professional people, on the uptown streets and avenues, in the best residence quarters. The problem of the unchurched will not be solved without diligent attention to these.

And now what have Congregationalists to do with the people who are outside of the churches? We have the same responsibility for them, I answer, that the Methodists and the Baptists and the Roman Catholics and the Episcopalians have. We are put in trust with the Gospel as all our fellow Christians are; if we have any truth or any faith or any hope which they need, our business as good stewards of the manifold grace of Christ is to share it with all who can receive it. It is to be preached in all the world, to every creature; the only expectation we are allowed to entertain is that every knee at length shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Permanent unchurched classes there are to be none; the existence of such classes at this time is evidence of the incompleteness or partial failure of the work of the churches—defects which it is our business to remedy as speedily as we can. It is probably safe for us Congregationalists to admit that we have our share of blame for this failure, and that we cannot too soon clear our skirts of this responsibility.

What about the unchurched upper classes? Can their estrangement from the church be explained? We hear many explanations, and it is evident that there are many reasons. It is a busy age, and men and women are absorbed with bread-winning and fortune-building. Social demands are not less exacting. For people who are much "in society" any useful connection with church life is physically impossible. Then the newspaper and the magazine and the novel, the popular lecture and the free library, furnish so much of occupation and diversion and distraction for the mind that the pulpit competes with them at some disadvantage. Amusement, in its various forms, has become indeed a large element in modern life; the church can do but little to supply this demand.

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Still it remains true that religion is, as Mr. Fiske insists, an "everlasting reality," and that it is "the largest and most ubiquitous fact connected with the existence of mankind upon the earth." The need of religion is the deepest need of man, and it is a perennial need. The men and women, the young men and maidens of this busy, eager, inquisitive, pleasure-loving generation need it as much as any people in the world ever needed it. They need it and they want it. It will not do to say that the total depravity of the outsiders explains their absence from the churches. That explanation is too easy. If the living word were spoken they would come to hear it. They do not want the stuffed effigy of truth that was alive three hundred years ago, they want truth that is alive to-day. Nor is it needful that this truth should be diluted and sweetened; that is a fatal error. Clerical flunkies will not long command the attention of thoughtful men. This generation, like every other, needs to be told a great many austere truths. Savonarola and John Knox did not lack for hearers, nor will any man in this generation who is equally courageous. The trouble is that so many are delivering the messages of Savonarola and John Knox instead of delivering their own.

Nor is it "sociology" that is wanted, whatever that may be. Neither that nor any other ology. It is the application of the truth of God and the law of love to the whole life of man. What is lacking is the note of reality, of vitality. We have, on the one hand, an orthodoxy that is shut up to the repetition of sayings that were true once and are true no longer, and, on the other hand, a liberalism that exhausts its energies in criticising orthodoxy. The one is as dead as the other. Neither has anything to say that living men want to hear. So there arises the cry that the church and religion are obsolescent. It is a shallow judgment. Living truth will command the attention of living

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men, and the truth that is vital and fundamental is religious truth. To none is this more clear than to those who are grappling most closely with the great social problems.

No, we are not going to get rid of our religion; agnosticism is a poor salve for suffering humanity. The heart of the old religion is true, and we must get it out of its spectral forms and its "fantastic settings," and bring it home to men's hearts.

If we ministers could only get the dead wood and the worms' nests out of our creeds and out of our brains, if we could get hold of the things that are vital and essential—things that we can preach with the energy of conviction—the unchurched classes would rapidly decrease. Of course this change cannot be wrought by a small minority of us, whether we are called by the Congregational name or any other name. So long as ninety-five out of a hundred pulpits in a city are either keeping up the old traditional patter of a dead orthodoxy or pounding away with the critical hammer of a lifeless liberalism—both joining to denounce and discredit any positive and earnest message—no strong impression is likely to be made by a few voices upon the great mass of outsiders. The churches must speak the message of the hour with a united voice. Whether Congregationalists are more or less guilty than others with respect to this failure to find and utter the message of the hour—to preach the "Christ of To-day"—I will not try to say; blame enough belongs to us, I know, and it is for us to repent of our sins and forsake them without waiting for any. The one fact for us to face is that the neglect of our churches on the part of the intelligent classes is largely due to the lack of vitality in the gospel we preach.

There is no need of any different method in dealing with the unchurched poor from that which we employ in dealing with the unchurched rich. All we have to do is to get hold of the vital and essential truth—the truth as it is in Jesus—and believe it with all our hearts and preach it with all our powers. Set the truth of Christ blazing in all our pulpits, make the law of Christ the rule of all our conduct, and we shall soon have no unchurched classes. The multitudes will come flying as a cloud and as doves to our windows.

## Vicarious Atonement.

THE subject of Rev. Carl D. Henry's morning sermon at All Saints' Universalist Church yesterday was "Pious Foolishness." a name that he applied to the doctrines of total depravity, the substitutional atonement of Christ, and salvation by faith and not by works. The sermon was called forth, the pastor said, by a little book entitled "The Soul and its Difficulties," a "brochure of enormous circulation and productive of untold evil." Its teachings, which were the teachings of the creeds, the preacher declared, formed no part of the religion of Jesus, which was simple, reasonable, and so clear that a child can understand it. Vicarious atonement, the keystone of orthodox theology, was charged with being responsible for unmeasured sin, and sorrow, and the ruin of multitudes of souls who have thought to escape personal responsibility by making a scapegoat of Christ. Its effect upon the life of to-day was said to be pernicious and corrupting.

The preacher appealed for a forsaking of these "harmful dogmas of the creeds" and a return to the sane and simple religion of Christ, who obeyed and trusted God and practised the Golden Rule. "This alone is enough to transform every human life and convert the world into the abode of justice and happiness and fraternal love," Mr. Henry said. "This would bring us into harmony with God and solve our problems, banish our pains, and give us peace."

*The Cleveland Leader.*

## Found No Bill.

### Norfolk County Grand Jury Refuses to Indict Christian Scientists.

A FEW weeks ago the Boston morning papers, under flaring headlines, told of the death of a young boy by the name of Hedenberg in Needham while under the care of a Christian Science healer, the parents of the boy being Christian Scientists, and he himself, it is said, preferring that treatment.

The reports said that the doctors of the city held a meeting the day after the death of the boy, and it was decided after consideration that the facts in the matter should be collected and any evidence bearing upon it should be presented to District-Attorney Harris to go before the grand jury. It was not reported whether the parents of the child were to be proceeded against, or the healer, Mrs. Estelle R. Freeman of that town, but it was intimated that the parents would be the ones summoned to answer to some charge in connection with the case, although if any case could be made against Mrs. Freeman she also would be proceeded against.

The papers in writing up the case called attention to the fact that several children had died in Needham about the same time from the same complaint that the Hedenberg boy died of, dysentery, while under the doctor's care, and in fact stated that the boy who died under the treatment of Christian Science lived longer than the children who were under medical treatment.

After the doctors had announced their purpose of proceeding against the parties in the case, they disappeared from the case so far as publicity was concerned, and the matter they had collected was given to District-Attorney Harris by an officer of Needham who had been drawn into the case.

The grand jury met at Dedham last week, and on Friday this case was called, the intent being, as the *Enterprise* is informed, to make out a case against the parents for neglect. Four witnesses, principally doctors, were examined that day, and Monday morning the case was taken up again, Mr. and Mrs. Hedenberg, who are persons of high standing in Needham, being called with others. They were, however, the only ones examined, and then all were dismissed. When the grand jury came in no indictment was reported in the case.

The *Enterprise* is informed that the grand jury refused to indict and the case was thrown out for the lack of evidence, there being none to substantiate the charge which the doctors wished to prove. Notice of the proceedings were published broadcast, and it is no more than fair that the result also should be made public.

*Daily Enterprise,* Brockton.

## Christian Scientists Upheld.

THE attorney-general of Illinois, replying to a request from the prosecuting attorney of Tuscola, Ill., for an opinion, as to his right to proceed against the parents of a child who had died under Christian Science treatment, holds that the laws of Illinois do not prohibit the treatment of disease by mental and spiritual methods employed by Christian Scientists or others, where no medicine is used, and that where a person dies under such treatment it is not an offence under the criminal code of the state. The attorney-general says,—

"I am of the opinion that the criminal code has not been violated. Section 42 of an act to amend an act entitled 'An Act to Prevent and Punish Wrongs to Children,' approved May 17, 1877, in force July 1, 1877 (approved June 21, 1895; in force July 1, 1895), is the only provision of the

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criminal code that can by any possibility be held applicable to such a case. It reads,—

"'It shall be unlawful for any person having the care and custody of any such child wilfully to cause or permit the life of such child to be endangered or the health of such child to be injured, or to wilfully cause or permit such child to be placed in such a situation that its life or health may be endangered.'

"I am of the opinion that the word 'wilfully' as used excludes it from application to the case in hand. As there used it means intentionally or designedly, and does not cover cases of mistaken judgment, where the parents or persons in charge of the child honestly believe in the efficacy of the treatment adopted.

"I am also of the opinion that under the act of 1899 concerning medicine and surgery, persons may minister to or treat the sick or suffering by mental or spiritual means without the use of any drug or material remedy, without a license from the State Board of Health. Christian Scientists claim to heal or cure the sick or those who think themselves sick, by such means, and that is exactly what was done or attempted to be done in this case."

Chicago *Times-Herald.*

## New Theory of Sickness.

### "Study your Patient as well as the Disease," says Dr. Harrington of Lowell.

A PAPER by Dr. Thomas F. Harrington of Lowell, which was read at a recent medical convention in the West, seems to have attracted an unusual amount of attention in the medical world.

Dr. Harrington's paper has been published in several of the medical journals, and he has received numerous congratulations from medical men. It has aroused special interest among the Harvard medical students and faculty, because Dr. Harrington has referred to the methods of teaching medicine employed at Harvard to demonstrate the truth of the position which he takes.

Dr. Harrington's paper is entitled, "The Philosophy of Sickness," and his theory, stated in brief, is that the physician should study the patient as well as the disease. He holds that each human being has a dual nature, and that no two persons are affected exactly alike, even by the same disease.

Thus, he says two children of the same age, and as nearly as possible alike in health and physical development, will be attacked by the same disease under the same conditions, yet one will die. Or, it may be that a strong, healthy child will die, while a weak, puny child attacked by the same disease will live. Dr. Harrington holds that in such cases there must be something more than the ordinary physical being which the eye beholds. There must be something in the mentality of the child—in the other nature which the eye cannot see—which exercises a powerful influence over the physical being. In this connection he cites the case of Pope Leo, who, at his remarkable age, underwent a dangerous operation a few weeks ago without the aid of anæsthetics.

Dr. Harrington then argues that the physician should study his patient, his mental attributes, his characteristics, his inner self, as it were, and that he will thus be better able successfully to cope with the disease.

*Boston Post.*

The *Sunday School Times* has the following: "There is no safer place than the path of duty, even when it seems surrounded by peril. No man can avoid dangers by refusing to brave them at the call of God."

## Voice of the Press.

### A Chance for Fame.

From the scare-headings in the newspapers, *Another Christian Science Victim,* one might be led to suppose that there were no victims of regular doctors. *Book Notes* would be glad to print the portrait of any physician who can with mere drugs cure *any* disease. The newspapers here gave no scare-heading when a person, certified by the State Board of Health to be a physician and surgeon, rammed a catheter through the crown of an old man's bladder, and then gave natural causes as the reason of the man's death. That, too, in this city.—*Book Notes.*

### Inducements to Churchgoers.

Several churches in Philadelphia have set up "cradle rooms" as an inducement to fathers and mothers to attend divine service.

A cradle room is a nursery. The parents whose baby is too little to be left alone or to behave well in the pew, bring the child with them and leave it in charge of an attendant, taking a check therefor. It is said that this happy contrivance has increased attendance fifteen or twenty per cent.

This experiment is only a beginning. It is bound to suggest further attractions. A lunch-counter might draw the reluctant worshipers to church. The Sunday School might be made alluring by candy and fruits. That is, Santa Claus should be on hand all the year round. In a great variety of ways the churches might be filled.

Nevertheless, a lingering doubt remains whether devotion induced by any such bribes has real piety in it. At any rate, it is religion which belongs to the outside of things, not to the inner life, and the question presses, Why don't people go to church? Why is it necessary to beg and persuade? Will some wise man answer?—St. Louis *Post Dispatch.*

### Has a Man a Right to Die?

When medical science has looked at a man's tongue and thumped his chest and has finally determined that he is suffering from an "incurable disease," has medical science any right to prolong his suffering by filling his internal regions with nux vomica or cinchona?

In other words, when the wise old "saddle-bags" have put their heads together and have finally decided that a malady with which a man is afflicted is necessarily fatal, has the man "a natural right to a natural death," or must he allow the doctors to drench his intestinal canal with the various compounds and elixirs known to the pharmacopœia?

This was the grave question discussed by Judge Simeon E. Baldwin, president of the American Bar Association, in an address delivered at Saratoga before the American Social Science Association. Judge Baldwin, who is a ripe scholar and an authority upon constitutional law, maintains that the practice of keeping alive a patient who is suffering from an incurable disease, and thus prolonging his misery and discomfort, is the product of old-time superstitions in regard to death which taught most men to believe that final dissolution meant a plunge into a state of agonizing torture. Almost any man was therefore willing to employ all the potencies of medical skill to postpone the brimstone bath as long as possible.

But with our newer and more rational ideas of death, this, Judge Baldwin argues, is a misapplication of the healing art. Where the disease is incurable there should be no "unnatural contest with a kindly as well as an unconquerable fate." "It is not right," says the learned judge, "that such a life should be prolonged in hopeless misery by medical art when nature plainly called the sufferer away."

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Man may have a natural right to a natural death, as Judge Baldwin contends, but so long as therapeutics is largely experimental, and so long as mankind shows such marked reluctance to shake off this mortal coil for some other coil that he knows less about, the pill factories will continue to run overtime and the probate courts will continue to parcel out the estates among the "attending physicians."—Chicago *Times-Herald.*

### Rights Recognized.

Christian Science has won a victory in Illinois where the attorney-general has rendered a decision that no offence is committed by the treatment of a patient by mental or spiritual methods where no medicine is used. Really what right has the state to say that to any sick person medicine must be used regardless of whether he wishes it or not? Where are personal rights under such circumstances?

*Mail*, Lowell, Mass.

### Christian Science Victory.

The Christian Scientists, faith curists, and people generally who choose to receive attendance in their own way or go without it when sick, have secured a distinct victory in the liberal state of Illinois, where it is held by the attorney-general that mental methods of treating diseases are not in violation of the law. A number of cases were submitted to the chief law officer of the state, and he goes so far as to declare that not only is the attendance of the Christian Scientist at the bedside of the patient not a violation of law, but that in event of death no accusation of crime can be brought. The attorney-general in his opinion points out the difference between a mistake of judgment and a crime, and holds that the medical laws of the state do not prohibit resort to prayers or spiritual means instead of drugs, if persons, or even the parents of children, so prefer.

*News,* Providence, R. I.

### A Sensible View.

Every time some one dies of an incurable disease who has pinned his faith on Christian Science the opponents of that cult put on their war paint and strike out vigorously. When some one dies who has pinned his faith on doctors there is an opportunity for the other side to use the same kind of argument and invective. Such cases, however, do not carry any weight against Scientists or the doctors, and ought not to be dragged in.—*Gazette,* Taunton, Mass.

## God not the Author of Sickness.

How very many people there are in this world who honestly and sincerely believe that God sends sickness and various kinds of affliction upon them for some reason, they know not what, but out of which they are trying to hope and believe that some good will come if they endure patiently. For such people our hearts naturally go out in sympathy, and it is with the utmost solicitude for their well-being that we insist upon their taking higher views of the Fatherhood of God, and abandon all belief that He sends evil upon humanity in order to bring about a higher reign of righteousness. Such captious conduct would receive a sound rebuke if administered by an earthly parent to his tender offspring. No. This cannot be true, and it should only require the simple statement to show us how far it will lead us from the Truth if persisted in. I have never known a case of such resignation to result in the highest good; and I feel warranted in saying that the facts are just the opposite. The tendency of such a course upon the mass of suffering humanity is to quench the small spark of love's flickering light which already shines upon their upward pathway, and to cause the gloom of despondency to settle like a pall about them.

Now let me ask you, as one who has had experience, to reverse this entire process of reasoning. Think of God as your only Father, infinite and eternal, and whose tender mercies have never been impeached; that you are His child, made in His image and likeness, and that in your apparent weakness He holds you in the hollow of His hand; that He is the Life, the Truth, the Way, and because He lives you live to claim the blessings of eternal life now, and, my word for it, His loving-kindness and His tender mercies will cover you over like a mantle of glory, and "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus, our Lord."

Your sickness and suffering are not sent of God. They are the result of your own lack of fidelity to the higher law of Love, which will teach you, if you will only listen, to give up your lusting after the inducements held out by mortal mind. But if you will not do this by rising in the consciousness of Love and Truth to a higher plane of thought, then you must suffer till you will be glad to give them up. This you will observe is quite a different thing from becoming resigned to a doleful endurance under the belief that God wants you to suffer. Would it shock you if I should ask, "Do you want your own little child to suffer?" Of course you do not. You only want him to learn the way of Truth and Love and higher living, and you much prefer that he learn that way without the many bitter experiences that you have had. Simple, isn't it? Yet this law of Love and Truth is the very heart and soul of Christian Science. It is Christ enthroned within. This highway of right living you will find very clearly set forth in our denominational text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

Jesus tells us that God is our Life. Do you believe this? I have no doubt that you do, but it is in some vague, indefinite way. Will you ever need this divine spark more than you need it now? Will there ever be a time when this spiritual dynamics will be needed more than now to quicken you into real being? If not, why do you spend the hours in hopeless waiting? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

If you say that God is not your real present life, then I ask you who, or what is? and I will not accept the definitions of Huxley, Helmholtz, and Spencer, which need their own basic principles accounted for in some absolutely inexplicable way. Don't imagine yourself too wise to accept this "foolish" statement which Jesus offers as the solution to this question of the ages. Better be humble and try to learn its stately wisdom, for "other foundation can no man lay."

What makes human sophistry such a hopeless paradigm is the fact that it fails at the very moment of its greatest need; and what makes the philosophy of Jesus so supremely grand is that it places the true believer above and beyond any earthly need which it does not supply. I believe I voice the sentiment of the age when I say that mankind has grown weary of rank materialism on one hand and theological casuistry on the other, and being bandied back and forth over the chasm of sickness and suffering which can neither be cured by one nor endured by the help of the other. It is not material wealth that the world needs to place it above want, for untold millions in provisions are wasted every year, and still the hungry go unfed. Neither is it the crucified Jesus, for theology has been preaching him for eighteen hundred years while millions of the purest lives of the ages have gone out in fire and blood. But it is the Living Christ enthroned within; the Christ who

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said, "It is expedient for you that I [Jesus] go away: for if I go not away, the Comforter [the Living Christ] will not come." But Jesus went away and the Living Christ came, and he is with us to-day in all his healing power just as he was when he, through Peter and John, healed the lame man at the beautiful gate. If you will not believe this then you must continue to suffer for your unbelief till you are glad to believe.

"These signs shall follow them that believe; in my name shall they cast out devils; . . . and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark, 16 : 17, 18). People who read and observe no longer deny that Christian Scientists are doing this all over the world, and they have to their credit over one million cases of cures among the most hopeless invalids. Dayton has its share of these, and they can usually be found in their church hall on Sunday mornings and Wednesday evenings, and will be only too glad to testify to their healing and to help you on the way.—*Dayton (O.) Weekly Herald.*

## Minnesota Medical Bill.

FEBRUARY 1, 1899, Senator Jepson introduced the Medical Bill, Senate File No. 171. It provided, among other things, that any person who shall profess, under any system of healing, to heal or treat any ailment of another, for compensation, gain, or reward, received or expected, without having first passed a certain medical examination and been duly licensed (by the Board of whom more than one-half were doctors), shall be fined one hundred dollars or imprisoned for thirty days, and each day such person shall so practise shall constitute a separate offence.

The Senate referred this bill to its Judiciary Committee, who fixed an evening for hearing all parties who desired to be heard in reference to it. At the time so fixed the Senate Chamber was filled with a large number of Christian Scientists, ladies and gentlemen, from St. Paul and Minneapolis, and also with the representatives and friends of the Medical Fraternity, a very intelligent and cultured audience.

A number of doctors spoke in behalf of the bill and of the importance of protecting the public; and a number of other gentlemen addressed the Committee requesting that the Christian Scientists be exempt from the bill.

The Christian Scientists made an excellent showing on that occasion. The whole matter was, about a week afterwards, taken entirely out of the hands of that Committee and referred to a new Committee to draft a new bill and report to the Senate. It was in their hands for weeks. The medical fraternity was very active. So far not a word had been said about the unconstitutionality of such a law.

Mr. F. F. Wilde, a St. Paul lawyer and a Christian Scientist, represented the St. Paul Christian Scientists, and for the first time raised the question of the unconstitutionality of the proposed law. He prepared a brief on the subject, showing that under the constitution of the United States and of the State of Minnesota, and under the decisions of a number of the highest courts in the United States, such a law, if passed, would be unconstitutional and could never be enforced, and furthermore that it was class legislation.

With this he called upon Senator Allen J. Greer, an excellent lawyer, Senator since 1894, an influential and acknowledged leader in the Senate and entirely disinterested, and after having presented his arguments and explanations of the matter, Mr. Greer became interested in the cause of the Christian Scientists.

The result of the interview is best described by Senator Greer himself, who said,—

"Mr. Wilde's statements, particularly as to the unconstitutionality of the proposed legislation, were very clear. I had no personal interest in any way, only after his talk and explanation to me, and after carefully reading his brief, I was impelled by a sense of duty to take the position which I did in opposing this measure, feeling that he was absolutely right in his position, and that such legislation was contrary to the spirit of freedom, as vouched for to every citizen of this country under our constitution."

Senator Greer was on the Judiciary Committee and also on the new Committee.

The result was that the Committee as a *unit* reported in favor of the substitute bill, exempting Christian Scientists from the operation of all legislation. The legislature then dropped the whole matter.

ARTHUR D. S. CLARK, First Reader.

## Sifted Sayings.

A good life is the best way to understand religion and wisdom, because by the experiences and relishes of religion there is conveyed to them such a sweetness to which all wicked men are strangers. There is in the things of God, to them which practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.—JEREMY TAYLOR.

For all of us the road has to be walked every step, and the uttermost farthing paid. The gate will open wide to welcome us, but will not come to meet us. Neither is it any use to turn aside: it only makes the road longer and harder.

GEORGE MACDONALD.

If you mean to keep as well as possible, the less you think about your health the better.

OLIVER WENDELL HOLMES.

God has delivered yourself to your care, and says: I had no one fitter to trust than you. Preserve this person for me such as he is by nature—modest, beautiful, faithful, noble, tranquil.—EPICTETUS.

Our life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must have engulfed us.—HENRY JAMES.

Only those live who do good. TOLSTOI.

Life is a rich strain of music suggesting a realm too fair to be. GEORGE WILLIAM CURTIS.

Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. LOWELL.

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation, provided that we give no just occasion for them.

ADDISON.

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free-born men, slaves or freedmen, kings or exiles; it requires no qualifications of family or property, it is satisfied with a mere man.

SENECA.

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# CHRISTIAN SCIENCE SENTINEL

## Editorial.

### A Request from our Leader.

OUR Leader writes the editor that she is grateful for the loving interest of the Field as shown in the great mass of correspondence now coming to Pleasant View; and wishing to recognize every manifestation of love, she makes the following request:—

Will the Field, until further advised, please send all correspondence concerning gifts, and donations, as well as all letters pertaining to church building and secular business, to Rev. Irving C. Tomlinson, Concord, N. H.?

We are sure the Field will gladly help the Mother and the Cause by at once adopting this timely suggestion.

### Thanks.

FOR the numerous telegrams, letters, and verbal assurances of love, loyalty, and fidelity to our Cause, its Leader, and servants at headquarters, and our literature, will our beloved co-workers accept our deepest thanks and profoundest sense of gratitude and reciprocal love.

We are indeed a band of brethren, laboring in common purpose for a common Cause; and, under guidance of Divine Love, we shall move steadily and fearlessly forward to that ultimate victory which is the sure reward of the faithful. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation, 21:7).

### True Friendship.

IT is easy, as Jesus said, to love our friends—those whom we desire to love, but what reward have we for thus loving, other than our own gratification and the pleasure given to the friends? The best friend is he who, while duly recognizing our virtues, also points out to us, and if need be rebukes, our faults or failings. The former may be the friendship of flattery. The latter is always the friendship of sincerity. He who has not the grace to receive the latter token of friendship in the right spirit is a friend neither to himself nor to his friends. He has yet to learn the primary quality of true friendship.

But to love our enemies, by knowing that in the truth of Being we *have no enemies*—this is friendship in deed and in truth, and its reward is joy unspeakable and life "more abundantly." This is the friendship Christian Scientists *must strive* for and ultimately attain.

### Responsibility of All.

THE avowed enemies of Christian Science can do no harm whatever in attempting to turn others against it. The selfish motive sticks out so plainly that their attacks tend to awaken public interest in Christian Science rather than antagonism to it.

In the long run, the world's verdict, for or against Christian Science, will depend, not upon what its enemies say, but upon the character of Christian Scientists. Upon the followers of Science largely must the blame rest, if the heart-hungry men and women of the earth turn away from it unsatisfied, unfed. The responsibility rests not upon one or a few, but it rests equitably upon all followers of Christian Science, each bearing a share of responsibility proportionate to his or her understanding.

The influence of even one Christian Scientist, who exemplifies his faith in his daily life, earnestly and honestly striving to be "meek, merciful, just, and pure;" helping the sinner and healing the sick—will antidote the enmity of a neighborhood, and if all of us who call ourselves Christian Scientists were faithfully reflecting the Truth in our lives, envy and malice as well as ignorant antagonism would be swept away like a fog before a gale.

Impurity has ever been the foe of purity. Hatred, envy, malice, revenge, dishonesty, falsehood, and slander, are its boon companions. Were it possible, impurity would annihilate purity; but God reigns and He is *pure*.

A lie, like an *ignis fatuus*, flees before its pursuer. It cannot be traced to any source for it has no source. It cannot be bound for it is intangible. Yet the liar is sooner or later caught in the net which he weaves, and strangled there.

The world is challenged in this age to choose between a Spirit-God and a matter-god. The sooner the choice is rightly made, the better for the world. *God is Spirit.*

Genuflexions, unaccompanied by spiritual assent, are as meaningless as smiles of the lips without a responsive heart.

Man-made laws are temporal. God-made Law is eternal.

Christian Scientists do not hold to the Bible with a faltering belief, but with a settled assurance of its being the trustworthy revelation of God to man. They have this assurance because its general meaning has been made clear to their understanding.

The very fact that the name Christian Science is everywhere associated with the healing of the sick, would make it impossible for its followers to evade the obligation to prove the truth of the claims made for it.

Life without happiness is the equivalent of death, and unhappy people often attempt to exchange the one for the other. Christian Science confers true happiness because it teaches the understanding of Life.

Disease is error. We cannot hope to destroy it if we ourselves are governed by error, and sin willingly.

It is becoming apparent that man must do more than simply be honest and conscientious in his convictions. He must *know* the Truth. Not merely know it because someone has told him it is the Truth, but know it because he has gone to the fountain-head, himself, and proven what he knows by actual demonstration.

Let us meet the false claims of error with a clear and calm realization of Truth.

The only thing we need to fear is that we shall not be obedient to the voice of Truth.

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## Who Can Tell How Christian Science Heals?

How often we see it stated in sermons against Christian Science, and in articles criticising its ways and methods, that the healing in Christian Science is done through hypnotic suggestion.

How does Christian Science heal? Who can answer this question? Evidently he only who understands its healing methods in some degree; and who understands it except the one who can, to some extent, heal the sick according to its teachings? Do any of these critics pretend to heal according to Christian Science? No, not one of them. Then can any of them tell how it heals? They may deny that it heals, but the cases of healing are so numerous and well attested that few critics at this time deny the works. Denying its healing and telling how it is done, are quite different things. The difference is the same as denying the science of mathematics, and explaining the principle by which its problems are solved. To deny requires no understanding, in fact it demands ignorance, while to correctly explain, understanding is indispensable.

How novel to the mathematician would seem the explanation of how a problem is solved, by one who cannot solve it; yet this is not so wide of the mark as is the explanation given of the method of Christian Science healing by those who cannot thus heal.

The writer does not know how the hypnotist claims to heal and will not try to give his methods, except so far as they are generally accepted as the teaching of its friends. A few general statements of the methods of Christian Science may perhaps show how wide and marked must be the difference between the two systems.

The writer many years ago witnessed a public exhibition of hypnotism, and only one. The operator sought to get control of the mind of his subject, and after this control was obtained secured every manifestation by audibly suggesting to the subject something the operator himself did not believe to be true. It is generally accepted that the hypnotist seeks first to get control of the mind of his patient. Here at the beginning the methods of the hypnotist and the Christian Scientist are directly opposite. Beginning as polar extremes, manifestly they must so continue to the end.

To the Christian Scientist it is a grave offence to take control of another's mind, either with or without his consent. He aims and ever seeks to free his patient from the control of every human mind, thought, theme, and theory, not excepting that of the healer. When treating his patient the healer holds in thought and reflects to the patient only what he firmly believes to be eternally and divinely true. He understands and holds steadfastly to the thought that God is the one and only real Mind, and that this Mind is infinite, pure, perfect, and eternal Truth, which cannot change, and that this Truth is everlastingly and inseparably interwoven with infinite, changeless Life and Love. He understands that God, being infinite Love, is the only real Creator, and never did or could create sin or disease, which are the phenomena of the human mind and not of divine origin. He clings to the everlasting fact that God is the author of Life, not death, of health, not disease, of goodness, not sin, and that therefore these errors do not come through divine law, but are annulled thereby. He holds to these truths with the same confidence and on the same ground that astronomers hold to the fact that the sun is still and the earth in motion, although to the finite, physical senses the opposite appears true.

The Christian Scientist has again and again proved his proposition to be true in ways and methods so numerous that his faith rises into the realm of understanding.

Galileo more than believed his unreceived statements, for he had in many ways demonstrated to his own perception the truth of what he said, and therefore neither doom nor dungeon could change his thought, though they did his word. The Christian Scientist knows, even if he cannot wholly prove as Jesus did, that Truth is greater than human error and can and will master it; that what is not ordained of God is the house built upon the sands of human reason and cannot stand, either in heaven or earth. He discerns how clearly Paul saw the human error of trying to mix good and evil, the spiritual and material, in cause or effect, illustrated in the human attempt to put a spiritual soul in a material body, and declared them contrary the one to the other. See Galatians, fifth chapter. Again when he so tersely asks, "What concord hath Christ [the spiritual] with Belial [the material]?" the Christian Scientist insists that if Paul could so understand and separate between the two as to heal the sick and sinful in the first century, the same faithful, honest, trustful, and spiritual thought can do the same to-day.

The healer knows that if he can fill his own consciousness with these everlasting truths that Jesus and Paul declared and demonstrated, that his patient who comes to him for help will mentally drink from the same Godly fountain, receive the Christly gift of health and peace, arise refreshed and strengthened in mind and body, and go forth with an abiding love for the God who has healed him and will ever after seek and find the secret of his healing in those bountiful storehouses of divine Love, the Bible and "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, which unlock the mystery and solve the problem of life. This Christly sense of God, and the real man as His image and likeness, the healer must ever hold in treating his patient, and this is the prayer with which we may "ask and it shall be given unto you."

How can he who has not tried, say that this silent communion prayer does not heal? In what school, ancient or modern, save and except only that taught by Jesus, his disciples and followers, has this understanding of God been taught as the indispensable equipment, the cornerstone, for healing the sick? And what medical board today is able to examine the candidate for practice in this new-old school for healing? This necessary equipment can only be found in Science and Health and the Bible, which always accompanies it in both church and home.

J. M.

Grand Rapids *Herald*.

## Ottumwa Church Dedicated.

FIRST Church of Christ, Scientist, Ottumwa, Ia., has become a tangible factor in the life of that community. The newly acquired edifice, which has been remodeled and improved, was dedicated on Sunday, August 27, when the services were conducted by Mrs. Ruth B. Ewing, C.S.D., Second Reader of the First Church of Christ, Scientist, Chicago, assisted by A. P. DeCamp, of the St. Louis church.

The address of welcome was read by Mrs. Lillie Harmon Benson, daughter of H. L. Harmon, First Reader of the Ottumwa church, Mrs. Benson said:—

Friends, co-workers, fellow students:—To each and all we extend a hearty welcome, and our earnest prayer is that these services may convey the true conviction that in Christian Science is an ever-present consciousness of peace on earth, good will to men. Through trials and tribulations are we seeking and finding a house not made with hands, a home whose builder and maker is divine Mind, and this is what the restless multitudes of this age are seeking, if they only knew it.

We are looking for a God who is infinite Love, a God who is infinite Life, in fact, the world needs the understanding of a practical and saving Christianity. The sick, the sinning, the poor, the sorrowing, the dying, need the

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knowledge of God that will free them from their present mental and physical maladies.

We lovingly and joyfully welcome you, our fellow workers, who have come from a distance that we may unite in one expression of deep gratitude for the privilege of being able to possess this church home, that we may aid more abundantly in restoring the lost elements of Christianity as well as elevating the race.

You are here to join with us in extending a loving welcome to all who have come to be present with us to-day that we may all unite with grateful hearts to dedicate to the cause of Christian Science this house, this manifestation of divine Love, which is the fulfilment of the prophecy of Isaiah:—

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

The motive of this demonstration is to correct the belief that God's power to heal belongs to the past. Christian Science comes with the assurance that God is the same yesterday, to-day, and forever.

Through the understanding of Christian Science we find that the command of Jesus to heal the sick is just as imperative as the command to preach the Gospel, and this understanding does heal the sick, thus re-establishing the primitive and natural function of Christianity. When we stop to think and look over what has been developed in the line of so-called science, we feel assured that it cannot be a real science, or more work would have been done in the destroying of disease.

Many thousands of noble men and women have spent their whole lives in the tireless search for a remedy for the ills that flesh is heir to, and yet disease has seemed but to assume new forms rather than to be annihilated. Why is this? Because the science of our being has not been understood.

Was it the flesh and blood of Jesus that healed? No, it was his conscious power given him through the right understanding of Him, whom to know aright is to have life eternal. This knowledge he taught and demonstrated, not only for that age, but it was to remain to save and heal and regenerate after his bodily disappearance. After about three hundred years this teaching almost disappeared from the world, and creed, dogma, and ritual took the place of pure undefiled Christianity, but all the materialism of the Dark Ages could not obliterate the Word that had been left to the world by the blessed Master.

The Light "which lighteth every man that cometh into the world," was never put out for a single moment. Jesus said "the Kingdom of God is within you," and that stood as a fact through it all to be discovered about thirty-three years ago by Mary Baker G. Eddy, who went forth alone against the belief that all is matter or matter and mind combined, with the statement that all is Mind, there is no matter, and to-day, through her constant demonstration of this wonderful Truth, more than a million people are rejoicing in the blessed proofs of the healing and saving power.

The future will reveal more and more her unselfish life, her great love for mankind, and the magnitude of her glorious work. For this work is built on true Christianity.

It has been about twelve years since Christian Science was first recognized in Ottumwa, and the work of purifying and regenerating the hearts of the few followers commenced. The work has been going quietly on all these years, and is still improving the morals and mentalities of its students, and healing and helping the sick and sorrowing who with hungry hearts seek its way.

Slowly but surely has the foundation of true Christianity been laid in this city, and now as a reward the few faithful over a few things possess this home where we can uplift the truth, the same truth that was declared by Moses and demonstrated by Christ Jesus.

The edifice which was dedicated by the Ottumwa Christian Scientists was originally built by the Episcopalians, and is described by the Ottumwa *Press* as a substantial building of brick and stone, that was once very handsome. It was sold to another denomination and the fine polished interior wood work was covered up with paint. The present owners scraped off the paint, repolished the wood work, and so thoroughly renovated the building that it seems like a new church.

## Among the Churches.

The recently organized First Church of Christ, Scientist, of North Adams, Mass., held its first service as a chartered church, Sunday, August 27, in its new quarters. There was an attendance of about one hundred and seventy-five.

The Lockport, N. Y., First Church of Christ, Scientist, has recently purchased and paid for a building site, which is regarded as the most desirable location in the city for a church. At present there is a dwelling-house on the property which has been converted into headquarters for local and visiting Scientists, where there are pleasant reading rooms furnished with all genuine Christian Science literature.

The Rockland, Mass., First Church of Christ, Scientist, completed its organization last June, starting with twenty charter members. From twenty-five to thirty people attend the Sunday services.

At Burlington, Kan., a few earnest workers have purchased a small church which is paid for. The church was organized last June, and a charter was secured.

The Second Church of Christ, Scientist, of New Orleans, La., was organized January 6, 1899, and chartered under the laws of the state.

Mrs. G. P. Noyes has purchased the property on Lincoln Street of F. S. Smith that was formerly the schoolhouse lot, and made a present of it to the Christian Scientists of this city on which to erect a church.

*Journal,* Gardiner, Me.

The Arnold property situated at the corner of West Main and Winthrop Streets, has been sold to the First Church of Christ, Scientist. H. O. White, chairman of the Board of Directors of the church, made the purchase in behalf of the society.

Mr. White was seen by an *Enterprise* reporter this, Thursday, morning, and said that the purchase had been made. Speaking further, he said, "It is impossible to say at this time what the society will do in the future. Whether it will remodel the building or erect a new one I cannot say. There is one thing certain, however, and that is, there will be a church on that property in the future. The real estate was in the market, it was a desirable location, and we purchased it for future use."

*Enterprise,* Marlboro, Mass.

The *Weekly Witness* says: "The Christian's first duty is to be right and do right; and his next duty is to stand firm for righteousness in the community in which he lives and for the nation to which he belongs."

The strength of love, it is said, may be measured by the sacrifices it is willing to make for the good of others.

*Boston Transcript.*

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## How I Came into Christian Science and what it has Done for Me.

BY GOTTLIEB A. WIZNER.

SOME ten years ago, I met a lady who came to visit at the home where I was boarding during my stay in the city. She claimed to be a Christian Scientist, and seemed ever willing and ready to talk on the subject of Science. All the knowledge I had of it, was from hearsay, and that was very little indeed.

One evening when left alone by chance I said, "Mrs. E., now I want you to tell me something about Christian Science, and what it is based upon." She readily assented to my request, and talked to me for some time, while I was wrapped in the closest attention. When she got through, I seemed more mystified than ever, and asked with incredulity, "Do you mean to tell me that this table, these chairs, and other objects we look upon, have their existence in imagination merely, that they are not what they seem?"

She made reply, "Yes; that is just what I mean. We just *imagine* they have an existence and are here, but it is all a delusion of the senses."

"Well," I answered, "if that is what Christian Science teaches, I want none of it. I guess if I were to bump your head against the table you would think it was something more than imagination."

My curiosity was satisfied, while I held a mild contempt for the new belief and all its adherents, and years passed before I found out that her teaching was *not* Christian Science.

During the following years my vicissitudes seemed many. Being possessed of a buoyant temperament and impulsive nature, keenly alive to the sensation of pleasure, I had also a very keen sense of suffering.

When trouble came, my health left me, and no effort on the part of *materia medica* could restore it. During the following seven years I was treated by eleven different physicians, but to no avail.

The trouble started with dyspepsia and all its attendant complications. I suffered untold agonies, both physical and mental. Sometimes for a short time the suffering left me. At such a time a new hope would spring up within me, only again to be crushed down to black despair.

I could see, as well as my friends, that my case was becoming hopeless; medicine could do nothing for me, and I was growing worse from day to day. Finally I was obliged to sell out my business, which was merchant tailoring, at a sacrifice, and go home to my mother and brother who live on a small farm within the limits of a neighboring city.

I had worn down to a mere shadow, as I was about half starved all the time, having had the law made to me by medical mortal mind, that my stomach was in too diseased a condition to perform its digestive functions properly.

All was done for me that a kind, loving mother, brother, and friends could think of and do. I was put through a course of Dr. Kneip's cold water treatment, and although that seemed to make me less susceptible to the cold wintry blasts, it seemed to the senses to develop another belief.

The following summer, 1898, I went on a visit to friends at Fond du Lac and Appleton, Wis.,—a feeling of temporary relief always following a change. When the friends at Appleton had received me, and made me comfortable, the lady of the house drew from me the story of my suffering. When she had heard my story, to my great astonishment and chagrin she made this remark,—

"Well, there is no need of being sick." As she had been very sick herself the previous winter, I thought it was a very cold way of expressing sympathy, and wondered if she had been sick for fun, since there had been, according to her own assertion no need of it.

When she saw the effect her words had upon me, she commenced to talk about the method Jesus used in healing diseases and destroying sin. She called my attention to the fact that Jesus never diagnosed a disease or employed material remedy for its cure, but used the power of divine Truth over error.

This was a revelation to me. I had never thought of it just in that light before. I remembered, when my attention was called to the fact, that I had seen no instance in the Bible where medicine had been administered. A new, sweet hope suddenly sprang up within me, and I became all eagerness to have her talk more upon this subject. Instead she produced a little book with black leather covers, and bade me read the Truth from its pages. It was "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. The language was indeed the new tongue, for I could not understand it. Then I was given "Miscellaneous Writings" by the same author, to read.

I read like a starving man the testimonies it contains, and determined there and then to know more about this Christian Science. My friend had only shortly before that commenced to look into it herself. A friend of hers, who is a Scientist, had visited them while she was sick, and although she would take no treatment their conversation on the subject seemed to lift her right upon her feet. When he went away he left his book with her, and she was reading it every moment she could find to spare. I promised her, when I got home I would at once write to this friend of hers, who resides in Marinette, Wis., and submit my case to him.

After I got used to the new thought and the novelty of it commenced to wear off, and doubts—which I can now see were nothing but error trying to thwart Truth from having free course—began to spring up, I said, "There is no use, my sickness is too real and deep-seated to be affected by mere mind-force and prayer." But as the Truth is ever-present and omnipotent, it would not and could not be baffled by the puny efforts of a powerless error.

A new desire possessed me once more, to write before I got entirely out of the notion; it could do no harm, and I was curious to know what answer I would get. I did so, and I shall never cease to thank God for this one step. The answer came soon, and it was this in substance, "You can and will be healed if you *want* to be." This was so cheering and encouraging that I commenced to take absent treatment at once. One ailment yielded after the first treatment, and that proved to me that I was on the right road at last. My other ailments yielded very slowly, but hope was revived, and I pressed on. A copy of Science and Health was sent me, and although much of the contents was beyond my comprehension, yet there was much that I understood and assimilated. Later on I came to Marinette to be near my healer, and to learn more of this divine Truth. One by one all objections have been met and cleared away, until the understanding that God is Love —All-in-all—the only power, dawned upon me and made me free. Although error in its last throes still comes up now and then to harass me, I do not fear it.

I have had many little demonstrations of the power of Truth and Love over error, and as time goes on I learn to look more readily beyond the mortal sense, and not to be misled by adverse and discordant circumstances, knowing that as the great strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake, neither is God in the adverse discordant circumstances; but that over and above all these is heard "the still small voice" of a kind, good Father bidding us, His children, to come unto the full knowledge of our rightful heirship. Put on the whole

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armor of His righteousness and array ourselves against man's common enemy—sin, sickness, and death, and we shall be the victors, for if God be for us, who can be against us? Good, Truth, is the only power, and if we enlist His help in this most righteous warfare, we shall know no failure.

The revelation of these truths to suffering humanity, by Mary Baker G. Eddy, fills my heart with gratitude to the author of Science and Health, for the blessings it has brought mankind cannot be estimated. It is beyond human tell.

## The Price of a Book.

BY WALDO PONDRAY WARREN.

How many times will it be necessary to affirm that Science and Health is not an expensive book, even at any price? Lives there one person who has caught its sublime meaning who would presume to estimate its worth in money? Could the gold of Ophir buy it back from those who have learned from its pages the grandeur of Life? By what standard of value, forsooth, could any one say this book is not worth three dollars, or even that it should cost mortals less—mortals who are willing to pay many times that much for medicines which do them no good? Judged by every standard of value known, in literature, education, commerce, therapeutics, and religion, the purchase of Science and Health at three dollars is the most sublimely profitable transaction possible in all the ages. The proverbial bargain of Esau, who sold his birthright for a mess of pottage, fades away into nothingness when compared with the present glorious opportunity of buying back our eternal birthright as a son of the Sovereign Infinite, through the knowledge of Man's unity with God, for the price of a book.

## Letters to the Sentinel.

*Dear Sentinel:*—Four years ago, when I had been reading Science and Health for about three months, I went to visit my husband's people, who were stanch Methodists. During a conversation on the subject the dear father, whose religious living I had always respected so much, said, "Daisy, your new religion will lead you to hell." That was a pretty hard thing to have said to me then by one whom I loved dearly, but I had gained enough of the Truth not to be moved.

This last winter our boys subscribed for the *Sentinel* for six months to be sent to grandpa. After he had received it several weeks, we went to visit him again and we found many beautiful evidences that the Truth, as it comes through the *Sentinel,* had changed the thought of this dear one greatly. After reading in the *Sentinel* the account of the Communion service, the meeting in Tremont Temple, and Mrs. Eddy's address, he said he had never heard of such a wonderful religious demonstration. At another time before a room full he said he would not dare to say that Christian Science would not be the coming religion, such rapid strides as it had already made.

After looking to see if there is any word from Mrs. Eddy, I look for the "Questions and Answers." The answers to the questions one has to meet for oneself or others so often are answered in a clear, helpful way. The explanation of the chastisement of Love was very plain. I thank God and Mrs. Eddy and all the dear ones, publishers and contributors, that we are privileged to have such reading as comes to us through the Christian Science Publishing Society. ELIZABETH J. SLEEPER.

West Derby, Vt.

*Dear Sentinel:*—In striking contrast to the testimonial in the current number of the *Christian Science Journal,* in which the first joint of a child's finger was wrenched off in a wringer and afterward replaced by a new joint through Christian Science treatment, I submit the following from the *Kansas City Star,* which shows the inadequacy of material methods as compared with the Christ healing.

MISS H. SUE STONES.

### Death under Chloroform.

J. F. Jolley, a well-known machinist of Kansas City, Kan., foreman of the machinery in the fertilizing department at the Armour packing house, died yesterday afternoon while under the influence of an anæsthetic administered in the office of Dr. J. W. Miller for the purpose of preparing him for a surgical operation.

One of Jolley's fingers was crushed by accident in the machinery at the packing house. He went to the surgeon's office at the corner of Central Avenue and State Line Street to have the finger cut off. The injury gave him such pain that it was necessary to administer chloroform. The operation was performed, but the injured man died.

*Dear Sentinel:*—When a child I was very much interested in a story I read about two travelers in the Alps. The cold was intense as they journeyed, and after a while one of them became overpowered with sleep, and fell down in the snow. The same feeling was felt by the other, but he knew the fatal consequences of falling asleep, so he began vigorously to shake and pound his companion in his efforts to rouse him. At last he was rewarded and he became warm himself through his exertions to help another.

As we are traveling up the hill of Science we may see a fellow traveler overcome in belief by the errors of sense, and may perhaps feel their effect ourselves, but if we go to work to help them, we shall gain the reward of work done unselfishly, of seeing our brother or sister saved "through Christ's precious love" (Science and Health), and shall gain a degree in working out our own Salvation. JANET T. COLMAN.

The *Church Standard* says of Tennyson that his constant thought was that life was too noble a thing to be frittered away—a gift too splendid and God-given to be used otherwise than with reverence. To be true to the art which God had given him, true to himself, was surely to be true to God.

"The law of the increase of blessings, says *Zion's Herald,* "is that you must sow them in the soil of unselfishness."

## Notice.

THE attention of all workers in the Field, and all persons interested in Christian Science, is again called to the Supplement published in Concord, N. H., by the *Boston Traveler.* The main part of this one issue in connection with the Old Home Week celebration in New Hampshire, is devoted to a dignified, sympathetic, and interesting article headed, "Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science." This article is approved, and it is desirable that it be widely used for distribution to set forth the kindly truth in regard to our Leader. The illustrations are excellent and the printing beautifully done by the Rumford Press of Concord.

Copies may be had for five cents each, but large orders are expected which will be filled at the *rate* of five dollars per hundred for any number, by the Christian Science Publishing Society.

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## Nell and the Children.

*(From a narrative by B. Q. R.)*

"I SHALL be sorry to leave you, Nell; but I actually burn to put into practice the many things I have been learning here. Above all, I'm going to *love* those children in my school. You needn't think you mothers have all the good work to do. I'm going to be a secondary mother; and, in the case of the stupid and naughty children, who of course are always the most uninteresting to the teacher, I'm going to look for *what their mothers find in them.* Who can tell how much good I may do?"

"Who, indeed?" said Nell.

"But how I shall miss Doris and Frank! Do you know, I think the principal charm of that little girl of yours is her unaffectedness. When we were in the electric car the other day, I particularly noticed how wanting in self-consciousness she is. She was telling me about something she had seen; and, although she was not a bit noisy, all in the car who could see her seemed listening to her little story. It was so pretty! Her little hands went fluttering about, and her eyes sparkled; but she was quite unaware of the attention she drew. I felt proud of the child. How have you managed, with all her attractiveness and originality, to keep her so unconscious?"

"By being constantly on the watch, and shielding her from unwise flattery," said my sister. "I began when she was first learning to talk. When I found it necessary, I always asked those who listened to her quaint remarks to refrain from smiling or showing surprise; and, of course, I specially forbade any reference to her prettiness. It was our custom in the family, when we ourselves could hardly keep from spoiling our dainty baby-girl by indiscreet praise, to say, 'Doesn't she look *clean!*' We let that harmless adjective express all the superlative words we wanted to utter.

"You know, too, that I do not repeat the children's sayings when they can overhear me. Neither do I ask them to be good for appearance' sake, no matter what the temptation is, with visitors present on a 'naughty day.' Why should I use as a motive, 'What will this person think of you?' when I want their conduct built on the foundation of God's law?"

"My dear, my dear," said I, "you are giving me many ideas. Of this imprudence, at least, I have been guilty in the schoolroom. I will be wiser in the future."

With food for abundant thought, we stitched on for some time in silence. My sister had a good system with regard to correct speech and courteous manners, which I mentally commended. I now found myself thinking over this. When the children failed in polite expression, or repeated before their mother undesirable words gathered from the servants or other children, Nell would quietly say the correct form; or, if the error was of a particularly common and obstinate kind, she would say it twice. She did not oblige the children to repeat these corrections, trusting, rather, to the gradual effect of her own repetitions. On my giving speech now to these thoughts, Nell replied:—

"I don't like bad grammar, and I stamp on 'ain't' every time it appears; but some quaint little incorrectnesses of speech I let alone. Doris says: 'I strang the beads,' 'I brang the water,' 'They have dranken it all up,' 'I have wroten the letter;' and, looking upon these as childicisms, and not vulgarities, I really like to hear them.

"It seems to me a pity, however, to teach children bad grammar through nursery rhymes. To my mind antiquity should give way to purity of speech."

My sister ceased speaking; and I thought on,—this time of her courteous treatment of the children. It would have been strange, had their manners not been good. So many grown persons think it not worth while to use polite forms in addressing little ones. If Nell's dress happened to upset some structure on the floor, if she happened to run against a child in the dark, it was always, "Excuse me, darling!" If at table a piece of bread was left untouched beside either child's plate, and Nell wished to take it, or if she wished to put her cutting-table just where the children were playing with their blocks, it was not her way to appropriate without first asking in her most courteous manner, "Will you care?" or, "Will it trouble you if I do this?" I never heard the children reply to this in any other than an obliging mood.

My sister now continued:—

"These habits of courteous and correct speech have no part in the solid foundations of the characters we are building. They are the external ornaments, or, better, may be considered the smoothing and polishing process of the building materials. Yet they are important in adding beauty and completeness to the work."

As we talked of the power of the parents' influence, my sister said:—

"One thing that sometimes lessens this is the disagreement between the father and mother on subjects discussed before the children. The latter are sure to form more or less of an opinion in the matter considered, and to take part with one parent against the other.

"My dear, little children! If I can only help them on to goodness and a peaceful life! I try to utilize this springtime of theirs, dropping in little seeds of thought, which, I hope, will bear fruit throughout their lives. It may seem silly to you; but, even when they are asleep, as I tuck them up more thoroughly for the night, I often whisper to each, 'Be good, darling, be good!' Frank says now, if he could be only one thing, he would rather be good than strong. God grant he may always feel so!"

It so happened that this was the last opportunity my sister and I had for a good, long talk together. I was soon back again in my school, and hope that I am a better teacher because of that summer with Nell.

*The Christian Register.*

## The Two Guests.

Worry and Fret were two little men
That knocked at my door again and again:
"O, pray let us in but to tarry a night,
And we will be off with the dawning of light."
At last, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when, on the morrow, I bade them adieu,
They said, quite unmoved, "We'll tarry with you."
And, deaf to entreaty and callous to threat,
These troublesome guests abide with me yet.

*Selected.*

## Nanny and Jack.

BY H. C. BUNNER.

Her uncle gave little Nanny
A Jack-in-the-box with a squeak;
But the squeak of the Jack was nothing
To Nanny's terrified shriek.

But soon she conquered her terrors,
And spoke like a brave little tot.
"You think you are real," said Nanny;
"But, truly, you know you're not!"

*St. Nicholas.*

"It is not often," says the *Advance*, "religious converts are reported in the market; but the Baptist Missionary Magazine estimates that Methodist converts cost $42.08 each. Baptists, $42.50. Congregationalists and Presbyterians come high—averaging respectively $176 and $232."

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## Questions and Answers.

*Because there appear in the Sentinel items relating to the war and the policy of the administration, is it to be inferred that the Sentinel favors the war, or endorses the policy of the administration?*—F. B.

In the *Christian Science Weekly* of November 3, 1898, we said editorially we wished it distinctly understood that we did not reflect our own views in the promiscuous articles appearing in the *Weekly;* that they were a reflect only of the general views of writers and thinkers.

We have not changed our position one iota since that was written. We are responsible only for what is said editorially. The *Sentinel* is in some sense a newspaper, and because it publishes items of news relating to current events—including some events of the war—it should not be assumed that we favor the war or endorse war measures.

We well know that the religion of Jesus Christ is adverse to war. We fully recognize the fact that if his religion truly prevailed, war would be no more. If the brotherly love which lies at the base of Christian Science teaching were a fact in individual and national life, war would now be an impossibility.

Nevertheless Christian Scientists are a patriotic people and will uphold just government so far as they can. Human government, at best, is imperfect. The Christian Scientist knows what should be his attitude toward those who, to the best of their understanding and ability, are laboring to promote good government, and he will unswervingly hold thereto, regardless of criticism or differing personal opinions. He can do this, too, in a judicial and non-partisan spirit.

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*Do not Christian Science healers assume that the physical body is God's handiwork, and therefore in its natural state is free from disease?*—F. W.

The emphatic declaration of Scripture is that man was created in the image and likeness of God. Is it not evident that the image and likeness of God, Spirit, is not a physical body? In Science the physical body is understood to be the manifestation or expression of mortal mind. The body expresses what is found in this mind, and all inharmonious conditions of the body are the result of inharmonious conditions of mortal mind. When suffering and disease are destroyed in mortal mind, they are no longer expressed on the body.

The Christian Scientist does not treat a physical body. Truth heals the ills of the body by destroying the errors of mortal mind. As thought is divested of mortal and material belief, it becomes more spiritual and the body becomes more harmonious. A physical body restored to health through the understanding of Truth, manifests more of Good than does a sick body, but thought must escape all material environments and become purely spiritual, before it can be fully realized that the real man is spiritual, made in the image and likeness of God.

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Lyman Abbott, in a sermon published in the *Outlook,* says: "Sin is not the same as punishment from sin. The New Testament says very little about saving men from punishment; it says a great deal about saving men from sin. Jesus Christ has come into the world to redeem us from sin; this is the vital matter, not the other."

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"More dear," said Dean Stanley, "in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of Heaven, can secure for himself."

## The Healing of Sorrow.

BY ABBIE JEWETT CRAIG.

IMPELLED by a desire to speak a word of love to those who mourn, I give my testimony regarding the healing of sorrow.

In little more than seven years the mortal sense of death has taken from me six of those nearest and dearest to me. About three years ago, after losing my only child, and being myself doomed to a life of uselessness leading to an early grave, Christian Science found me ready, longing, eager for a knowledge of the Truth it teaches.

Studying the Bible and Science and Health I gained rapidly in health. The black clouds of despair and sorrow rolled back, and for me a new day had dawned.

I had been studying one year when my beloved mother passed on. A friend writing me said, "Does your faith sustain you now?" Only a Scientist can realize what a sustaining power there is in a grain of Truth. My faith was tried and *not* found wanting.

But there was yet another trial in store for me, and when, eighteen months later, my husband passed on, there was need of vigorous work for demonstration to meet this sorrow. I needed and had help to meet it, and when the waves of sorrow began to roll, I dropped everything for the Bible and Science and Health, and studied until I gained a harmonious thought, and then took up the material duties again, feeling "The unspeakable peace which comes from an all-absorbing spiritual love" (Science and Health).

Soon after I discontinued treatment, to my, almost, despair, the claim presented itself again with seemingly larger proportions than before.

Knowing that what had been done once could be done again, I resolutely faced the situation and demonstrated for myself that divine Love is *All,* Father, Mother, Husband, Child,—*All.*

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## Advised by a Specialist.

L. B. BETHARDS.

IT was for healing alone that I came to Christian Science. I knew nothing about it except that it offered to heal. I was advised to try it by a specialist on nervous diseases who was then treating me. He said, "It can't do you any harm; they have done lots of good." Such advice from a practising medical man is certainly abundant evidence that I was in a bad condition and he could do no more for me. I did as advised. It is now over three years since that time. My troubles yielded slowly to Truth; many have disappeared entirely, and others are slowly leaving me. I am becoming less afraid of sin and sickness. I owe all the change for good to Christian Science, for it has been my only medicine. It is about two years since I again commenced my work as a traveling salesman. I travel over a large territory and am pleased to say I find Scientists almost everywhere I go, doing good work. They are kind, thoughtful, and enterprising people.

I have many times been of a criticising mind, and thought of ways which, it seemed to me at that time, would advance the cause of Christian Science more than the ways I saw practised, but I am fast learning that the wisdom which wrote "Science and Health with Key to the Scriptures," which has directed and established so thoroughly an organized church with rules so simple and yet far-reaching, will always guide us in the best way; that I am perfectly safe in following and abiding in the advice and rules found in Science and Health, and the Christian Science "Church Manual." I am also learning that error is just as impersonal as Truth is impersonal.

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## From the Religious Press.

### The Criticism that Exasperates.

Probably there are comparatively few of us who have not experienced the sense of exasperation that arises when something we have executed is criticised and condemned for defects of detail, while the general purpose and effect of the performance is entirely disregarded. The faults that the critic points out may be there; but we feel that we have been unjustly treated in not having the scope and purpose of our work taken into account. Trifles, it is often said, make up perfection; but we are all the time conscious that perfect trifles do not necessarily constitute a great and worthy whole, and that a masterpiece may involve many faults of detail. There may be false rhymes in a majestic poem; the great orator may mispronounce a word or two; there may be imperfect stones in a noble spire; but the man who can form his estimate of poem or speech or temple on the basis of these defects is guilty of the most flagrant injustice. Unless we mistake, one of the common causes of that brooding sense of injustice that is so common in the minds of sensitive children, is just that unsympathetic criticism to which they are often subjected by parents, teachers, and older children. Without being able to explain it they are conscious that what they do is estimated by its trivial and incidental defects and not by the main purpose they have in mind. It is wonderful how the heart of a child who has lived in this atmosphere of unjust criticism goes out in a flood to one who shows sympathy with its main purpose. It feels that it is understood, and one of the richest experiences of any soul, whether child or adult, is the consciousness of being understood.

*The Watchman* (Baptist).

### Individual Communion Cups.

Lists have been published showing the number of societies in each denomination, as far as the compiler could ascertain, of those who have introduced the unscriptural innovation of individual cups in the communion. These compilations have been made to aid in stirring up an agitation and in peddling the wares. Among Methodists the number is not only relatively, but actually, the smallest in the large denominations. This is an evidence of the practical common sense which has characterized the body as a whole.

We confess surprise that it has not spread more widely. For some refined, earnest ministers have supported it, and some cultivated laymen have agitated it. Besides, with presiding elders and pastors patenting individual cups, superannuated preachers taking commissions for selling them, manufacturers and dealers in the utensils offering pastors commissions to introduce them (which some, being tempted thereby, have taken), and arrangements having been made to surprise an Annual Conference by an exhibition of them at the Conference Communion, with health officers being induced to write personal letters to the ministers in a city, with physicians who never had a word to say against the use of strongly fermented wines at the Communion table (some of whom neglect the most obvious sanitary precautions in passing from patient to patient) warning the people, we are surprised that more churches have not been led astray from the simplicity which is in Christ.

*The Christian Advocate*, New York.

### Futility of Human Ambitions.

What a commentary upon the futility of human ambitions is the case of the late A. T. Stewart, brought to mind by the recent death of Judge Hilton, into whose hands fell the forty or more Stewart millions. In the later years of his life it was the great merchant's ambition to perpetuate his name and business. He had various plans tending to this end. Garden City, on Long Island, with its cathedral and school, was one of them. There he built the magnificent crypt that was to contain his remains. The Working Girls' Hotel in New York was another, this being his pet philanthropy. Whatever the terms of the trust committed to Judge Hilton, they were made with express intention that the firm of A. T. Stewart should remain in existence. A fatality seemed to attend upon every plan for the perpetuity of the Stewart name. Not one of them was carried out; and even his remains were not permitted to repose in the sepulchre prepared at such large outlay, for the grave-robbers carried them away; and though Judge Hilton spent over $100,000 in search, the conspirators were not found, and doubtless their statement was true, that they had burned the body with quicklime. What a different result there would have been had Mr. Stewart established a fund similar to the Peabody fund, for the education of a long enslaved race, or put his money, during his lifetime, into any form of practical philanthropy.—*The Watchman.*

## Miscellany.

### Gleason After the Doctors.

Patrick J. Gleason, ex-Mayor of Long Island City, who has been reported at death's door several times, is now laughing at his doctors and has thrown physic to the dogs. For a number of years his physicians said he had heart disease and other complaints, and he carried vials of medicine about with him in every pocket of his clothing. His medical advisers told him it was necessary to do so, as he might be stricken at any moment, and the medicine might be the means of saving his life.

Often he has been seen this summer sitting in a corner of Miller's Hotel, in Long Island City, showing his collection of little bottles to his friends, and dilating on their respective merits in emergencies. He also spent considerable time in training his faithful valet, who looked after his rooms over the Front Street livery stable.

"If you see me keel back in me chair and place me hand over me heart, 'Corkey,'" he would say, "just fish down in me left hand vest pocket for this bottle, pry open me mouth, and pour some of the stuff down me throat. If I should froth at the mouth and fall down, grab the bottle in the right hand vest pocket and give me that, if you want me to live until Saturday night to pay you your wages. On the other hand, if I suddenly become speechless and me eyes get the glassy stare in them, go for the pocket of me coat and get the bottle there, or I am a dead man. And in any case don't for the life of you forget the pills in the rear pocket of me trousers."

The big ex-Mayor had engaged the services of many physicians at divers periods, and every one of them pronounced his condition serious, and said that he could not possibly hope to live long, and he was in great danger of dropping off at any moment. At last Mr. Gleason decided that if he must die soon it was no use paying doctors' fees just to have it impressed upon him every time the doctors called. He then concluded that he would doctor himself for a time and the result was so gratifying that he kept it up.

Last week he applied to one of the largest insurance companies for a policy. He was promptly placed in the hands of the company's physicians and subjected to a rigorous examination. As a consequence, he was going about yesterday waving a $20,000 policy, and vowing he would bring suit against the doctors who had declared that he had heart disease.

"Sure, if I had heart disease I have gotten bravely over it," he shouted, "or those life insurance fellows would never have given me this policy. Let the doctors beware. I am after their scalps for sure!"

*New York Tribune.*

### An Exclusively Negro Town.

Birmingham, Ala., Aug. 17.—A special to the *Age-Herald* from Anniston, Ala., says: By a vote of ninety per cent of the registered voters, Hudson City Tuesday decided to be the most unique city in the United States, in that it will be the only exclusively negro town in the country. The election was by the order of the Probate Court to decide whether or not the town should be incorporated. Incorporation was carried unanimously, not a single vote being cast against. The town is located three miles from Anniston, and has four hundred population, all negroes, and contains one hundred houses, three churches, a schoolhouse, several stores, and no saloon. At the election the entire town turned out, males to vote, females to see that they voted right, and not a drop of whiskey or the least disorder was in evidence. Following the incorporation will be the most unique experiment in town government ever made in Alabama. Within five days the municipal election will be ordered, and the negroes will select city officials, every one of whom will be colored.

*Boston Evening Transcript.*

According to an apparently authentic article in a French periodical not less than twenty thousand aristocrats are at present confined in the prisons of Europe. Russia stands first with twelve thousand blue-blooded law breakers, while Italy deserves to be accorded second position, her places of detention harboring thousands of noblemen.—*The Church Standard.*

About four hundred cities, it is said, have adopted curfew ordinances. In many of these a decrease of eighty per cent in arrests and commitments of young people is reported.

"He is only an every-day Christian," said some one to the minister, of one who wanted to join his church. "He is just the man we want in our church," exclaimed the minister.

## Notices.

### Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. Send applications to 30 Norway Street instead of 95 Falmouth Street, as heretofore directed. Hereafter address the Clerk of the Church at 30 Norway Street.

WILLIAM B. JOHNSON, Clerk.

### Mrs. Eddy's Pictures.

These pictures are made in the following sizes: cabinet and 8 x 10 photographs, and in all the large sizes in crayon and water colors. They can be had from the Reading Rooms or from the J. C. Derby Co., Concord, N. H.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

### Index to Sentinel.

An Index to Volume I. of the *Christian Science Sentinel* (Weekly) is now in the hands of the printer, and when completed it will be mailed to our subscribers and supplied upon request.

### Rates for the Sentinel.

See page 34 for change in subscription price and terms of sale of the *Sentinel*.

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"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

Captain Alfred Dreyfus relinquished his appeal for a reversal of the judgment of the court-martial. He was pardoned by President Loubet, and left the prison at Rennes at three o'clock on the morning of September 20th. Little or no attention was paid to his departure. Captain Dreyfus said that while he had been given his liberty, yet liberty was nothing without honor, and declared that he would continue to seek reparation for the injury done him. The Dreyfusards are determined to pursue the campaign against the generals and other officers of the general staff. Dreyfus is now at the home of his brother-in-law at Carpentras, France. General Gallifet, the minister of war, has addressed an order to all the troops of the French army, telling them the case is settled and to forget it.

The Chinese government has lodged with the State department an emphatic protest against the military order of General Otis excluding Chinese from the Philippines. It is insisted that the action is contrary to international law, in violation of existing treaties, and completely disregards the friendly relations long maintained between the two countries. General Otis' order was issued some time ago, but without direction from Washington. The matter was promptly brought to the notice of the President, as the protest gives the matter an international aspect beyond the military questions involved.

General Otis has cabled that Aguinaldo sent two insurgent officers to General MacArthur with a request to send into our lines American prisoners, and to send to Manila a prominent insurgent general officer for a conference. The request for an interview was granted. It is hoped that the conference may prepare a way for surrender, and the outcome is awaited with much interest.

The friends of Rear-Admiral Schley protested against his assignment to the command of the South Atlantic squadron because they felt he deserved something better. But Admiral Schley told the President he had no protest to make. Although he did not care for the command, he would accept his orders, as he had always done during his forty-three years in the navy.

The Treasury Department has reversed its previous ruling, and decided that the Chinese stewards on board the Olympia may be permitted to land when the vessel arrives at New York. This permission will entitle them to the right to remain in the United States, but they cannot become citizens without the permission of Congress.

On account of the feeling which has been aroused on account of the Dreyfus verdict the French consul at Chicago has withdrawn his country's flag from the all-nations parade which is to be a feature of the fall festival next month. He said he could not do anything that would afford an opportunity to offer insults to the French flag.

Admiral Dewey, when at Gibraltar, expressed a willingness to accept the home in Washington which it is proposed to present to him, and the committee in charge of the fund is exceedingly desirous that it should be increased from twenty-seven thousand dollars to fifty thousand dollars before he arrives.

The preparations for war in the Transvaal continue on both sides. The despatching of British troops to South Africa is regarded by the Boers as a *casus belli*. President Kruger has cabled a strong personal appeal to Queen Victoria beseeching her to intervene to prevent bloodshed.

General Funston and the Twentieth Kansas will be given a reception at Topeka on their return from the Philippines. Governor Stanley will meet the regiment at San Francisco and escort it by special trains to Topeka. General Alger will be there to address the soldiers.

Word has been received at Washington that General Otis has failed in an effort to purchase the Filipino arms. The natives were to receive forty dollars upon surrender of arms and a guarantee that they would not be arrested for previous armed opposition to the United States.

Nine states were represented at the Anti-Trust Conference which assembled at St. Louis September 20, for the purpose of discussing the trust question and taking such action as might be deemed necessary. The idea of the conference originated with Governor Sayers of Texas.

Li Hung Chang, the Chinese statesman, severely criticises President McKinley on his foreign policy, and says he considers the American occupation of the Philippines a great mistake. He adds further that if Grant had lived no such mistake would have been made.

The members of the G. A. R. refused to take part in the Dewey land parade because of the position assigned them. Hearing of this, Governor Roosevelt telegraphed the major-general commanding the national guard of the state, to give them any position they want.

The Postoffice Department has decided not to extend rural free delivery any further for the present. The amount appropriated for this service for the current year was three hundred thousand dollars. The appropriation is nearly exhausted.

The Pope's encyclical recently addressed to France had nothing to say on the Dreyfus case. It was merely a theological lecture, urging upon the bishops a faithful performance of their duties, in which discretion should curb the over-zealous.

Hon. Thomas B. Reed has written a note of thanks to his constituents in which he says that during his twenty-three years of service in Congress they have not questioned his public acts, and no honors are like those which come from home.

Governor Roosevelt has issued a proclamation making September 29 and 30, the dates of the celebration in New York City in honor of Admiral Dewey's return, legal holidays in the state of New York.

William Rockefeller succeeds the late Cornelius Vanderbilt as director of the New York Central, and William K. Vanderbilt succeeds his brother as president of the New York and Harlem Railroad.

Sig. Marconi, the inventor of wireless telegraphy, is to report the international yacht races for the *Boston Herald*. While here, he will conduct some experiments for the United States government.

Information is received from Paris that the Senate has met as a high court of justice for the purpose of trying twenty-two politicians on the charge of conspiring against the government.

It is reported that Aguinaldo is willing to release all sick and civilian Spanish prisoners, but General Otis refuses to allow Spanish vessels to go to ports held by natives to receive them.

It is said that Ex-President Harrison is making a very strong impression in his address before the Venezuelan Commission. It is believed he will occupy at least ten days in speaking.

It is reported that on September 9, an anchor and a buoy marked "Andrée Polar Expedition" were found by a Norwegian cutter on the north coast of King Charles Island.

President McKinley has invited General Alger to attend the banquet to be given to Admiral Dewey at the White House, October 3. The invitation was accepted.

President Diaz has received from the Mexican Congress permission to leave the country for twenty days to visit Chicago and other points in the United States.

Including sixty vessels now under construction, the navy of the United States consists of 304 men-of-war. The list includes thirteen battle ships.

A decree has been issued by the provisional government of San Domingo naming October 9 as the date for the election of a president and vice-president.

Rear-Admiral Montojo, who commanded the Spanish forces at the battle of Manila, has been sentenced to retirement without the right of promotion.

The next Congress will probably enact a law requesting national depositories to pay one per cent interest on federal funds deposited with them.

Last year the American Board of Commissioners for Foreign Missions received $644,200.89. The expenditures were $692,446.78.

Smith College at Northampton, Mass., opened with over twelve hundred students. This is the largest woman's college in the world.

The naval estimates for last year were $47,128,251.08. This year's estimate will probably exceed that sum by $25,000,000.

The administration has decided to give Porto Rico two-cent postage with us, the same as Mexico and Canada enjoy.

General Otis has cabled that by October 1 all volunteers and discharged regulars will have left Manila.

The estimated pig-iron output this year is fourteen million tons, or two-thirds of the world's production.

Ex-Secretary Alger has announced that he will not be a candidate for United States senator.

Fabulous prices are being paid for windows on the line of the Dewey parade in New York.

Pig iron now sells at $19.50 a ton, the highest price in twenty years.

Paper currency has been demonetized in San Domingo.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## President Angell's Address.

THE Second International Congregational Council assembled in Tremont Temple, Boston, Mass., on the afternoon of September 20. About six hundred delegates from all parts of the world were in attendance. In some respects it was one of the most distinguished bodies of ecclesiastics that ever assembled in the city. Addresses of welcome were delivered by Mayor Quincy of Boston and Governor Wolcott.

The official address of President Angell was in part as follows:—

The history of the great movement which led our fathers to the adoption of the faith and polity which we have inherited I need not dwell upon in detail. You have from your childhood again and again lovingly lingered over every chapter of the wonderful story.

You know that the spirit of their faith was, as Palfrey says, no mere creation of the sixteenth century, but is as old as the manliness and truth of England, nay, as old as Christianity itself. Its benign light shone forth from the pure soul of John Wycliffe, the morning star that flamed so brightly on the eastern sky of the English reformation, and from the pathways of the fraternity of Christian Brothers, whose swift feet, beautiful upon the mountains, carried the New Testament and tracts into so many of the homes of England years before Henry VIII. had broken with the Pope of Rome.



How these earnest men, who were soon to be known as Puritans, found Henry's politico-religious reformation of the church inadequate to the spiritual needs of the nation you know; how in the bloody days of Mary scores of them gave their bodies to the flames, and made Gloucester and Oxford and Smithfield and a hundred other places holy ground forever: how hundreds more, fleeing to the continent, came under the influence of the great Genevan, who through them so shaped the ideas both of old and new England; how under the first Stuart they were so annoyed that thousands of them, his most intelligent and prosperous subjects, preferred life among the savages to life beneath the shadow of his throne; how the humble Scrooby brotherhood of Brownists, after many hindrances, made their way to Holland; how, after twelve years' sojourn in that strange land, a little company, whose names were to become so dear to us, set out for this distant shore; how John Robinson, than whom few men have better deserved canonization, gave them his benediction and his parting counsels in those wonderful words which are pregnant with the germs of future progress, and which stamp him as a century in advance of his age in largeness of view and in his mode of apprehending Scriptural truth; the weary voyage; the famous compact, carrying the life of future democracies in every line; the dreadful trials by famine, by sickness, by wars; the planting of the other and stronger colonies; the arrival in New England of twenty thousand settlers before the meeting in 1640 of the Long Parliament, which put an end to the Laudian persecutions; all the checkered history which follows until this little corner of America has furnished one-fourth of the population of this country, now stretching on this continent over one hundred degrees of longitude and forty degrees of latitude, and numbering more than seventy millions of inhabitants, and has wielded an influence which words can hardly exaggerate in shaping the destinies of this people; the purity and bravery with which, in Great Britain, the followers of Barrowe, and Robinson have borne their testimony to the truth, as they understand it, in face of the social and political discouragements offered by the existence of an established church; the energy and activity of their sons in the far-off insular continent of Australia; their missionary zeal illustrated by carrying the gospel to every continent of the globe—all this splendid history you know so well that, fondly as I could dwell upon it for the hour before us, I may not do so now. The hasty sketch by my unskilled hand would, I fear, be a poor substitute for the picture which the great historians of our faith have already hung in the chambers of your minds.



While expressing our appreciation of the fathers, we are not disposed to indulge in indiscriminate eulogy of them. They were fallible, and we honor them by recognizing and avoiding their mistakes. Let us not deny that some of them forgot St. Paul's assertion that the letter of the Scripture killeth, but the spirit giveth life. Let us admit that the founders of the Massachusetts colony at least did not run on in advance of their age, or even keep pace with Roger Williams in learning the lesson of religious liberty and of the separation of Church and State. Make all due abatement for these and any other blemishes upon their record, still there remains enough to their credit to entitle them to our lasting gratitude, and to justify us in dwelling for a little on some of their salient characteristics.

The first and most important of these was their intense desire to do the will of God. Duty to God has been their watchword, the key to their character, the inspiration of their life. Duty, not pleasure; duty, in spite of all temptation, to do whatever they could to set up the kingdom of God on earth; this was their regnant idea. God was to them not a being shadowy and far off, but a captain here with his people fighting in the great battle against Satan and all the hosts of evil. His command was always and everywhere implicitly to be obeyed. We may apply to most of them those strong words of Carlyle concerning the Puritans, "Here are heroes who knew in every fibre and with heroic daring laid to heart, that an almighty justice does verily rule this world; that it is good to fight on God's side and bad to fight on the devil's side. The soul of this heroism remains part of the eternal soul of things."

Again, our fathers not only longed to do the will of God, but they believed profoundly that God had revealed His will in the Holy Scriptures. They were Bible men. The Bible was their meat and their drink. They often fell into a slavish bondage to literal interpretations. They sometimes failed to read the Old Testament in the blessed

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light with which it is flooded by the New. But still the fact remains that they took the Scriptures as the guide of their daily life. It was to them no dim and indistinct utterance from an almost forgotten past. As they lingered with a sort of spiritual passion over its pages, the words sounded in their ears as though falling from the lips of the living God. Traditions of ecclesiastical usage, the will of national or ecumenical councils, the decrees of kings or of high commission courts, all were as nothing to them against a "Thus saith the Lord."

Once more, they believed in education. The school was always planted by the side of the church. Nay, the higher education was cared for. Seven years had not elapsed from the transfer of the Massachusetts chapter to America, many of the necessities of civilized society were still wanting, when the Massachusetts colony appropriated a sum equal to its ordinary tax for a year to found the college at Cambridge.

It has been said, I think truly, that this is the first instance in which the people, by their representatives, ever gave their own money to found a place of education. The brethren in the other colonies cheerfully sent in their contributions of corn or money to strengthen the infant college. No doubt their primary aim was to train up a learned ministry. But their ideal of life and duty required of every man the best culture attainable by him. Every man was to be able to study the Scriptures. Every man was to develop his faculties so as to do the best work possible to him in God's vineyard. They could tolerate neither ignorance nor idleness. Wherever they or their descendants have planted themselves, schools and academies and colleges have sprung up, multitudinous as the stars in heaven.



I think you will agree with me that men with the traits and ideals I have briefly described naturally and necessarily developed a marked type of individualism which we may characterize as godly, steady, and intelligent.

By godly individualism I mean that kind which limits its self-assertion and its action by God's law. Its life is not self-centred, but centred in God. Its liberty is that with which Christ maketh free. Its independence is reconciled with obedience to the divine law. It finds perfect freedom in the service of God. It stands in sharpest contrast with that egoistic, morbid, heady, reckless individualism too common in our days, which sees no freedom save in defiance of the supreme law. That our fathers made some mistakes in deciding what were the divinely intended limitations of human action, we willingly concede. Still, it remains their signal merit that they honestly tried, and with a high degree of success, to rear up men who, in originality, good, round-about sense, and brave self-reliance, have never been surpassed, and who yet were ever ready to bend their wills to the will of God.

There was a steadiness, too, a certain wise conservatism in their individualism. This may seem to the superficial student of history, who thinks of Puritans and Pilgrims only as ranters and extremists, an unwarranted assertion. But any one who will carefully study the annals of England will be surprised rather at the patience than at the haste of the Non-Conformists. Rather than break with the established church they held on for long and trying years, exhausting every resource in the attempt to exercise their liberty of worship within the old fold. They were pre-eminently law-abiding, and, even under the exasperating rule of James I., openly proclaimed that they believed not in violent opposition to his laws, but in quiet suffering of the penalty, if they could not conscientiously obey.

Scan their proceedings in all the novel circumstances of their organization of governments on our shore. What decency and gravity and order! How little mere radical theorizing! These are plain, sensible Englishmen, adapting themselves with great wisdom to their new conditions. How little of old England do they drop off, merely for the sake of change! And in all their subsequent history, how seldom do the schemes of visionary leaders, system-makers, find any favor. These men have their eyes turned heavenward, but their feet are firmly planted on the solid earth. Gradually apprehending and taking up new ideas, toleration, co-operation, independence, they never, in grasping at the prizes of the future, let go the acquisitions of the past. The more rapid their movement in great emergencies, the more firmness and steadiness it seems to take on. The more canvas they spread to the breeze, the firmer is their hold at the helm.

With their English grit, and with an invincible faith they fought through to victory. And so every foot of New England soil should be hallowed ground to those who believe as you do. For nearly three centuries it has been the stronghold of the faith you cherish. If there is a spot where the Congregationalists of the world should find a heartier welcome than anywhere else, it is in the state which owes its very existence to the Pilgrims and Puritans of the beginning of the seventeenth century.

## Have Doctors a Right to Kill?

### Assists People to Die.

DR. NEHEMIAH NICKERSON of Meriden, Conn., in an interview with a reporter had the following to say in regard to the address of Judge Simeon E. Baldwin on the right of man to die a natural death:—

"It seems to me that most of the physicians who have expressed their opinions, both in town and throughout the country, have evaded the question at issue, and lost sight of Judge Baldwin's argument. He makes two propositions: First, when a physician is treating a person suffering from an incurable disease, and knows beyond the shadow of a doubt that the patient has but a few days to live, is it right to put him gently out of his suffering provided he desires it? Second, should a man who is tired of this life, and who is under no obligations to any one, end his life by his own hand?

"I would answer both of these questions in the affirmative.

"I think that when persons are suffering from an incurable disease, and after a careful diagnosis it is determined there is no chance of recovery, it is humane to honor their request if they wish to die. I think it cruel to prolong life under such circumstances.

"I remember a case I had a few years ago. A lady was dying of consumption. It was only a question of a few hours any way, and she was an intense sufferer. She begged me to assist her to pass away. Her husband asked the same thing, so after she had made what last requests she desired, I administered chloroform and she passed away. Another case I recall, a woman was dying of heart troubles. She suffered untold agonies and there was no chance of saving her life. She requested me to end her sufferings, and I accordingly gave her chloroform.

"During the war I frequently gave chloroform where there was no possible chance of recovery. I believed I was doing a humane act and rendering a kindness, and I believe so now.

"More than that, I believe that if a person has no obligations, is tired of this life and wishes to see the one beyond, he has a perfect right to end his life. This, of course, I repeat, if he has no obligations in this world.

"If men or women wish to believe in Christian Science,

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even so far as to die without medical assistance, they have a perfect right to do so. I think, however, that a law should be made to protect the children.

"A few days ago a young lady called on me and said a relative was dying and she could not see him again, he was in such pain. When such a life is prolonged I consider it fiendish.

"A man called on me and said he was tempted to commit suicide. He had had a great amount of trouble and was bordering on insanity. I asked him why he didn't end his life if he wanted to, and I advised him of the easiest method, but he didn't know whether to take me seriously or not, and he is still alive, although confined in an insane asylum.

"Of course people have been known to recover after having been given up by a physician, so that I should recommend that more than one physician diagnose a case before judgment is pronounced. I only advocate the above when it is proved beyond a possibility of a doubt that the patient cannot recover, and when it will end a lot of needless and prolonged suffering."—Meriden (Conn.) *Record*.

### Doctors do it, he Says.

Meriden, Conn., Sept. 12.—The morning *Record* will publish to-morrow a signed statement from Dr. Nehemiah Nickerson, whose views on the right of man to die have caused such a sensation.

Dr. Nickerson says, in substance, that there is nothing in the published interview with him in Saturday's *Record* to show that the administration of chloroform to patients, dying of incurable diseases, tends to lessen the last few hours of life.

"By removing the agony from pain in cancer or from the struggle for breath in certain cases of heart disease or consumption, I should judge it might prolong the period. But this is a point which cannot be determined to a certainty.

"My remarks in Saturday morning's *Record* were intended to show what I considered the duty of the physician during the last few hours of terrible suffering from incurable disease, when we can act the part of a ministering angel in no more merciful manner than by rendering the sufferer unconscious during the few hours that remain.

"My consideration was entirely confined to those cases of long-continued incurable disease where there could be no possibility of a mistake, and when the patient was absolutely dying in extreme agony, which the physician could mitigate or relieve. Shall he stand by in helpless inactivity, while pain and agony wring the last breath from the poor sufferer? I say no, and doubly no. Morphia and various anæsthetics which my critics profess to use have no effect on the pain of cancer unless a necessarily fatal dose is given. The physician in such cases finds himself compelled to resort to chloroform.

"In spite of all the anathemas hurled at me, the profession has and does in extreme cases resort to this means of relief."

*Boston Post.*

### Dr. Simon Baruch's Views.

Dr. Simon Baruch believes that a physician should use his discretion in relieving suffering, even at the risk of hastening death.

"I agree with Judge Baldwin's position," said he at Long Branch, last night, "that when a fatal disease attacks a person whose vitality has been undermined by age a physician may abstain from the effort to prolong life, but it is not the function of a physician to be a Spartan and remove a man because he is useless. It is quite a different proposition when disease causes great suffering and the patient asks his physician to assist him to end his agony by hastening dissolution. Such demands are often made in every physician's practice, but they are made more frequently by persons who are suffering great pain from temporary and even natural causes than by persons who are dangerously ill. At such times patients are demoralized and incapable of forming a correct opinion of their condition. We sympathize with them deeply and give them anodynes to relieve their suffering, but only with a prudent regard for the life of the patient.

"I treat patients frequently who beg me to let them die. I am treating a friend and a patient here who requested me on two occasions to let her die. The pain did not yield to morphine, but the patient was kept free from it by chloroform inhalation until a surgeon came on a special train, operated, and restored perfect health. It would have been criminal for me to allow this patient to say when life should cease. Even if the relatives and family had seconded the request I would have refused to accede to it.

"In acute diseases, such as pneumonia and fevers, no man should yield to importunities to cease his efforts to restore the patient. Every physician has numerous cases in which recovery has been brought about under the most desperate and unpromising conditions.

"In chronic cases, on the contrary, such as the advanced stages of cancer and phthisis, the physician would be justified in yielding to the desire of the patient to be released from suffering, provided the family joined in the demand. There are various methods by which the patient's release might be hastened. Abstaining from administering food, stimulants, or medicines may suffice. If the pain is very great, in external cancer, for example, or the difficulty of breathing is agonizing, as in advanced heart disease, the doctor who can resist the patient's appeals must have a heart of stone. I do not hesitate to apply anodynes freely, even at the risk of terminating life, always advancing cautiously, and, if possible, after seeking other advice in consultation.

"Whether it be lawful or not does not enter into the problem at all. It is my solemn duty to save life and alleviate suffering, and I try to do either according to the dictates of my judgment."—New York *Herald*.

### May a Doctor Kill a Patient?

That truth is often told in jest has just received startling confirmation from an unexpected quarter. One of the stereotyped humorisms of the composite wit of the world is conjecture as to how many patients the average physician kills. Of course it is one of those gruesome jokes, of which the human species seems so fond, and if there is any real suspicion of actual professional homicide it is regarded as of the accidental class. Such a supposition as that the medical minister to man's ills and sufferings ever exercised, deliberately and with knowledge aforethought, his skill, not in cure, but in killing, was not for a moment entertained by even the most heartless of jokers.

But science is mighty and human nature full of contradiction. It having been advanced by Judge Simeon E. Baldwin, of New Haven, as sound law and orthodox philosophy that a doctor, not alone did his duty, but performed an act of mercy, when he quietly severed the cord of life for a suffering and incurable patient, along comes Dr. Nehemiah Nickerson of Meriden, the same state, and with refreshing frankness declares that he has often done so.

It is a bit startling, isn't it?

While the moral question involved is certainly the most important one, it is possible that public opinion will waive that, for the present, in an individual anxiety on the part of each person to have determined just how universal in his own community has become this practice of life limitation among the medical profession, of which profession his family doctor is a member. Physicians all over the country have united in condemning the Connecticut idea of their duty. They attacked it upon legal and upon moral

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grounds, declaring that it would open the door to malpractice and would end progress in the science of curing.

Cincinnati *Commercial Tribune.*

### The Right to Die.

Judge Baldwin of New Haven, Conn., has aroused discussion by a paper delivered recently in which he said that physicians ought not to use their art to prolong the life of a sufferer who had but a short time to live at best, and who preferred early death to hopeless suffering. Dr. S. N. Nickerson, a physician of Meriden, Conn., goes further, and asserts that in some cases it is even desirable to hasten death. In commenting upon Judge Baldwin's paper Dr. Nickerson said,—

"I think that when a person is suffering from an incurable disease, and after a careful diagnosis it is determined there is no chance of recovery, it is humane to honor his request if he wishes to die. I think it cruel to prolong life under such circumstances."

Dr. Nickerson expressed the belief that a person in the circumstances indicated has a right to say when his life shall cease. Asked as to whether doctors are always able to tell when all hope of recovery is past, he replied, "I should recommend that more than one physician diagnose a case before judgment is pronounced, as patients have been known to recover after being given up by their physicians."

Clearly it is not wise to intrust power of life and death to fallible human agencies, which physicians are. If those worthy men were possessed of omniscience, and were certain never to abuse their power, they might be permitted, if they so desired, to graft the trade of executioner on their honored profession. But as matters now stand it would be best for them to limit their practice to the extent of not taking up intentional homicide as a branch of it.

*Chicago Record.*

## A Plea for the English Language.

If by the international language, proposed by Doctor Samenhof, the Russian philologist, is meant a universal language, then I say, let the world adopt the English language. For more than a thousand years the English has been in the process of evolution, and to-day it is the most flexible, composite, and beautiful language ever invented by man. It has borrowed liberally, but with discretion, from nearly all languages, living and dead; it contains more synonyms and antonyms than any other one tongue, and more words from which a great literature may be produced.

There was a time—but a few years ago—when French was considered the language of polite society the world over. But to-day English is spoken by a far greater number of people than is the Gallic tongue, and the reason is not far to seek. England owns about one-fifth of the land area of the globe, exercising a sovereignty over four hundred million people. Of course a large percentage of her subjects do not speak English, but from present indications it is only a question of time when their descendants will. Then we have to reckon in seventy-five millions of Americans who use the English language, besides other races in the Western Hemisphere and in other parts of the world to whom English is familiar. From this it will be seen that the English language has a good start of all the civilized tongues of the earth, and it must also be remembered that hundreds of thousands of Europeans are conversant with English. In its structural forms it has gained a strength and solidarity second to no other known language. It enabled Shakespeare to prove himself the greatest poet the world has ever seen. No thought or sentiment or casuistry that has been expressed in any other language is there that cannot be as perfectly and as forcibly expressed in English—if the right man guides the quill. It is true, our translators often lose much of the aroma and many of the verbal nuances of foreign literature in their transcriptions into English. But in our purely creative performances we do not sheepishly shrink from a comparison with the work of our foreign contemporaries.

As a nation the Yankees are not especially given to philology. Polyglots among us are few and far between. But we claim to be an intelligent people, and I think the standard of education among our lower classes will be found to be considerably above that in any other nation. We keep our printing presses going night and day, and maintain over twenty thousand periodicals. We are a nation of readers, and there are few, if any, inhabited parts of our broad land where publications of one sort or another do not go.

It seems to be easier for the Germans and the Russians to "pick up" English than for us to acquire their languages. I hardly think it is because foreigners are more persistent in their application to study than we are, but rather on account of their aptitude for languages; they are more natural linguists than we. Again, the average American has little sympathy with such a complex and difficult language as the Russian, and feels no practical need of it. On the other hand, for more than one important reason, the Russian sees the advantage of knowing English, and this may be said of all other progressive Europeans. Scores of new words are being incorporated into the English language by reason of scientific discoveries, and, for the most part, their etymology is valid, derived, as they chiefly are, from the Greek and Latin. It is capable of absorbing foreign words *ad infinitum*, as well as the majority of foreign idioms.

Why, then, should not English become the international—the universal—language? We know how miserably the attempts to foist Volapuk into popular vogue failed, and it may be questioned if any artificial language, however ingeniously formulated, would ever win the favor of an enlightened civilization. Such an international language, it cannot be expected, would be adopted by all the savage and barbarous peoples that infest this footstool of the Almighty. Nor would it make any special difference if they didn't adopt it. But it certainly would prove a great international convenience and benefit if a uniform language were practised among the principal civilized countries and such of their dependencies as are sufficiently advanced to appreciate the advantages of a common speech with their fellow-men.

It is natural for every man to love his native language best, but in the broad scheme here suggested, none of us can afford to be narrow-minded and bigoted. It is not a question which can be settled off-hand in a single session. From my point of view, there is no substitute for the English language; it embodies the thoughts and inspirations of too many matchless intellects to be crowded aside by any other. With its copious vocabulary and infinite resources, it stands to-day the best chance of winning its way wherever mankind is prepared to choose between it and other civilized tongues.

LEON MEAD.

*The Educational World.*

The *Pilot*, in commenting upon the charges made against the Catholic clergy for exorbitant fees in the Philippines for marriages, baptisms, and funerals, says the rate is fixed in those islands as follows: ten, twenty, and fifty cents.

Canon Farrar says: "Do not sink into mere money-making machines. Man lives indeed by bread, but, oh, remember that he doth not live by bread alone."

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## Religious Wave Sweeps the World.

HALL CAINE, the Manx novelist, holds very strong, and what some people conceive to be uncommon, opinions on practical religious problems. Mr. Caine is not always willing to discuss for the public prints the religious ideas he has developed in his works. He is fearful of being misunderstood. He prefers to picture in a character or a situation the striking tendencies and phases of modern life, rather than to lay down bold theological dogmas. He is the psychic artist rather than the ecclesiastical metaphysician. This quality of the novelist's mind was strongly manifested when Mr. Caine talked reluctantly on live religious questions with a *Press* reporter.

"Do you think that there is so great a personal conception among Christians in these days as might be fairly inferred from your published treatment of the subject?" queried the reporter.

"I should not like to answer that question directly," was Mr. Caine's reply, after a thoughtful pause. "One can scarcely say how much is read into one's writings. It is the work of the novelist to portray, to picture character. It would not be fair to draw a general conclusion from a particular character. A character stands for a class—the corrupt Christian, for instance, representing a type. He is one of whom there are many, but he is not the whole race."

"Do you believe that religious teachers are too much under the sway of mere money-makers?"

"Oh, that is a hard question. Again one should be slow to make a general statement. I would not allow myself to dogmatize concerning the clergy. I give you a character in the novel. He is drawn from life. He represents one sort of man, but that is not to say he represents all."

"Do you find, in going about the world, that Christian people give a living representation of the teachings and spirit of Christ, or has Christianity degenerated into a sort of respectable infidelity, with Christian leanings? Is deism and infidelity gaining upon positive Christian doctrine?"

"I must beg you not to ask me to discuss doctrine. But I feel very strongly, from observation and deep study, this one thing: That the one great and supreme religious tendency of the time is a returning to that kind of Christianity that is represented in the early Apostles. It is a deep religious impulse that is sweeping through all classes and sects and denominations."

"Do you mean a purely emotional Christianity?"

"Yes, it is emotional, but not in any narrow sense. Religion itself is emotion—not exclusively, but very largely, an emotional thing. And that is not to depreciate religion. It is the highest kind of emotion. This supreme religious characteristic of the age is manifested in numerous ways in many lands. One sees phases of it in the Christian Social Union, in England. Here in America the St. Andrew's Brotherhood is a manifestation of the same impulse to return to the early Christian periods. It is seen in Italy and in the Catholic Church generally. It is no less manifest among the Methodists, and, in fact, in all denominations. I think this is the most striking phase of the present religious situation, and I look upon it as a very hopeful indication of the truly deep religious quality of the race."

Mr. Caine spoke with deep earnestness, that carried conviction. His large, brown eyes glistened with the intense fervor of one possessed of an idea whose import was to him a living truth. He gestured quickly and nervously, and his long, auburn hair fell carelessly about his collar.

One felt that here is a man who has thought and felt and struggled with the basic convictions of human life. Mr. Caine's personality is itself impressive. In conversation he speaks with extreme cordiality, and with a sweetness of manner that is altogether charming.

*Philadelphia, Press.*

## Marriages at Sea Illegal.

JUDGE DOUGHERTY of Santa Rosa has handed down a decision in which he holds that a marriage performed upon the high seas without a license is null and void. In substance the court, in a case before him involving this question, says,—

"Marriage may be solemnized by either a justice of the supreme court, judge of the superior court, justice of the peace, or priest or minister of the gospel of any denomination. No particular form for the ceremony is required, but the parties must declare in the presence of the person solemnizing the marriage to take each other as husband and wife. Marriage must be licensed, solemnized, authenticated, and recorded.

"The bonds of matrimony can only be welded through solemnization by some person authorized, and by him only upon the presentation of a marriage license. The parties to this pretended marriage gain nothing by going out upon the high seas. The sea has no law of its own. They were residents of California and amenable to California law.

"The sad feature of this illegal, and consequently, illicit union, is the birth of a son, which, under the law, is illegitimate, though perfectly innocent. It is only in actions for divorce that the court may give direction for care, custody, and education of minor children. Under the law this child is now the legitimate and adopted child of the father. He had no wife, no legal family, but he has publicly acknowledged him as his own and otherwise treated him as a legitimate child."

In this view of these cases,—no doubt the correct one,—what a deplorable state of things might follow such attempts to take an undue advantage of some one, or something that is believed by the parties to stand in the way of their designs. They, by the help of one who is most probably more guilty than they, enter upon a life of violation of law, and thus subject themselves to all the consequences of an illegitimate relation both to themselves and to the offspring that follows, which involves a scandal to the household and worse, the stamping of illegitimacy upon the child that will remain for life. Ignorance is no excuse; law can make no provision for that. A plain and severe penalty should follow the violation of all law.

*The Marin Journal,* San Rafael, Cal.

## Unity of Good.

IN nature's panorama, as in spirit life of man, a unity of thought is manifest. That unity of thought must be of good, or else of evil. It cannot be of both, else is it not a unity but a divided, antagonistic twain. All life, all thought, all aspiration, hope, and love, all growing charity, and purer manhood, point to that unity as good. Then take the great idea to your inner consciousness, and ever in your inmost soul repeat the glad conclusion, "God is Good." And all things of His thought are good. His thought is all. The universe its picture is, and man reflects it. Then grow into a comprehension of God's thought, absorb its loveliness, live its pure charity. Within this all-embracing thought of love, be only the reflection of love yourself.

C.

The *Watchman* says: "A glance over the advertised topics of sermons too often betrays the attempts of the preacher to get people to come and hear him discuss purely sensational or secular topics."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## A Correction.

IN the editorial page of the *Christian Science Sentinel*, Vol. 2, No. 3, occurs the following statement:—

"If all of us who call ourselves Christian Scientists were faithfully reflecting the Truth in our lives, envy and malice as well as ignorant antagonism would be swept away like a fog before a gale."

While this, in substance, states a truth, yet as phrased, it is misleading, and we regret that it should have found a place in our publication. The statement as it reads is in accord neither with the teachings of the Bible nor "Science and Health with Key to the Scriptures." According to this teaching sinners cannot be saved through the efforts of others. The statement, as made, although not so intended, would almost re-affirm the doctrine of sacrificial atonement, or substituted salvation. Whereas the Scriptures affirm that each must work out his own salvation with fear and trembling.

According to Science and Health the only pardon for sin is its destruction. This destruction can be wrought only through the cessation of sin by the sinner.

While Christian Science does not teach eternal damnation, it does teach that the final destruction of sin depends on the obduracy of the sinner. It may be countless ages, or cycles of time, before some sinners will surrender their sinful natures to the demands of divine Love. Until they do, they continue in sin, and their sins will be expiated only through suffering, through pangs unspeakable, for there is no escaping the penalty for sin.

Read this on pages 310 and 311 of the text-book:—

"Sorrow for wrong-doing is but one step towards reform, and the very easiest step. The next and great step required by Wisdom is the test of our sincerity,—namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice, and that we must pay 'the uttermost farthing.' The measure ye mete 'shall be measured to you again,' and it will be full 'and running over.' Saints and sinners get their full award, but not always in this world. The followers of Christ must drink his cup. Ingratitude and persecution will fill it to the brim; but God pours the riches of His love into the understanding and affections, giving us strength according to our day. Sinners flourish 'like a green bay-tree;' but, looking farther, the Psalmist could see their end,—namely, destruction."

This teaching is reiterated in varied phrase throughout this book, and the other writings of the Rev. Mary Baker Eddy.

## Hamlet's Question Answered.

JUDGE SIMEON E. BALDWIN of Connecticut, president of the American Bar Association, recently gave a mild shock to readers of the newspapers by the publication of a paper read by him before the American Social Science Association, containing the daring statement of his opinion, that doctors have a moral and legal right to let patients die without attempting to prolong their existence, when there seems to be no chance of their ultimate recovery. No doubt Judge Baldwin thought he was breaking a new path for the medical men to walk in, but he must have since concluded that his views on this subject are almost old-fashioned, for Dr. Nehemiah Nickerson of Meriden, Conn., —a physician of excellent standing in his profession, who served with distinction as a surgeon in the Civil War,— hastens into print with an almost boastful confession that he actually puts patients out of their misery when they ask him to, by giving them a fatal dose of chloroform. Some other physicians are bold enough to make the same confession and to uphold Dr. Nickerson in his contention that it is right sometimes for doctors to kill where they cannot cure.

It is but just to say that many physicians heartily denounce Dr. Nickerson and his contention for the right to kill, but even physicians of unstained hands do not treat Dr. Nickerson's assertion that all doctors on occasion do as he does as if it were an awful libel against the medical profession; they do not treat the matter as though such things are unknown, but rather as though they represented a disagreeable phase of professional practice which it is embarrassing to speak about.

Some of the physicians who have given their opinions to the newspapers condemn the chloroforming practice on the ground that it is not right because *materia medica* lacks so much of being a science that it is impossible in any case, no matter how serious it seems, to be absolutely sure that the patient will not recover. This view of the question is very earnestly insisted upon by some of the most eminent men of the medical profession, a fact which incidentally confirms the statement we have so often made that *materia medica* is not scientific but that it is a mixture of superstition and guesswork.

The humane societies and anti-vivisection societies have frequently called public attention to instances of human vivisection, where death followed as the direct result of murderous experiments by physicians. The cases cited are usually in foreign charity hospitals or prisons, and it never seemed possible that such things could happen in America, but it is beginning to be learned that homicidal experiments are carried on in this country as well. It gets to be still more serious when physicians confess that they deliberately hasten the end of a patient's sufferings when requested, even in their ordinary practice.

The incompetence of a large percentage of doctors is an old, old subject for wits to whet their humor on, but it never becomes obsolete because new occasions of failure clothe it with new meaning. Although it is more than suspected that incompetent doctors not infrequently kill patients with chloroform and other drugs unintentionally, the public was hardly prepared to hear that physicians take human life intentionally. Some of the leading newspapers are emphasizing the danger of people submitting to the treatment of members of a profession in which men who purposely chloroform patients to death are harbored and recognized.

Accepting the testimony of appearances, doctors of medicine are forced to give up hope for patients ofttimes, when the conditions are not even serious. They believe what they see, and what they see is often a false symptom even from their own standpoint. Christian Science denies the truthfulness of appearances when they seem to foreshadow death, just as the astronomer would deny or disregard appearances, when clouds obscure the sun and seem to foreshadow a total and final eclipse. The Christian Scientist would hold unaffrighted to the scientific spiritual fact of man's unbroken continuity of existence, as the image and likeness of God. The Christian Scientist bears witness to the presence and power of Life, even in the face of the most contradictory testimony of physical appearances, and by so doing often rescues the sufferer from the clutch of death. We have no doubt that many of those who are well and strong to-day as the result of Christian Science treat-

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ment, would have been "expeditiously despatched" had they fallen into the hands of a chloroforming doctor.

Christian Science never surrenders in a struggle with disease while a single spark of life remains; it never kills either by mistake or intention; it never leaves a patient in bondage to a degrading habit as a result of its treatment; it never produces evil results under any pretext whatever. Christian Science heals the sick, binds up the broken-hearted and saves sinners and it never fails to lift to higher and nobler ideals whomsoever honestly studies it.

## Anxiety for To-morrow.

BY HENRY D. NUNN.

Of all the sayings of Jesus, that found in the sixth chapter of Matthew advising us to take no thought for the morrow is the most difficult for mortals to reconcile with reason. It seems like downright encouragement to us to be shiftless, regarded from the accepted standpoint of the world, namely, that life may not be sustained by bread *alone,* but that it *cannot* be sustained *without it.*

Notwithstanding the seeming lack of wisdom in this bit of advice, I have not the slightest doubt but that Jesus uttered it, and fully intended that those who followed his teachings should act upon it.

How is it possible for men nowadays to stop thinking of to-morrow when so few feel sure of an income one week ahead and must keep on the lookout continually? This is the question most of us have asked ourselves. If it were true that we "must keep on the lookout continually," then, of course, we cannot stop thinking of to-morrow, but it is not true that we *must* keep on the lookout.

The perfect simplicity and plain common sense of this advice of Jesus is seldom appreciated, because we think of it as a proof of stupendous faith to rest satisfied in to-day. Christian Science makes it easier to give up fruitless worrying about yesterday and to-morrow than I ever thought it could be made. By the largeness of its representations concerning the power and beneficent activity of God in the world to-day, and by the great weight of proof advanced to support them, we are led to feel a sense of nearness to the Father which soothes our anxious fears, and then it grows to be natural to expect Him to keep us from destruction. If our motive in living is to love our neighbors and do good wherever we can find an opportunity, we are not so apt to doubt the possibility of continuing it after to-day as we are when our sole motive is to minister to our bodily wants.

Through the study of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, we gain the conviction that the purpose of our existence on earth is to make kindness, love, patience, truthfulness, honesty, purity, and harmony more manifest among men, and that these things being direct from God, we are sure to be under God's protection so long as we are faithful in obeying every good impulse and in refusing to admit into our thought any suggestion of evil.

Make a cameo of to-day, cut it out of its mental associations of past and future, and it will seem beautiful. There is never anything very much the matter with to-day—the shadows that darken to-day are nearly always cast by the clouds of yesterday or to-morrow. Were it not for the thoughts of the past, ranging from regret to deep mental anguish, or for the anxiety regarding money that is due to-morrow or some other trouble that threatens to befall us the day after, we would, with few exceptions, be as happy as children to-day.

Jesus saw that anxiety was gnawing like a worm at the hearts of men, and he knew that it was not only useless but uncalled-for. When we stop to investigate the troubles of another man we can readily see that he cannot improve his situation in the least by worrying, but that he will render himself unfit to do what is best under the circumstances; furthermore, we can probably see that he is getting along all right if he would but stop troubling himself over fancied calamities long enough to take a square look at things.

Even the philosophy of ordinary mortals will lead them to the conclusion that it is best not to think of the morrow, but Jesus based his advice on something different from mere human philosophy of expediency; he stood on the solid rock of Truth, namely, that God is Spirit and man being His image and likeness, is spiritual and eternal with God, his Father and Creator. To the multitude which heard the Master's Sermon on the Mount this remarkable saying must have seemed as strange as it has to us. It was a command to let go of all dependence upon their own projects and plans for the future and to trust God absolutely. To trust God to the extent here implied is a severe test of one's belief that God really exists. Jesus saw that while men were trusting to themselves and to finite means for continuing their existence in the future, they were not trusting God, or, to put it more positively, they were distrusting God, and were virtually breaking the first commandment without realizing it. Jesus wished to lead them out of their false ways and get them to look immediately to God for all things. The people to-day are found to be putting their whole trust in themselves and in material conditions, and are therefore worrying about the future because they see that they are trusting in straws to bear them up. The scientific truth, as taught by Jesus, comes again to lead us back to God, who is a sure reliance.

We do not understand, perhaps, how it can be reasonable for us to trust in God (Spirit) for the material things which, to most of us, seem essential to the maintenance of human life, but obedience will fully confirm the wisdom of Jesus in uttering this precept. Those who have been able to ease the strain of existence by living in the present—in to-day—find that they are at least no less successful in meeting the demands of the morrow than they were when they thought anxiously about it, and probably they would say that the future, as it unrolled itself, disclosed more benefits than they ever could have dared hope for when they were in the habit of thinking about the morrow.

To take no thought for the morrow does not mean for us to be lazy or reckless—that would be twisting the command to mean, take no thought for to-day. Jesus' command was no doubt intended to direct men's attention to the joys and opportunities of to-day, which were slipping away from them while their eyes were turned to the future and the past.

A poet, whose lines have been passed on without his name accompanying them, writes this comforting verse, which it would not be amiss to memorize:—

Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

Literature is full of good advice about the proper valuation of "to-day," but Christian Science imparts the understanding to make such advice practically available. It also makes it reasonable and natural to trust God for the future, because through it we are receiving health, peace, and plenty from God in the present, and learn to feel assured that He who blesses us now will always bless us.

*Denver Times.*

The *Observer* believes there is no need for discouragement regarding the world-wide outlook. Christianity has met and overcome difficult conditions in every century so far, and will not be defeated now.

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## Nashua Man Healed.

### Former Well-Known Hotel Man Relates his Experience with Christian Science.

*To the Editor of The Nashua Telegraph, Sir:*—I greatly appreciate your kindness in allowing me space in the columns of the *Telegraph* to give the public the benefit of my marvelous healing of late, together with some general remarks on Christian Science.

My only motive in giving an account of my healing through Christian Science is this: I desire to show the suffering multitudes that the power of God through the understanding of Truth is demonstrated in our day as it was in the day of Jesus and his disciples, over sin, sickness, death, and every other trouble, and I would herald these glad tidings of great joy to the ends of the earth, that I may "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God;" and who does not need comforting in the midst of these terrible ordeals of mortal life?

I propose at this point to give an unvarnished statement of my healing, which will corroborate the statements I have already made concerning Christian Science and other statements that I may make at the close of this article.

The people of Nashua know full well that I had been hobbling through its streets much of the time for two and a half years, a decrepit, old, physical wreck of mortal manhood, having been given up to die by my physician and my family, and the people were thinking and saying, "That man is not long for this world." Grip, followed by acute bronchitis and terminating in nervous prostration lasting for over two years, were the claims upon me.

My physician, a kind-hearted gentleman, in his desire to alleviate my sufferings, prescribed a mild opiate (papine) when I was first taken sick, and this drug was administered to me from two to four times a day, nearly every day for the entire period of my sickness. The thoughts of the possibility of acquiring the opium habit were an unbearable torture at times that threw me into despair, and I cried to God in my agony to save me from such an awful doom and to heal my sickness; for I believed that the prayer of faith would save the sick; but for the want of the understanding of Christ, Truth, I could not touch the hem of his garment myself, nor could the ministers or others, who prayed with me so kindly, so tenderly, and so fervently. We all lacked the understanding of Truth to overcome sickness, and hence the "signs" which Jesus declared should follow them that believe—healing the sick, etc.—did not, could not, follow our belief; for it was belief without understanding, and the Bible says, "Ye shall know the truth, and the truth shall make you free." Our failure was simply in not knowing or understanding Truth.

In February, 1899, my wife and I went to Brockton, Mass., to stay a while with my daughter. While there my hopes were intermittent with no perceptible improvement in my condition, although I tried hard to exercise a cheerful, hopeful faith that I was gaining. I said to my wife the first day of last April (1899), "I feel that I am a physical wreck without one particle of soundness from the crown of my head to the sole of my feet." My lungs seemed to be nearly gone, my stomach was in an awful condition as I thought, and I was mincing over a scanty diet, almost afraid to eat anything, and, indeed, many things seemed to throw me into diarrhœa and distress me much. I was also suffering with a burning fever in my very bones from which I had suffered much of the time from my first attack of grip in 1896, and the fear of the morphine habit was also staring me full in the face.

At this juncture, when it seemed to me that I could not stand the strain any longer, when I was prepared to take Truth at any cost, God came to my rescue and offered me relief through Christian Science.

Three months earlier I would have died rather than enter into this "devilish delusion," as I heard Christian Science called from a Christian pulpit by an evangelist two weeks before the time I refer to. But what was I to do? What could I do? I had been fighting death all alone—looking right into the grave almost, until the very tortures of hell seemed to be consuming my flesh. I was perfectly helpless myself; doctors had failed me; ministers could not help me; the church had no healing balm to offer me, and my wife and my daughter had lost faith, as they told me themselves. Thus I was standing all alone upon the very brink of the grave, "having no hope, and without God in the world." Notwithstanding my mortal wretchedness, the third day of April I advised my granddaughter, who had been invited to attend a Christian Science meeting, to keep away from these deluded people, affirming that "Christian Science is the most gigantic error of the age," and yet I could not have stated one principle of Christian Science; for I had no more understanding of it than all others who as unwittingly antagonize it to-day, as I had done.

The *Christian Science Journal* and the *Sentinel* fell into my hands the same day, and I began to read them, and continued reading them through the week, and hope sprang up as I read the wonderful cures of every conceivable type of disease all over the world, and as I caught the spirit of the various articles, brimful of faith in God, faith in Jesus Christ, faith in the Scriptures, all of which breathe the very atmosphere of purity, love, and heaven in every line. On Sunday morning, April 9, I began reading the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. The very first sentence in the preface settled my mind as to the truth of that wonderful, God-inspired book. Hope and gladness came into all our hearts as we read and talked nothing else but Christian Science. I went to a Christian Science healer April 13 for treatment. She told me that it would be necessary to lay aside all the *materia medica,* including opiates, which I was ready to do; as I had not taken medicine for a long time.

At my first visit she told me to read the ninety-first Psalm. After four treatments, two present and two absent, she discharged me with the remark that I needed no treatment, as I was getting the needed help in reading Science and Health, and that if I continued reading that book with understanding as I had done, I would be healed. She further remarked that she never saw or heard of one who took Christian Science so rapidly and so understandingly as I was doing. Ah, yes; I was a dying man fleeing from death and the grave crying, "Life, life, eternal life."

I continued reading Science and Health, and I finished reading it for the first time Sunday, April 30, in just three weeks. As I closed the book and laid it down, my thoughts, which had been almost wholly absorbed in Christian Science for four weeks, naturally turned back to my body again, and to my utter astonishment I found myself feeling perfectly well, and in my joy I exclaimed, "Why, I am perfectly healed!" The fever and pain had entirely disappeared, and I exclaimed again with increased astonishment, "I have scarcely thought of my stomach or any other physical organ, for four weeks, and I have been eating everything set before me, taking no thought for my life, what I should eat, without the least bad effect therefrom!"

Every organ in my body seemed perfectly sound, and, indeed, had I never studied physiology, I should not have believed that I had any physical organs, as I had no mortal sense of them whatever. I had a little struggle for two or three days after I left off taking papine; but on my awakening to the consciousness of health I found it had

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utterly disappeared, together with the whole brood of devils (evils) which had held high carnival over my poor, mortal mind and body for over two years, and none of these imps of hell have ever returned to torment me to this day (September 15). This wonderful result was effected by simply reading Science and Health after I had received the four treatments mentioned. In my haste for deliverance, I went through the book with a rush; but I caught a glimpse of the truth that God is the only Life, Substance, and Mind.

Two or three days later my daughter said to me, as I was frisking about like a young man, "Father, I never saw such a wonderful change in a person in my life as has taken place in you in so short a time. You are no more the man you were a month ago than darkness is like light!"

Tell me, do you, oh mortal man, that "This is the work of the devil (evil)?" That this is "Satan himself transformed into an angel of light?" the "profane and vain babblings, and oppositions of science falsely so-called"? Where, then, shall we look for the work of God? Christian Science is bringing mortals out of darkness into spiritual light, love, health, and happiness, all over the earth to-day, far beyond any other agency known. Then is not this cry against Christian Science, the pharisaical spirit of the first century re-echoed in this nineteenth century which would "crucify . . . the Son of God afresh, and put him to an open shame"? It sounds so much like the voice coming up from the pit as in the days of the incarnation of the Son of God in the flesh, crying, "Crucify him! crucify him!"

My brethren, would it not be well for us to understand Christian Science better before we write, preach, and talk against it? Would it not be wise in us to heed Dr. Gamaliel's advice to his brethren, to "refrain from these men; let them alone: . . . lest haply ye [too] be found even to fight against God?"

I wish to state in this connection, parenthetically, that I have read all of Mrs. Eddy's works, eleven books and booklets all told, I think, and I have read Science and Health three times by course, and some parts of it several times, making a close study of it from April 9 to the present time, and I have not read a sentence in any of these works that has raised a doubt in my mind that it was Scriptural and absolutely true.

I will add, as I draw this article to a close, that if further evidence is called for to establish my statement, which seems almost incredible to some, my wife and others will corroborate every word I have written concerning my healing, and they will add that I have not overdrawn the facts in my statements, in the least. Finally, if my statements are true, if this marvelous healing, and this wonderful spiritual uplift were caused by Christian Science, then this fact demonstrates the truth that the Christianity of Jesus and Christian Science are one, for they are based upon the same Principle, and they are demonstrated by the same rule, the rule of ever-present, omnipotent Love.

ROLLIN K. SHERMAN.

*Daily Telegraph*, Nashua, N. H.

## Semiannual Lecture of The Mother Church.

A LECTURE on Christian Science by Hon. William G. Ewing of Chicago, Ill., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, will be given in Tremont Temple, Thursday, October 5, 1899, at 8 o'clock P.M.

As nature, the expression of the thought of God, shows perfect unity of purpose, a never-ending harmony of law; so will man's thought find fit expression in unity and harmony; a unity of purpose, in helpfulness to others; the sweetest harmony, in never-failing love for all. C.

## Testimony of an Electrician.

BY E. T. B.

CHRISTIAN SCIENCE was first brought to my notice when I was in the practice of medical electricity, attending an elderly lady whose daughter was under the care of a celebrated surgeon, and suffering from a severe and aggravated condition of sore nipples after child-birth. Proud flesh had set in, and all the remedies known to *materia medica* were tried and found wanting. I, too, had searched among my friends of the profession for a "balm," if indeed one could be found, but alas! with no better result.

This lady in some way heard of Christian Science, discharged her medical attendant, and sent for a Scientist, and in one or two treatments the cure was effected. I was told of this, and was very much surprised to hear that some *fake*, as I then supposed, had succeeded where science, so-called, had failed.

I was too busy with my practice to stop to investigate this curious treatment that had wrought a wonder, "in a day and a night," but went on trying as best I could to alleviate the sufferings of poor humanity by drugs, potions, plasters, electricity, and numerous other therapeutics that man had devised for the cure of disease.

It was not long, however, before Truth again knocked at my door, and it was in this wise.

My little daughter, then about thirteen years of age, was feeling ill and weak, and came to me, requesting that she might have permission to leave school early that day if she were unable to remain there during the entire session.

I examined her, and found her temperature was excessive, being 103, which, with other symptoms, suggested a fever. I called in our family physician, who was a fever specialist, and he diagnosed her symptoms as those indicating either typhoid fever or tuberculosis, which he expected would develop in a few days. After much diagnosis, he came to the conclusion that she had typhoid fever.

While the physician was consulting with me, a visitor was announced, who proved to be the lady who had told me of the demonstration over sore nipples some four years previous, and who was now a Christian Science practitioner. I related to her what the doctor had said about my child's condition, and she asked me, "Are you going to let that child go through that long seige of typhoid fever, when Christian Science can heal her right away?"

I answered that I had placed the case in the hands of our doctor, and should not like to experiment with something I did not understand, forgetting that I had many times tried some new prescription on some one else's child.

This Scientist talked to me for a little while after the doctor had gone, much of which I had no ears to hear, but one sentence I have never forgotten, and it was this: "There is but one power, and that is God." All through that long seige of ten weeks these words were often present, and they seemed to speak to me more forcibly each time, until one day, when the physician said, "You may give a dose of digitalis for her heart's action." I tried to drop the medicine, but my hand shook so that again and again I dropped too much, and had to throw it away, and I emptied the remainder out, feeling that I could not give it while these words were sounding in my ears. And she never had a dose of it.

The child seemed to gain and relapse many times during these weeks, and several times my friend the Scientist called to see what she could do for me, and kindly offered to give me a chance to go out while she sat by the patient, acting as nurse. She talked and read to her charge, and realized the Truth of Being for herself, thereby shutting

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all thought of the error out of her own consciousness, and each visit would seem to be attended with benefit, as the child would be easier. However, I was not yet ready to relinquish all into the hands of Omnipotent Love, our "ever-present help in trouble," much as I desired to see my dear child healed.

In time the crisis came, and only those who know what the claims are that *materia medica* has made for one whose temperature was 106½, and whose whole system seemed collapsed, and all hope of saving her given up by the physician, can appreciate the marvelous healing that was effected by Christian Science treatment. In five hours after the Scientist had treated the case, her temperature was normal, and she exclaimed, "Mamma, I feel better now than I have felt since I became ill."

The next day the child sat up and ate a broiled lamb chop, a sweet potato, and some lettuce, and drank a cup of coffee. She was out of bed the second day, and has never felt the slightest reaction from following the directions of the Scientist, viz.: to rise when she wanted to, to eat when and what she liked, and to praise God for His mercies and benefits to her.

The physician came next day, as a friend, for he was very much exercised over the case for my sake, and declared that it was a remarkable one, that he had been puzzled over it, doubting very much as to whether it was typhoid fever or tuberculosis that the child had had.

He was astonished and horrified when he found her up and looking well the next day after having given up all hope of her recovery, and even doubted the evidence of his eyes as he saw her so changed, and expressing so much life and health. He began to shake his head, and prophesied all kinds of terrible conditions and relapses, ending with sure death. But Truth is mighty and did prevail, as it always does, and through this demonstration of Christian Science healing we have all come to the understanding of Love as our great Physician, who heals and makes every whit whole.

It was not a hard thing to give up a profession that I had been many times forced to admit was little else than failure in the aggregate, though occasionally alleviative during a short period. I know there are conscientious men and women in the medical profession who are thoroughly disgusted with their so-called science—*materia medica*—who, when the claims of disease beset them or their families, turn away from their own systems to try anything that seems to offer the slightest chance of escape from suffering. We know that in Christian Science our Principle is "the same yesterday, to-day, and forever," and that when there seems to have been a failure in the treatment of a case, it is only the failure on the part of either patient or practitioner. Ofttimes in reading the press notices under the caption, "Failure of Christian Science," I have wondered why they do not render the same verdict to *materia medica* on account of the failure of their prescriptions to heal their patients. If we are to judge Christian Science by the failure some people have made of it, by the same line of reasoning may we not judge and condemn mathematics because some one has failed to apply the Principle, and cannot get a correct answer to his problem?

Paul says: "Prove all things, hold fast that which is good." This is what hundreds and thousands of men and women are doing to-day all over the known world, and they are "setting to their seal that God is true," and that Christian Science is a religion, the therapeutics of which heal from sin, disease, and death. In grateful love for what our Mother in Israel has done for us in giving us Science and Health,—the Key which unlocks the door whereby we enter the Shechinah where the Word is revealed, "who healeth all thy diseases," I send this testimony to Christian Science Mind healing.

## The Price of Science and Health.

BY M. I. WIGGINS.

THE Christian Scientist is always amazed at the statement that the price charged for "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, is too great. Such a statement must come either from one totally ignorant of the Principle of Christian Science and what the book contains for humanity, or from one who does not recognize this argument as one of the subtle efforts of error to hinder the dissemination of Truth. Of course it may proceed from that malicious claim of evil whose pleasure it is to crucify Truth and its leaders, and if possible to destroy God's methods of establishing His kingdom upon earth. But the argument could only find lodgement in a mentality whose idea of money is greater than his idea of God.

The Christian Scientist who remembers his hopeless suffering, disagreeable doses, and doctors' bills (often having paid one, two, three, and more dollars for a single bottle of medicine) before the glorious teachings of this blessed book delivered him from all this misery and expense, is amused and surprised at the suggestion that three dollars is a high price to pay for Science and Health. True, we hear of authors who give to the public one or more books per year, at the cost of one or two dollars each, but has reading these books ever healed man of a single disease, or freed him from the expense of doctors' and druggists' bills, or taught him how to heal others of disease, poverty, or sin? Yet reading Science and Health is doing this for multitudes of people.

In the revisions which are made in this book from time to time we find a beautiful proof of the wisdom and love of our faithful Leader, who, ever mindful of the needs of humanity, so promptly and generously gives to the world of her store of spiritual understanding.

The Christian Scientist who understands and values the teaching thus given through the different editions of our text-book, is filled with gratitude for such manifestations of divine Love, through her who thus gives to the world the benefit of her thirty years' experience, labor, and suffering.

The Truth is free, always has been and always will be. It never can be bought or sold, nor have we ever paid one farthing for it. What we have paid for is the service of those who have labored in the Cause of Truth as teachers, healers, editors, publishers, etc. All true Scientists will agree that the charge made for such labor is always moderate and just.

## Letters to the Sentinel.

*Dear Sentinel:*—How beautiful and expressive you are in your clean new dress. How significant the "two golden candlesticks" symbolizing the work our beloved *Journal* and *Sentinel* are doing, to enlighten a sensual, sleeping, world. "Thy Word is a lamp unto my feet, and a light unto my path." How loud the clarion voice of Truth and Love cries out to every one of us, in this last number, "Watch! Watch and pray without ceasing!" And our hearts answer back, "Through God's grace we will."

We feel that the workers throughout the Field are reaching forth to hold up the hands of the faithful ones that they faint not till the warfare is ended. We never felt so deep a sense of gratitude to God for Christian Science, and such a great debt of love to its Discoverer, our faithful, watchful Mother, who never deserts her post of "spiritual observation and prayer," not even for one moment. We greatly desire to express in our feeble way our love and appreciation for this care. Also to the faithful workers who constitute our Publishing Society. Stalwart, faithful watchmen are you, on the walls of Zion,—towers thereof, marking well her bulwarks.

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The events of this hour, we feel have roused the whole Field to a more consecrated thought and action, prayer and watchfulness, than ever before; and we feel that every worker's heart goes out to God for greater wisdom and strength. May we be more loyal and obedient to divine Principle, and to our beloved Leader, and unite as one great unit to support the workers in our Publishing Society, that their hands drop not down from weariness; that we help to make and spread this pure literature of Scientific Christianity which our *Journal* and *Sentinel* ever contains.

May the God of Abraham, Isaac, and Jacob, the only living God, guard, strengthen, and keep you, is the daily prayer of every earnest worker in the Field.

PHEBE L. HAINES, Fairmont, Minn.

*Dear Sentinel:*—Allow me to say through your columns that my love for our Mother in Israel, is stronger, purer, holier, to-day, than ever before. It is a love which does not grow dim, but brighter day by day. I would say to her, in the words of Ruth, "Whither thou goest, I will go; . . . thy people shall be my people, and thy God my God."

As I take a glance back, twelve years ago, and see a hopeless invalid, without God, with nothing to hold to in the seeming of darkness, and then think of how Science and Health came to me, breaking the shackles of sense, giving me God and Health, *I know* that through the dear Mother the Truth was given to me, and the whole world.

How many thousands to-day rise and call her blessed. "So we thy people and sheep of thy pasture will give thee thanks forever: we will shew forth thy praise to all generations" (Psalm 79 : 13).

MARY J. DRAKE, Mansfield, O.

*Dear Sentinel:*—We enjoy the *Journal* and *Sentinel*, but are we all doing our best to spread these messengers of Truth to all mankind? We all have friends, acquaintances, and relations, who would make good workers in the Master's vineyard if they once became interested in this grand work. Are we afraid to spend a dollar or two? Are we afraid of their criticism? Are we afraid to send our literature lest they turn again and rend us? No! not if we are loyal Christian Scientists. Let us, then, be up and doing with a zeal according to knowledge. We all need more of the zeal inspired by divine Love. Truth has wonderfully blessed us and we are sure it will help others. Then let us spread this literature, let us take up this line of work, knowing that God is sustaining us. G. C. P.

## Diphtheria Healed.

BY MRS. B. M.

I DESIRE to relate how we found Christian Science an effectual remedy in a case of diphtheria. A number of children had recently passed away with this disease. A neighbor lost two children in less than a week. My fear of the disease became so great that I had not been able to overcome it when our little four-year-old boy was taken down with it. He asked his papa to treat him, but the next day he seemed no better. He was very fretful, and cried all day for me to read to him from Science and Health. When his papa came home in the evening he found the child was getting worse, and so requested me to take charge of the case. I did so, but it seemed almost impossible to keep awake long enough to treat the child. I tried as best I could, to know the Truth and see the nothingness of error. Finally the darkness disappeared, and everything was as clear as day. The thought came to me all is the beautiful, good, and pure. I did not try to work any longer. I went to sleep with these thoughts, and when I awoke during the night, they came to me as clearly as if some one said, "*All* is the beautiful, good, and pure." The next morning there was not even an appearance of diphtheria. He had eaten nothing the previous day but that morning he ate a hearty breakfast and was bright and ready for play.

How thankful we are that we have a faint understanding of this blessed Truth. How could we get along without it?

## Circulating the Supplement.

Nashua, Sept. 20, 1899.

*Dear Friends:*—I think your thought of circulating the supplement is *grand*, and the beautiful review of our Mother must do much for the receivers. The pictures are so beautiful—in fact it all is a perfect little gem, and I thank you very much for remembering me, and giving me the opportunity of helping circulate the good tidings.

SUSAN R. K. HOYT.

## Points on Home Rule.

IN the beginning of another school year there will be an amazing advantage to all concerned if teachers may be permitted to co-operate with parents, or rather if parents will freely give teachers their support and sympathy. If, for instance, the pupils do not seem to be comfortably adjusted in their classes, if the work is too little or too much, if there is a perceptible degree of friction between children and teachers, or if, as sometimes happens, there is suffering on the part of a gentle child from the teasing and tormenting of a bully, let the parents freely talk the matter over with the teachers, being careful not also to discuss it with the children. In most cases some decision will be reached which will promote the interests of the child, and, in all our civilization, no interests to-day take precedence of this. The child is the foundation-stone of the republic. On him, on her, on what he or she may become, rests whatever we are to be in the next generation, depends the welfare of the world. MARGARET E. SANGSTER.

New York *Christian Advocate.*

Mother, do not forget to commend your little ones when their efforts have merited a mother's smile. Watch for these opportunities, in order that you may nourish into healthful growth the better qualities and affections of child life. The answering smile, the new light glistening in the eye, the inner resolve, will more than compensate. But these are only the germs; the fruit shall hereafter be gathered. Show by every act and word that you love and appreciate the good and it will flourish, and evil die for the very want of food to nourish it. B. B.

*The Church Standard.*

We are so anxious to have our children appear well before others, and in such a hurry to see them become all we want them to be, that we cannot wait for the sunshine of the home atmosphere to ripen the seeds we have sown, but, like the children themselves, we want to reap the harvest at once. L. E. A.

*The Congregationalist.*

There are women who live in perfect puddles of maternal love, who yet seem incapable of justice; generous to a fault, perhaps, but seldom just.

KATE DOUGLAS WIGGIN.

When the French writer, Victor Hugo, was an old man he found, it is said, what was to him "a strong argument in support of the immortality of the soul in the unexhausted and seemingly inexhaustible powers of his mind and soul."

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## Questions and Answers.

*If man is the image and likeness of God he is already saved; to whom then was the command addressed, "Work out your own salvation"?*—W. C. B.

The command is to mortals living in the belief that error is as real as Truth, evil as real as Good, and death as real as Life. By believing in the reality of opposites mortals have a true conception of neither. Not having the understanding of Truth, they do not enjoy the blessings it has in store; and not seeing error in its true light, they believe in its reality and power, and are in bondage thereto. They must work out of this condition by gaining the understanding of Truth which saves from all error. Mortal man must not expect to be saved because of another's goodness. Another may help him bear his burdens, but a full and complete salvation from all error can only be the result of his own individual understanding of Truth.

One must have a perfect ideal before he can hope to attain perfection, for it is impossible to rise higher than one's ideal. Christian Science declares that man *is* the image and likeness of God. Since God is perfect it follows that His image and likeness is perfect also. Thus mortal man has a perfect model. By looking at this model continually and making his life conform thereto, he gradually approaches perfection and is saved from evil and its effects. This great work cannot be accomplished in a day. Unnumbered years, perhaps ages, may be necessary for the complete and final demonstration of Truth. The success of years is but the result of well-spent days and hours.

It is true that *man* is already saved from sin, sickness, and death, but mortal consciousness is not man. If mortals had gained the true conception of man they would not be mortal. Thus the working out of one's salvation causes the mortal consciousness or mortal man to disappear. The individual does not lose his identity by reason of this disappearance, for the real man, already saved, takes the place of mortal man. In other words, the false concept of man which includes sin, suffering, and death, gives place to the true concept which is already saved.

❦❦❦

*Does Christian Science discourage the study of chemistry, astronomy, botany, geology, physiology, and allied sciences, and does it encourage the highest mental training attainable?*—F. W.

Christian Science does not say, except in a general way, what a person shall or shall not study, or what he shall or shall not do. It declares the Truth of Being and reveals the divine Principle of all reality. It points out the way and then leaves the student to solve the problems of life through the application of his understanding of Truth. Just what studies or what mental training will help him in this great work, the student must decide for himself. The idea of Truth must be his unerring guide. From experience he learns to discriminate between good and evil, Truth and error. From experience also he learns what studies and mental training are helpful to him. The thing that seems necessary or helpful to-day he may find unnecessary to-morrow. For this reason he can establish no definite rule for himself and he does not attempt to do so for others. It is, however, apparent at the outset that he cannot be benefited by the study of any subject, the teachings of which are contrary to the teachings of Christian Science. The exercise of good common sense on the part of the student is most necessary. All the teachings of Christian Science are practical, but it requires great wisdom to make the right application of those teachings at all times and under all circumstances.

## Our Friends.

BY S. ELIZABETH CAREY.

WHO are our friends?

Are they those whose friendship gratifies our self-love, and love of popularity and position?

Let us turn to the short record of Jesus' life and find who our Master called friend. And let us consider also to whom he was a friend.

In the Scriptures we read that Jesus, as he was about to be betrayed, said to his eleven disciples who were with him, "Rise, let us be going: behold he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves." Jesus said unto Judas, "Friend, wherefore art thou come?"

Friend! what a word to a traitor! To our human sense this greeting to one whom Jesus knew to be a traitor seems almost insincere, but was it so? He knew this very trial was to afford him the opportunity of giving to the world his greatest demonstration—the demonstration that Life is eternal. Did he shirk from his duty as the enemy approached? No; he stood firm, with the loving word friend upon his lips and a loving heart of sacrifice for the world.

It is our privilege to follow our Master's example of love. If there be a traitor found among us at any time, may we not recognize in him a friend, in that it makes us prove greater things in Truth? And may we not ask, "Wherefore art thou come?" in a way that will enable us to rise higher in proof of the Christ? We find that Jesus was accused of being a friend of sinners. In the truest sense of the word he was, yet he did not prevent the self-destruction of error. No one needs a loving friend more than a sinner. Should we not be awake and watching when evil approaches, and meet it as did Jesus, with the word friend upon our lips, asking the question, "Wherefore art thou come?"

## Realization.

BY A. B. A.

THE most beautiful thought that has come to my understanding during the quiet months of summer vacation is the knowledge that realization of God's allness comes in action,—the living of a better life in every avocation, a higher thought, a more steadfast purpose, a constant unfolding of Good in the daily cares that seem to make up the sum of life. The living of Love brings joy in all work and all work should be for the glory of God. We can then feel the truth of the lines by the saintly George Herbert:—

> A servant with this clause
> Makes drudgery divine:
> Who sweeps a room as for thy laws
> Makes that and the action fine.

Our Leader has said that this realization of the Truth of Being does not cause man to lose his identity, "but confers upon him enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent existence."

Rev. Dr. Cuyler closes an excellent article in *Zion's Herald* on the "Secret of a Strong Life" with the following words: "The sermon that no sceptic can answer is the sermon of a clean, vigorous, happy, and useful life."

The *New York Observer* says, "We believe that there never was a time when there were more men of a godly character and a brainy fibre in the ranks of the American ministry than there are to-day."

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## From the Religious Press.

### Mortgaging the Future.

Our churches have in recent years been drifting into doing business in benevolence on the instalment plan. Rich men have promised large sums of money to educational institutions conditioned on the raising of still larger sums, which the churches were not able to pay. Debts have been incurred by missionary societies which the churches could not lift at once and still continue to pay current expenses. It has become common for individuals, churches and local societies to pledge annual payments for a term of years. These promises are often counted as cash, and announcements are made with hallelujahs that large sums have been raised. This benevolence on the instalment plan is wasteful, disappointing, and elusive. We have known persons to promise amounts in future payments on which they could not even pay the interest. We have known ministers to pledge their congregations to give annual sums for a term of years, and then to move away, leaving their people to repudiate the promises made in their name. We have known jubilee meetings to be held over debts paid or gifts made by promises when the money has afterwards had to be raised two or three times over. At the present time many churches have so mortgaged themselves to pay in coming years for work already done that they have no heart to take up work which imperatively calls on them. Future years will have their own demands in missionary enterprise. We have no right to mortgage our abilities in advance while we do not yet know what these demands will be. We can best do business for God on a cash basis. Better than twentieth century funds will be the twentieth century motto for the churches, "Pay as you go."

*The Congregationalist.*

### Japan's Religious Dictator.

Japan has just enacted a new law to regulate all faiths and beliefs, the enforcement of which will be observed during the next few months with deep interest and no small degree of apprehension. Under this law all sects, whether pagan or Christian, are placed under the absolute control of a local governor. Detailed information in writing concerning the faith to be promulgated and the men who are to preach it must be furnished to this governor, and his consent obtained before a meeting can be held or a church opened. Church finances must also be accounted for, and when a church or temple is to be built, a statement must be made setting forth why such a building is necessary; the date when the building will be completed; the name of the building, where located, and all necessary information relating to the site and structure, and also the plan of the edifice; the name of the religion; its method of control and maintenance; when there is a chief preacher, his qualifications and the method of his election. When a sect is once licensed permission must be secured from the governor before even the slightest change can be made in its announced programme. On the face of it, this looks like a very menacing law to missionary effort in Japan. It is too early yet, however, to judge of its full scope, and it may prove less drastic than it now appears to be.—*The Examiner* (Baptist.)

### Fear as a Restraint.

The controversy as to the use of fear as a saving agency is not yet ended, although it has received a good many strokes of argument in its vitals. Perhaps as forcible an opinion as has ever been expressed as to the ignoble character of the fear of future punishment and its general worthlessness as a saving agency appeared in the *Independent* some years ago. We isolated the extract at the time from its connection, but have never printed it. We give it following, and commend it to the attention of those who yet cling to the well-nigh obsolete theory of the restraining influence of a belief in a "hell fire."

"Theologians may theorize and good Christians may differ as to the extent, existence, and nature of future punishment; but the fact remains indisputably clear that, whether there be less or more of it, whether it be of this sort or that, fear of it is a base motive to appeal to, a false motive to act from, and a worthless motive to trust in. Perfect love does not know it; spiritual courage resents it; the true kingdom of heaven is not taken by its violence."

*The Universalist Leader.*

### Pen Points.

Prosperity rarely brings out the best there is in a man. A man's adversities are often his most stimulating friends.

True charity consists not so much in what we give as in what we give up.

God makes our sunlight. We make our own clouds.

Sincerity is the foundation stone of character.

Strength always comes to the hand that serves.

Live to love, and you will love to live.

*Christian Uplook* (Methodist).

## Miscellany.

### Free Rural Delivery.

Free delivery of the mails in rural districts seems to be every way desirable, and it is most gratifying to be assured that before long all districts, except those with very sparse population, will obtain it. The Postoffice Department's experiments in several localities have been so successful, that it is safe to predict a large extension of free postal delivery before the beginning of the twentieth century. Figures recently published concerning the operation of the system in Montgomery County, Indiana, show that the enlightened and enterprising policy of the Postmaster-General is very highly appreciated by the people. During the first month of the free delivery experiment in this county each of the carriers delivered about one thousand pieces of mail matter; their routes on an average being thirty miles long. At the end of the first year the carriers were delivering more than five thousand pieces a month. During the first three months they would collect from eight to ten letters daily; now they collect fifty or sixty letters every day besides many packages. When the free delivery began, not a single newspaper was taken along any of the routes; now, every carrier delivers from seventy to one hundred newspapers every day; and weekly papers and magazines are taken in greatly increased numbers. It is needless to dwell on the significance of such facts. They speak for themselves of the educational and social value of the new system. It is a wholesome development, which adds to the natural attractions of country residence for those who can choose where they will dwell, and it will do something to lessen the drift of population to the cities, a consummation most devoutly to be wished.—*The Church Standard.*

### Parallel to Dreyfus Trial.

The discoverer of the literary parallel to the Dreyfus trial in "Alice in Wonderland" deserves the thanks of the public. All who remember the story of the proceedings in the matter of the paper with verses written upon it, which the White Rabbit picked up, will discern the likeness at once.

"Are they in the prisoner's handwriting?" asked another of the jurymen.

"No, they're not," said the White Rabbit, "and that's the queerest thing about it." (The jury all looked puzzled.)

"He must have imitated somebody else's hand," said the King. (The jury all brightened up again.)

"Please your Majesty," said the Knave, "I didn't write it, and they can't prove that I did; there's no name signed at the end."

"If you didn't sign it," said the King, "that only makes the matter worse. You must have meant some mischief, or else you'd have signed your name like an honest man."

There was a general clapping of hands at this; it was the first really clever thing the King had said that day.

"That proves his guilt, of course," said the Queen.—*The Church Standard.*

### A Fool of a Doctor.

Apropos of the discussion about the danger of eating fruit, one fool doctor has come to the front, who calls himself an "intestinal specialist," who says that all kinds of fruit are dangerous for adults as well as children, and then he specifies the following which, he says, should be avoided:—

"All fruits, either cooked or raw, all cereals and breakfast foods, nuts, pastry of all kinds, potatoes in all forms, onions, tomatoes, turnips, parsnips, carrots, celery, radishes, cabbage, egg and oyster plant, and corn."

The other day on a fresh air picnic a little girl was discovered feeding a baby canned lobster and cucumbers. She must have been acting under instructions from this "doctor."

*Poughkeepsie Semi-Weekly Eagle.*

### A Little Boy's Song.

I smile, and then the sun comes out,
He hides away whene'er I pout;
He seems a very funny sun
To do whatever he sees done.
And when it rains he disappears;
Like me, he can't see through the tears.
Now, isn't that the reason why
I ought to smile and never cry?

F. D. SHERMAN.

*The Watchman.*

## Notices.

### Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. Send applications to 30 Norway Street instead of 95 Falmouth Street, as heretofore directed. Hereafter address the Clerk of the Church at 30 Norway Street.

WILLIAM B. JOHNSON, Clerk.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1.

### Mrs. Eddy's Pictures.

These pictures are made in the following sizes: cabinet and 8 x 10 photographs, and in all the large sizes in crayon and water colors. They can be had from the Reading Rooms or from the J. C. Derby Co., Concord, N. H.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

### Index to Sentinel.

An Index to Volume I. of the *Christian Science Sentinel* (Weekly) is now in the hands of the printer, and when completed it will be mailed to our subscribers and supplied upon request.

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By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

Perhaps no person ever received such a welcome in the United States as did Admiral Dewey upon his return home after an absence of twenty-three months. His arrival at New York on the morning of September 26 was unexpected, as he was two days ahead of time. His coming was greeted with the greatest enthusiasm, and the Olympia was soon surrounded by all manner of sailing and steam craft. He immediately notified the officials at Washington and New York of his arrival, and soon received the formal welcome of the navy department from Secretary Long. September 28 he was formally welcomed to the State of New York by Governor Roosevelt and his staff. On this day the three hundred and fifty men who fought under Dewey at Manila were given the bronze medals awarded them by Congress.

September 29 the naval parade was witnessed by at least three million persons. The parade was one of the most magnificent ever witnessed. It moved promptly at one o'clock, going up the Hudson to General Grant's tomb.

Saturday morning, September 30, the loving cup was presented by the city of New York in City Hall Park. The presentation speech was by Mayor Van Wyck. The magnificent celebration closed with the land parade from Grant's tomb to the triumphal arch.

The War Office of Great Britain has ordered the whole transport and supply for an army corps to prepare to proceed to Cape Town. This important order implies the early dispatch of an army corps. The Orange Free State will use every means possible to prevent war, but has declared that she will stand by the Transvaal, come what will. A despatch from London says there remains one more chance for peace. If the Transvaal and Orange Free State should consolidate, then the demands for suffrage could be conceded without any danger that the foreign element would secure foreign control. This proposition would presumably make for peace. It is said that President Kruger of the Transvaal is willing to resign in favor of President Steyn of the Orange Free State.

Miss Julia Dent Grant, the granddaughter of President Grant, was wedded to Prince Michel Cantacuzene, Count Speransky of Russia, September 24. The ceremony was strictly that of the Greek church, of which the prince is a member, and would be binding upon both parties in Russia, yet it was not a legal marriage according to the laws of the State of Rhode Island. To comply with the state laws requiring a resident clergyman to officiate, a second ceremony was performed the following day, according to the Episcopal ritual.

The three governments interested in Samoa—Great Britain, Germany, and the United States—have been considering the claims arising out of the bombardment last summer in which the American and British forces participated. It is proposed to observe the principle that private property destroyed as a necessary incident of the prosecution of naval and military operations, should be paid for. In this case, the damages would be paid by England and the United States, as Germany had no part in the bombardment.

Ever since the inauguration of General Grant, the Twombly family of Massachusetts has presented each President, on inauguration day, with the floral greetings of the Bay State. Mr. W. A. Twombly of Boston presented Admiral Dewey with a handsome floral horseshoe, over five feet in height, within which was the State seal of Massachusetts done in red, white, and blue blossoms. At the base was the word Massachusetts.

An agent for the British army is buying mules here, paying ten dollars per head over the market price. He wants three or four hundred drivers. He has also placed extensive orders for wagons. Early in October a ship will sail from New Orleans for Natal with three thousand draft and pack mules. A Chicago firm of horse dealers has received orders to purchase all the twelve hundred pound "gunners" the Western market affords.

Maryland's places in the Statuary Hall in the Capitol at Washington, are to be filled by statues of Charles Carrol of Carrolton, one of the signers of the Declaration of Independence, and John Hanson, who was a distinguished member of the Continental Congress. The statues are to be of heroic size, in marble. The Legislature appropriated twenty-four thousand dollars for the purpose.

Mr. Thomas F. Tracy, one of the delegates representing the American Federation of Labor in the recent British Trade Union Congress, says: The working people in this country are much better off. Wages are higher and the cost of living is less. The labor organizations and labor movements in general are in better shape.

The American authorities have refused the request of the Spanish Military Office to send a vessel under the Spanish flag to collect the Spanish prisoners at insurgent ports. The refusal was made on the ground that the ports are closed. The authorities, however, are willing to send an American vessel for the prisoners.

Fred W. Holls, secretary of the American commission to the Peace Conference, has returned and made a supplementary report to the State Department. It consists mainly of documents which are to be printed with the regular report which was filed several weeks ago.

The Queen Regent of Spain has presented the Spanish casino, at Tampa, Fla., with six hundred books for its public library. The gift was a mark of appreciation of the kindly manner in which the Spanish population of that city was treated during the war.

For the purpose of determining the exact amount of mail carried by the railroads in the United States, the postal clerks throughout the country have been ordered to weigh all mail for thirty-five consecutive days, beginning October 3.

The Building Trades Council of Chicago has finally decided to furnish the cornerstone for the new Federal building, and the trouble is ended. This assures the laying of the stone by President McKinley October 9, as was expected.

Six great universities have offered to confer their highest degrees upon Herbert Spencer, and several governments have tendered him decorations, but he has declined all such honors. He is seventy-nine years old and his fame is world-wide.

A Westinghouse plant equipped with American machinery has been established at St. Petersburg, and all Russian railways have been ordered to equip all their freight cars and engines with Westinghouse air brakes.

About one hundred representatives from fifty-eight American colleges and museums have spent a month gathering fossils in Wyoming. A permanent summer school of Geology and Paleontology is to be established.

The City Council of Oakland, Cal., has accepted the offer of Andrew Carnegie to give fifty thousand dollars for a public library building, provided at least four thousand dollars is guaranteed for its support.

The Parnell memorial committee of New York have decided to purchase the Parnell homestead at Bray, County Waterford, Ireland, to prevent it from falling into the hands of strangers.

The Pan-Presbyterian Alliance assembled at Washington, D. C., September 27. Delegates representing twenty-five million Presbyterians throughout the world were in attendance.

Dwight L. Moody took advantage of festival week in Chicago, when immense crowds were gathering, to start a great gospel campaign on each of the three sides of the city.

In accordance with instructions received from Washington, General Otis has permitted the seven hundred Chinese immigrants from Amoy to enter the Philippines.

Judge Alfred S. Hartwell has been chosen by the government to represent the Territory of Hawaii unofficially in Washington during the coming Congress.

John D. Rockefeller has contributed two hundred and fifty thousand dollars to the two million dollar endowment fund now being raised for Brown University.

The German government has paid into the Spanish treasury the sum of twenty-five million pesetas, the price of the Caroline Islands.

The Board of Review has raised the personal property assessment of the Pullman Palace Car Company from $1,500,000 to $8,900,000.

Secretary Coburn of the State Board of Agriculture, has issued a second appeal to the farmers of Kansas to hold their surplus corn.

By the application of electricity a pot of glass can be melted in fifteen minutes that by the old process would require thirty hours.

December 31, 1898 there were 186,810 miles of steam railroads in the United States, a net increase of 2,219 miles during the year.

Fourteen American prisoners, all enlisted soldiers, arrived at Manila September 30, having been released by the insurgents.

The Free Employment Bureaus of Chicago found places for nearly four thousand persons in six weeks.

Dewey day was generally observed by the Americans in Cuba. The Cubans took no part in it.

An American gunboat was recently captured by the insurgents, not far from Manila.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The First American Printing-Press.

BY ERNEST INGERSOLL.

It was a matter of very great interest to me to learn that the first printing-press brought into North America—the very one upon which parts of Eliot's Indian Bible were printed—still exists at Montpelier, Vt., in the careful custody of the Vermont Historical Society. It would indeed be difficult to find in the whole country an authentic relic more worthy of patriotic attention or one so identified with and typical of American ideas and development.

The machine as I saw it a few months ago was briefly labeled with a few general notes on its age and origin, and no one then accessible to me was able to tell me more. I resolved, therefore, to attempt to substantiate its claim and trace its history, and this I have succeeded in doing.



Somewhat over two hundred and sixty years ago the Rev. Jesse (or Joseph) Glover, an English dissenting clergyman interested in New England, whither he was about to emigrate, wisely proposed to supply the need of Massachusetts for the outfit of a printing-office. Unable or unwilling to procure the whole establishment himself, he solicited and received contributions from friends of the Puritans in Holland and in England on the representation that the matter was one of direct benefit to Harvard College, then lately founded. The types, indeed, seem to have been direct gifts to the college, but the hand-press, which Glover got in England, remained his personal property.

No regular builders of printing-presses existed at that period, any clever joiner being considered competent to make one of the hand-machines then alone used. Who put Mr. Glover's press together is not known, but he was evidently a good and honest workman.

As the clergyman was not himself a "practical printer," he engaged to accompany him to America a young man named Stephen Daye, who proved to be ill judged or ill recommended.

Mr. Glover started for Boston early in 1638 with his family and household effects, accompanied by Daye and taking with him his press and office equipment, but he died on the voyage. After Mrs. Glover landed she speedily settled in Cambridge, then regarded as the prospective capital of Massachusetts; and the press was at once set up in the house of Henry Dunster, first president of the new college, where an office was opened for work under the care of young Daye.

This is the very press of which I am writing, and which has come down to us; and it was the first one anywhere in America north of Mexico.

The initial "job" was one that would have pleased the good man by whose efforts it was possible—the printing of "The Freeman's Oath," which appeared "in the first month" (*i.e.*, March, old style) of 1639; and it is a line of poetry in the prosy page of colonial history that this should have been the first thing printed from types in this "land of the free." Next followed a locally calculated "Almanack," and then the renowned "Bay Psalm-Book." All of these were better in purpose than in typography, though the presswork was fair.

Though Daye remained as workman for some ten years, the real manager was Dunster himself, who soon married Widow Glover.

One might spend an entertaining hour over the publications of this earliest press during its many years in Cambridge. Thirteen books in all are supposed to have been issued during Daye's time; but after ten years of service Daye left.

There came to take his place, in 1649, a young man named Samuel Green, who as a boy had come over with Winthrop and had made his way as best he could. It is not known that he had had any special training as a printer, but if not he soon acquired sufficient skill to enable him to retain for fifty years the management of the college press. He became an influential citizen, was twice married, and became the father of nineteen children, of whom several of the boys became printers and trained their descendants to the same trade. Until the Revolution Boston was never without a printer of this name, while others founded newspapers and job offices in all parts of the country.



The college press devoted its energies mainly to religious literature, varied by the issue of colonial laws and other public papers. Toward the end of its second decade it began to issue versions of David's Psalms and a catechism in the local Indian language, made by an enthusiastic missionary at Natick—the Rev. John Eliot. He had already been at work upon a translation into the native tongue of the whole Scriptures, and had printed some parts; and at length he was able to secure the aid of the (British) Society for the Propagation of the Gospel in New England, which, in 1659 or 1660, sent over from London a new printing-press, type, and paper to enable him to complete this work, which then appeared to be so important and now seems so futile. As there was no proper printer in Cambridge, though Green and Eliot had trained one or two Indian compositors and helpers, the society also sent a pressman.

This new outfit was added to the Cambridge office under Mr. Green's care, and its first principal service was the making of Eliot's Indian Bible. The correspondence and accounts rendered in the course of this elaborate work show that to hasten matters both presses were used, especially in making the New Testament (which was a matter of great interest in Europe as well as in the colonies); and this fact, that parts at least of Eliot's Indian Bible were produced by it, is alone reason enough for regarding this cherished relic with veneration.

The business of the press steadily increased and Samuel Green remained in charge until he became very old, assisted by his sons; and upon his death in 1702 it passed under control of one of these, Bartholomew Green. Soon afterward, however, the college ceased to be a publisher, and sold all its material. Bartholomew may have been the buyer, for he had already opened an office of his own in

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Boston, where he became "the most distinguished printer of that period in the country," and set on foot *The News Letter,* the first newspaper in the British colonies.

Whether a part of his office furniture was this old Glover press, or whether that was purchased directly from the college by Timothy, is unknown; but at any rate Timothy Green, a nephew of Bartholomew and grandson of Samuel Green (first), also opened a printing-house "at ye north part of ye town" (in Boston), and had and used this ancient machine until 1714, when he obtained the position of printer to the colony of Connecticut and took the old press with him to New London.

By 1752 he had grown old and weary, and induced his son Timothy (second), already a printer in Boston, in partnership with one Kneeland, to come to New London and take charge of the business. Among this man's apprentices was a nephew also named Timothy (third), who succeeded to his uncle's business—and to the ownership of our press—upon his uncle's death in 1763. He in turn took as apprentice a lad named Judah Paddock Spooner, who after a time became his brother-in-law, and in 1773 was taken into partnership. Then Green and he together moved the office to Norwich, Conn., where they prosecuted their business for five years, publishing an edition of Watts' "Psalms," Paine's "Common Sense," a book of military tactics, and other things, of which the most celebrated, probably, was the "Dialog Concerning the Slavery of the Africans," by Dr. Samuel Hopkins, which advocated immediate emancipation. It is quite possible that this famous tract was imprinted by this very press.



Whether the business became bad or not is not recorded, but in 1778 the outfit was removed to Vermont, then just beginning as a state and in need of some one to print its laws and legislative proceedings. A Spooner was already prominent in the affairs of that state, and it is presumable that he was instrumental in getting for them the government patronage. Whether Green went to Vermont is uncertain, but he furnished the equipment of the office, including our old press, and probably retained an interest. Before long, however, Mr. Green disappears, and the firm of state printers becomes J. P. & Alden Spooner.

They established themselves first in Westminster, Vt., in 1778, but the next year moved to Dresden, where they remained two years. By this time the settlement of the disputed boundary placed Dresden in New Hampshire, where its name was changed to Hanover, and it became widely known as the seat of Dartmouth College. This caused them to return the office to Westminster in 1781. Here they began the publication of *The Vermont Gazeteer* or *Green Mountain Post-Boy,* the first Vermont newspaper. It was printed weekly, of "pot" size, single sheet, and had as its motto,—

> Pliant as reeds where streams of freedom glide,
> Firm as the hills to stand oppression's tide.

In 1783 the office was again moved to Windsor, Vt., where in August the old press began to turn out *The Vermont Journal,* which became and remained for a great many years the principal newspaper in the state. Its early copies, not larger than a sheet of foolscap, were "worked" on the ancient press, which was retained by the Spooners until 1814, and its subsequent vicissitudes have been traced by the historian of Woodstock and others.

In 1814 this press was sold to Isaac Eddy of Weathersfield, from whom it passed to David Watson, of Woodstock, and later to Abel D. Alleyne, of the same town, who was its owner in 1826, when it had become much worn and was rarely used. In 1833 it passed into possession of a Colonel Russell under a judgment for debt, and was soon afterwards sold by him for a small sum to Mr. Merrifield, a citizen of Windsor, who took it home with him and kept it nearly fifty years, the latter part of the time stored in his barn. It was found there by L. O. Greene, editor of *The Vermont Standard* (of Woodstock), and deposited with the State Historical Society, which lately "restored" it with painstaking care, and placed it upon exhibition as aforesaid.—*The New Voice.*

## Wanted—A Benevolent Germ.

It is questionable whether the almost daily scientific announcements as to the habitat and habits of bacteria are an unmixed good or add much to the gayety of mankind. Science, having discovered the pestiferous microbe, is careful to tell us that the air we breathe, the food we eat, and the water we drink are filled with them, and that they are deleterious. Every one of these wrigglers is a bad one. Science has never found a good one. It tells us we must look out for them, but suggests no way of doing it. We are continually breathing, eating, and drinking them. We are informed they are slow poison, and yet science is unable to furnish an antidote. Are there no germs which are good and beneficent and which can be utilized to counteract the bad ones? Science makes no reply.

Most harmless things have been turned into bugaboos by science, and recently it has endeavored to disturb the security of the household by making us believe that the home is an all the year round resort for the microbe. It is in the water that comes through the filterer, even; in the kettle that sings on the stove, in the bread that is molded on the board, in the dust specks which float in the parlor, in the flues which convey the heat. Recently a German bacteriologist has discovered that the refrigerator, which was supposed to be the dispenser of purity, is a favorite resort for germs, and the cooler the refrigerator the more frisky the germ. It was long ago decided that fire could not burn them; now we are told ice cannot freeze them. The same scientist says that the carpets and furniture are full of them. The housekeeper who uses the broom and dust brush is warned that these implements of cleanliness are the deadliest enemies of health, and that the more thoroughly the housekeeper uses them the more closely she menaces the family, for they fairly reek with germs. The broom finds them and gathers them up in their innumerable hiding places, and at every whisk of it she sets free whole cohorts of microbes which might have been innocuous if left in their retreats.

All this is depressing and tends to superinduce pessimism. Is there not evil enough in this old world that can be seen and felt without having life made still more wretched by the announcement that every breath we draw, every swallow of food and drink, the street, the shop, the office, the home are swarming with innumerable legions of invisible pests, whose only office it is to remove us from this vale of tears? Is life made any happier for these discoveries of science? How did our grandfathers and grandmothers manage to get along and live to such a sturdy old age? Microbes were as numerous and active then as they are now. Was it because they did not know it, or were they too tough subjects for them? Ignorance certainly was bliss in their case. We are wiser, but are we happier? Will not science bestir itself and find a germicide that can be depended upon? Has it not skill enough to find good and friendly germs somewhere in its culture tubes? We have had enough of the gospel of despair which continually comes from its laboratories.—Chicago *Tribune.*

As in the seed that falls upon the ground there dwells the potency of fragrant bloom, so in the soul of man, however dark and dull it seem, there dwells the potency of perfect love, of progress infinite. C.

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## Comments on Dr. Nickerson's Views.

### Murder, says Osborne.

If any physician in this county should attempt to follow Dr. Nickerson's ideas and it should come to the knowledge of the District Attorney's office, the Grand Jury would be asked to indict him for murder. James W. Osborne, who, in the absence of District Attorney Gardiner, is Acting District Attorney, made this declaration yesterday.

"Any physician who makes such a confession is, if his confession be true, a murderer," said Mr. Osborne. "No one has the right to take another's life, and if such a confession came to my attention I should at once present the person making it to the Grand Jury for indictment for murder in the first degree. The only defence which could be interposed is lunacy, and I believe that any doctor who would make such a confession is a lunatic.

"Furthermore, any one who confesses that he has advised a person as to the easiest way to commit suicide is liable to indictment. If the person so advised succeeds in committing suicide, the physician who advised him would in this state be guilty of murder. If he attempted suicide and failed, the physician would be guilty of being accessory before the act to an assault; for technically a person who attempts suicide commits an assault on himself.

"On the general proposition of the right of a physician to withhold aid from an apparently dying person, in my opinion medical science has not advanced far enough to intrust that power to any one. I have seen too many cases of persons slated for death where the slate has been broken and the patients have recovered, to care to intrust my chances of recovery or those of any one dear to me to the opinion of any physician. It is in my opinion the duty of a physician to use every means in his power to prolong life and to alleviate pain."

Charles A. Le Barbier, an Assistant District Attorney, said:—

"Any one who curtails human life by so much as one second is guilty of murder, no matter what his motives may be. That he wished to spare his patient pain or to make easier his dying hours is no defence. It would be dangerous to society in the highest degree to intrust to any one the decision as to whether a life should be prolonged or not."—*New York Herald.*

### Would Mean Court-Martial.

"If a medical officer of the army were nowadays to chloroform a man, as Dr. Nickerson said in the *Herald* this morning that he had done in the Civil War, he would be immediately court-martialled and adequately punished if found guilty."

This statement was made to me to-day by a high official of the Army Medical Department. Surgeon-General Sternberg is out of the city, but the officer with whom I talked may be regarded as an authority.

"There are many anæsthetics that can be used to alleviate pain," he continued. "In fact, the patient may by their use be kept in such a condition that he will not feel pain. Why, therefore, should his physician kill him? In the army of to-day every medical officer does his utmost to prolong life, and they will continue to do so or be court-martialled and punished."

Examination of the rolls of the department shows that Dr. Nehemiah Nickerson was a surgeon in the Twenty-first Connecticut and served faithfully during the Civil War. The department officials say they have no record showing that he administered chloroform to patients.

*New York Herald.*

## Spiritual Life in Churches.

Extract from a paper read by Rev. Joseph Robertson, M.A., at the International Congregational Council in Boston, Mass., September 26, 1899.

Our churches are nothing if not spiritual. We live in a time when much is made, in the church and out of it, of organization and machinery. We may be in danger of having men think that salvation is by public meeting and committee. It is admitted that our churches have ever exercised an influence great out of all proportion to their mutual strength, and, through their members and adherents, played a very important part in such matters as securing civil and religious liberty, advancing education, helping in municipal and political life and in developing works of philanthropy and benevolence, but our churches are nothing unless spiritual. The heroic band who began the work of laying the foundations of the American nation came to plant a church, and, as it has been said, in planting a church they founded a nation. Two dangers require to be avoided. There is an easy, selfish pietism which feels like sitting and singing itself away to everlasting bliss, that puts not its hand to the work of helping the lives of men, sympathizing with their sorrows, relieving their want and woe, not sufficiently realizing that, if man is a soul, he has a body, and that, if he is an heir of heaven, he is, meantime, a citizen of earth, and there is an active, busy—yes, and noble——service of man which may be in danger of losing its realization of the unseen and eternal. Spiritual men may need an ethical revival, but the busy organizer and worker must have the spiritual power which alone can make fruitful the works that are being set in operation by the desire to improve the moral and social condition of mankind.

A life of activity for God must spring from a life of communion with God. The spiritual life of our churches may be appraised by the measure of peace, purity, and power to be found in them. The time limits of this address will not permit any amplification of that position. Briefly let it be said, the spirit-filled church will be marked by the peace, not of inaction, or the desert of death, but of movement, union, harmony, concord, good will, brotherly love. With this thought turn to consider the Christian life which is so common among us to-day. Surely much of that is never what is meant by the high, hope-inspiring words of the New Testament! Think of the position of the believer and the promise of the gospel. And yet, with all the believer's high claims, and all the great promises made to him by God, how often do we feel forced to think that our common Christian life is commonplace and contradictory. We say we are Christians, and go to church on Sunday. Do people find out without our saying it that the spirit of Christ is in us? And would those who have no knowledge of how we spend our Sundays discover from ourselves that we are Christians, indeed? Do our wives and servants feel it? Do our employers and employees know it? Do our fellow-workmen see it? Is there never such a thing as talking cream and living skim milk? Read Paul's wonderful prayer for his converts in Ephesus, ending with the words, "That ye might be filled with all the fulness of God." So far I have spoken of a much deeper life than we possess being possible for us. May I not say that it is more than possible for us all, and that without controversy this fuller life is obligatory?

*Boston Evening Transcript.*

## Food Fear.

"There is a new disease," said a bright woman yesterday, as several of us sat over the teacups. "The scientific name of the malady is a big mouthful, of course. But in simple Anglo-Saxon it is just the 'fear of food' or 'food fear.'"

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It sounds like a paragraph from one of Frank Stockton's delightful nonsense stories,—but it isn't. It is a sober, serious problem and doctors are diagnosing it as such. If you doubt the existence of this fear go into some high-grade grocer shop and ask to see the health foods. You will be astounded. The list of these would take up columns in a newspaper. New ones are coming to market every year. Healthy men and women are calling for "predigested nutrition" and "sanitary foods." Hundreds of otherwise reasoning and reasonable people sit down to a table in doubt and leave it in dread. Dyspeptic food faddists are responsible for the malady. Food fear is said to be a direct result of the mania for diet questions which has been raging over the country during the past few years.

The interest taken in food topics has been abnormal. Everywhere—city and country, land and sea, at home and abroad—diet has become the question. Housewives throw out at the doors the simple staple articles which their mothers cooked and devote themselves to strange gods in nutrition. Systems and symptoms are more engrossing as subjects than politics or art, books, operas, athletics. Studied with judgment and common sense the same questions would be profitable in the extreme. But they are not studied in a common-sense way two-thirds of the time. "Meat is poison. It is all diseased. It will fill you full of disease," A advises you. "Vegetables are all water. There is no nourishment in them," theorist B will tell you. C wonders at your temerity in eating a piece of winter fruit when there is so much appendicitis around.

You are warned against tea, coffee, and chocolate. One neighbor wants you to avoid food that isn't heated. Another is sure that you should touch nothing hot. One edible is too heavy to be eaten in our climate. Another isn't heavy enough. And the result of it all? Well, if you are a man or a woman of sense you try to forget every theory you hear with all the haste possible. You eat what you have always eaten if it has not quarreled with your stomach in the past. But if you are to be blown here and there with every wind of doctrine you will fall a victim to the food fear. You will probably sit down three times a day to a dish of pap and a box of pills.

*Philadelphia Press.*

## An Appreciative Letter.

AMONG the visiting Christian Scientists who responded to Mrs. Eddy's invitation to come to Concord on Old Home Day was Minnie E. Erwin of Boston, who has sent to Mrs. Eddy the following appreciative letter expressing her pleasure in the occasion:—

"Thank you for the kind message of invitation that came to your children in Boston, Wednesday afternoon. Yesterday morning we started on the early train, glad to do as Mother wished. It was a good day. Threatening clouds vanished and the sun shone brightly—a sweet prophecy. In the cars all faces were bright, and as we spoke together of the things of the Kingdom gladness seemed to reign. At nearly every station brothers and sisters came to join the happy throng. Inside the train was every manifestation of peace and love; outside, the beautiful scenery—winding rivers, green fields, and grand hills—turned our thought to the 'River of Life' and to 'the grand ideas of Truth' (Science and Health, p. 505), bringing to mind David's sweet psalm, 'As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.'

"All was good, the gathering in the beautiful Christian Science Hall, where we were permitted to go in and out as we pleased; the sharing of the patriotism of the day; the interchange of Christian Science thought; the singing of our Mother's dear 'Shepherd Hymn;' the harmony and uplifting that came at Pleasant View as we roamed through the fields or sat on the grass talking lovingly together; the glimpses of Mother's peaceful face as she stepped into her carriage. Then, later, the gathering again at the Hall and Mother's presence for a few short moments. Though when she retired to the parlor a mortal sense of disappointment passed over us, it soon vanished, and we were glad that if all could not listen to her words of counsel and love, the dear First Members present had that privilege, and we could share the blessing. It was a happy day and we came home inspired with new hope, courage, and strength. Thank you for all you do for us. God bless Mother! and give us all the love that will enable us to be very faithful and true in all our Christian Science work and living."

*Independent Statesman.*

## Young Medicos Caught Out.

"WHEN I was attending medical college," said a New Orleans physician, "our old professor of *materia medica* and general practice told us one day that he had a remarkable case which he proposed to exhibit next morning in clinic. 'I have persuaded the man to allow you to examine him in the interest of science,' he said, 'and you will each make an independent diagnosis in writing.' Next day the patient appeared. He was a strapping big fellow, and, without any preface, he peeled off his clothes and took his place on the table. We examined him in squads, thumping his chest, listening to his lungs, feeling his pulse, taking his temperature, and doing everything else we could think of. I soon discovered valvular disease of the heart in an advanced stage, but said nothing, according to the rule, and sat up nearly all night writing my diagnosis. When the professor took his place on the platform at lecture hour his desk was heaped high with our written reports. 'Well, gentlemen,' he said blandly, 'I find here forty-six diagnoses, each describing a different disease. I consider the variety of your discoveries as very remarkable, especially'—here he paused and deliberately polished his eye-glasses—'especially, gentlemen, as there was nothing whatever the matter with the patient.' The silence that ensued was so thick you could have cut it with an axe."

*New Orleans Times-Democrat.*

## Injunction Against Death.

A YOUNG Hebrew of Peoria, Ill., has applied to the state's attorney for an injunction against death. The officials sympathized with him, but told him they had no jurisdiction in the matter. Not long ago he consulted a fortune-teller and expressed a desire that the prophet peer behind the veil and see how near the dark angel was to his name on the list. The prophet went into a trance and, after consulting the spirits, assured his visitor that he would depart this life January 15.

The young man has so much faith in the prediction that he is much alarmed. He argues that that date does not suit him, and he wants some relief in the matter. The fortune-teller says he is unable to change the date, and the officers of the law admit that they are powerless in the matter.

*St. Joseph Daily News.*

The *Universalist Leader* says: "There are two classes of people who will usually bear watching: those who talk a great deal of how good they are, and those who have much to say about how bad they are."

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## Among the Churches.

### New Temple at Chicago.

THE foundation of the new temple of the Second Church of Christ, Scientist, is now laid and work on the superstructure is about to be started. The edifice, which is to be one of the most perfect of its kind in Chicago, is being reared at the corner of Wrightwood and Pine Grove Avenues. It will be spacious, comfortable—even elegant—in furnishings, and built for the one purpose of worship. The base of the building will be of granite and the superstructure of Bedford stone. Work on the edifice is being directed with all care and it will take fully nine months to finish it and have it ready for the pew-holders. The size of the building over all will be 113 by 96 feet. The main auditorium is designed to be a room of noble proportions. The dimensions are designed to be 83 by 110 feet. The seating capacity will be between fourteen and fifteen hundred people.

This auditorium will be supported by great columns over two feet in thickness and nineteen feet in height. Looking upward one will see a vast dome whose apex is forty-five feet from the floor and exteriorly sixty-four feet from the ground. The diameter of the dome will be twenty-nine feet. There is to be a foyer covering six thousand square feet. Provision will be made for the readers and for the committee and directors. Smaller rooms will be designed for this purpose. There will also be cloak rooms and other similar apartments.

Among the attractive innovations will be a pretty portico, this to measure seven by thirty feet and to be nineteen feet high. A vestibule will lead into the auditorium. It will be fourteen feet wide and forty feet long. The main entrance will be from Wrightwood Avenue. The number of steps from the walk to the foyer will be six, and the extreme width of the step approach on Wrightwood Avenue will be forty-two feet. The building will be imposing from the outward view, as can be guessed from the above description. The architect's design is along broad and beautiful lines, money is not to be spared, and all in all the church will be among the ornate edifices in Chicago.

The Second Church of Christ is an outgrowth of the First Church, whose tabernacle on Drexel Boulevard is the wonder and admiration of strangers in the city. First Church grew so rapidly that worshipers from the North and West Sides of Chicago decided last February they would have to obtain quarters for themselves in their own districts. A building fund was accordingly started in behalf of both congregations, and in ten days over twenty thousand dollars was raised. This idea was in direct line with the plans of Chicago Scientists mapped out nearly three years ago, when the First Church was planned. It was adjudged wise then that all believers in the doctrines of Mrs. Eddy should hold together practically as one church body and contribute to the construction of the First Church until the society had reached the stage where it could afford to make outlays for other church edifices.

In November, last year, the Second Church was formed. Its members subsequently withdrew from the First Church and secured for a place of meeting the new Zion Temple of the North Chicago Jewish Congregation, situated at Goethe Street and La Salle Avenue. The North Side Church was very small at the outset, but its growth has been phenomenal, now numbering, after a year's existence, about seven hundred members. At first there was talk among the North Siders of purchasing a church building from one of the other denominations. This project was abandoned for the greater one.

At the time the two new churches were organized building committees and other committees were selected. Similar committees were appointed for the Third Church, which also has planned a fine church building, and is about ready to begin construction. These committees formed the general building committees which have undertaken the construction in behalf of the congregations of the two tabernacles.—*Times-Herald.*

### Dedicated a New Organ.

Opening services were held at the Christian Science church on Green Street last Sunday morning at 10.30. The church has been closed since the second week in July, owing to the installation of a new two manual organ which was manufactured by the Searles Co., Methuen. It has been called the finest toned organ in the city.

The services were conducted by Mr. Prescott and Miss Susie Lang. Mr. E. Choate was organist for a chorus of fourteen or fifteen voices and also accompanist for Miss Daggett, who rendered a contralto solo.

The church looked very pretty, the whole rostrum being decorated with pink and white flowers, ferns, and palms. Many out of town people attended the services.

*Lawrence (Mass.) Daily Telegram.*

### A Correction.

We are informed that the building site in Lockport, N. Y., was purchased by the Second Church of Christ, Scientist, instead of the First Church, as stated in the *Sentinel* of September 21, 1899.

## "The Spinning-Wheel at Rest."

POEMS. By Edward Augustus Jenks. Royal duodecimo. Cloth. Bevelled edges. Fifty Illustrations, with portrait of the author. Price $1.50.

This is one of the most beautiful volumes ever issued from the New England press. It carries fifty exquisite illustrations (24 full-page), quite new, and many of them unique. Most of the poems have been given to the public, from time to time, through the magazines. It will prove a rare addition to any library of choice books, and, owing to its delicate beauty, will prove especially attractive as a holiday gift.

LEE AND SHEPARD, Publishers, Boston.

Concord, New Hampshire.

"The Spinning-Wheel at Rest" will be sent, postpaid, on receipt of price ($1.50) by the author (at Concord, N. H.). Each volume will bear his autograph signature.

EDWARD A. JENKS.

## Going without Religion.

THE worst kind of religion is no religion at all; and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.—*James Russell Lowell.*

Mr. D. L. Moody says: "Repentance is not the lopping off of particular sins. If I have a vessel full of holes and stop only part of them, the vessel will sink. We must break off from all sin and turn unto God."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## Regarding Science and Health.

In reply to the numerous inquiries, Is Mrs. Eddy revising Science and Health? we answer No! and there is no immediate need of undertaking such a work. This is only another attempt to stop the sale of the present edition of Science and Health.

## Mr. Tomlinson Relieved.

Owing to important work in hand and many multiplied duties, Mr. Tomlinson has been excused from attending to correspondence intended for our Leader. Will the Field, therefore, please direct all letters as heretofore to Pleasant View?

## A Statement of Facts.

Misrepresentation is always best met by a mere statement of the truth. Hence the following statement of simple facts.

It is a fact that the Rev. Mary Baker Eddy in all her practice never charged but one patient, while she healed a great many.

It is a fact that she never received one cent of salary from her church, but when she did preach she received as her only compensation one half the amount put into the contribution box. She had preached for years before she would accept even this from her church. She went back and forth from her residence in Lynn, Mass., to Boston, sometimes breaking her way through the snow-drifts between her home and the depot, with her husband and a policeman by her side, when carriages could not go out.

It is a fact that she has always given away a goodly proportion of her books and writings, many times to those too poor to purchase them. While this is true, it is also true that the laws of our land, as well as the unwritten law of just compensation, exist as well for Mrs. Eddy as for others; and she is entitled to and will receive the same protection against plagiarism as any other citizen. This has already been demonstrated.

Christian Scientists act independently of her in their practice of Christian Science, and she is not responsible for any wrongful practices, if any exist, on their part, for she has not the time to settle such affairs, but has provided ample means for looking after those who may violate just rules in a Church Manual, and has had proper authorities of the church appointed for the purpose of enforcing discipline. These Church Rules and organizations of the denomination have been wisely made, as need has arisen, and have already proved themselves most successful in spreading the Cause of Christian Science throughout our country and among foreign nations.

Her text-book, "Science and Health with Key to the Scriptures," she desires to have given to the worthy poor in a prudent manner. The price of this book, which supplies the place of the family physician to the entire family, not only healing but preventing sickness of every kind, is extremely low at three dollars per copy. Let those who find fault with this price look into the price of medical text-books or even the text-books of the schools, and they will find this book cheap by comparison. Those who accuse the author of this book with charging exorbitant prices are either unfair or so prejudiced that they are incapable of judging rightly, or so ignorant of the prevailing charges for text-books that they speak with no weight. Furthermore, there is no one who has not actually tested and learned of the value of this book who is at all capable of judging thereof. The multiplied testimonies coming from earnest hearts, healed by its teachings, to the effect that money could not buy it of them if they could not procure another, is of vastly greater value than the sayings of those who speak without knowledge.

Those who gain all the knowledge they have of Christian Science by reading Mrs. Eddy's book, which cost them say three dollars, might afford to undersell her publisher, but cannot afford to claim that they do this in the name of Truth and divine Love.

It is a principle of domestic economy that people in order to live honestly must have just compensation for their labor, whatever it may be, and where such compensation is received it does not constitute a trust in any rational sense of the term. A livelihood thus obtained is in no sense a trust, unless it be a trust in God.

The real Christian Scientist lives in just this way, and prospers on honest wages, because his habits are upright and his expenses not extravagant, while his labors result in perpetual good; never in harm to any one.

In the end we shall see which succeed, those who obey, or those who disobey, the laws of God and our country, neither of which can be trampled upon or defied.

## Euthanasia.

It is not strange that there should be a public outcry against the practice of euthanasia by physicians. The extent to which it has been and is being practised becomes appalling in face of the fact that thousands of cases which, according to the pronouncement of physicians, were absolutely hopeless, have been brought out through Christian Science.

Is it not time the people were crying out in their own behalf for protection against the methods of a profession which, however conscientiously carried on, are wholly unjustifiable?

Let the people sincerely ponder this question, and if the medical profession continue to appear before our legislative bodies seeking the protection of the law on its behalf, the *vox populi* may well be heard for or against the system which practises or even impliedly assents to the "quiet putting away" of sick people on the plea that there is no hope for them.

Such a plea would be justified only on the ground that death ends all. This is manifestly the theory upon which the practice is based. If it were true that there is no life or existence beyond, and it were known in each case that there was and could be no hope of the restoration of the patient, the practice might be permissible from their standpoint, but not otherwise.

Christian Scientists admit neither proposition. They have in too many instances proved the possibility of recovery where physicians had abandoned all hope and declared death to be inevitable. They are equally well assured that death does not end all, though, of course, not able to prove it to the satisfaction of those not familiar with Christian Science teaching.

It is a fair inference that if life is immortal, if it is continuous, there is an awakening from that which is called death, somehow and some time, on the other plane. May it not be an equally fair inference that suffering does not cease at once with the change, and that when the patient awakens from the effect of the narcotic, there is no less suffering than would have resulted from an awakening before that event? If so, the physician who administers the fatal dose has failed entirely of his purpose to cause a painless death.

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## Our Leader.

THE following are some appreciative references to the Rev. Mary Baker Eddy culled from recent lectures given in the Field by members of the official Board of Lectureship of the Christian Science Church.

The Spiritual Idea of Truth, manifested by Jesus, has been slowly working all these centuries, till in this age, near the close of the century, one human consciousness has been clear, pure, spiritual enough to let in the light of infinite Love, and the Rev. Mary Baker Eddy gives us "Science and Health with Key to the Scriptures" that unlocks its hidden treasures and solves the mysteries of Being.

In the plenitude of her maturity, she in selfless love and matchless wisdom, is leading this great movement toward the physical and spiritual freedom of the race.

It is, perhaps, a surprise to many that this Science of Sciences should have come through a woman—a woman meek and mighty. Strong in the strength of spirit, brave with the courage of a God-bestowed evangel. Nor is this strange. Truth is not a tower of Babel, a structure of material hypotheses and theories, reaching Heaven on a material basis. It is a revelation descending from God out of Heaven. It is spiritually discerned by the pure in heart. The transparency of a purified affection—a selfless, glorified life of love and tenderness—were the requisites. Woman first proved the divine Fatherhood of God. First at the sepulchre, she saw the immortality of man proven and rise superior to fleshly conditions and material laws, and now woman has given us the Science of Infinite Being, revealing the limitless possibilities of man, as heir through divine birthright of all good, eternal life, and perfection.

MRS. LIVINGSTON MIMS.

Christian Science was discovered by the Rev. Mary Baker Eddy, about thirty-three years ago. The parentage, education, experience, and remarkable spirituality of Mrs. Eddy had made her well fitted for the mission to which God had called her. She possessed a remarkable degree of spirituality even in childhood, and rapidly developed into that individuality which was needed to voice to this age the Science of Christianity, which she has rightly named Christian Science.

Some ask the question, Could not some one else have discovered Christian Science? No one else was prepared for such a discovery, and God never makes mistakes in His selections. Truth seeks an entrance into human consciousness, and, like the light pressing against the wall, it penetrates the moment there is a chink.

Mrs. Eddy was one to whom the veil of matter had worn thin enough for the light of Truth to break through. It is now too late for some one else to discover Christian Science. Like America, this Science is already discovered, and can never be hidden again. However, we may all enjoy the blessings of this discovery, though we can never be discoverers. It is true that Christian Science was discovered and founded by a woman; but that is not to the discredit of the Science, but to the credit of womankind.

ALFRED FARLOW.

The discovery (of Christian Science) came in this way: A woman met with an accident which her physician considered fatal; he said that she could not survive over three days. On the third day, which was the Sabbath, her pastor called to say farewell, believing the injury to be fatal and the end to be near. When he was gone, the other people were sent from the room, and the sufferer opened the Bible and read about the healing work of Jesus. Then dawned upon her consciousness the assurance that the divine Love must be omnipresent, and the sense of this truth came like warm sunshine. Agony ceased, life warmed the cold limbs, strength was restored, and she arose healed.

When Newton saw an apple fall, he gained the vision of an unseen force, and thus became the discoverer of the law of gravitation. By this experience of healing through the beneficent action of the divine Mind, there was gained the vision of divine Science, and since then the understanding of the law of Love has been established; that is, the Discoverer has also been the Founder of Christian Science, she who is now known to the world as the Rev. Mary Baker Eddy. For three years after this restoration to life, she studied the facts of healing recorded in Scripture, seeing them no longer as unrelated happenings of a miraculous nature, but as the necessary result of spiritual power and law, then the Science involved was understood, but it required six years more of experience and proof of the divine Principle involved in healing before it was possible to give to the world the text-book of Christian Science. All the propositions in a text-book must be proven beforehand, else the students will fail in their proof. It is an interesting fact that from the very first those who have studied "Science and Health with Key to the Scriptures," with the Bible, have found themselves able to heal the sick, and to cast evils out of themselves and others. Any reasonable mind will see that if by study of a text-book they become able to heal the sick as the early disciples and followers of Jesus did, it is an understood Principle that is being proved, and that Christian Scientists are not merely following a person.

In Christian Science where all depends upon demonstration, there cannot be hero-worship; there must be following in the way pointed out through the toil, the self-sacrifice, and the wonderful love for humanity evidenced by the Shower of the way. At the same time, if the tens of thousands of sick healed by virtue of the Principle thus revealed were not grateful to the Revealer, men would be on a lower plane than the brute creation. But those healed have learned the true nature of man, humane and Christ-like, and therefore express gratitude and pure love as naturally as a flower blooms in beauty and sends out fragrance. The excellence of this love is that all men share in the benefit of it. The singular purity and consecration of the Discoverer of Christian Science made the revelation of the omnipotence of Good come to her naturally.

REV. WM. P. MCKENZIE.

## Christian Science Testimony.

AT the regular weekly meeting of the First Church of Christ, Scientist, held in the Auditorium annex on Wednesday evening, many testimonials were given by persons in the congregation, which, as one reflects upon them, tend to induce a conviction that the application of the fundamental principles upon which the movement is founded, are accomplishing a great deal of physical as well as spiritual good. Consideration of these free, open-hearted, unsolicited statements, is, at this particular time, of great interest, for it is an apparent fact that the doctrine of Christian Science is claiming new followers every day.

At the opening of the services Mr. William Bradford Dickson gave a clear explanation of the relation of Christian Science and Christian Scientists to the Holy Scriptures. Mr. Dickson stated that the Holy Bible was considered by Scientists as the supreme book of books, the voice of infinite Wisdom; and that all the works and teachings of Christian Science were based upon it; that the Bible was judge, law-giver, and physician, supplying the remedy for all moral, mental, and physical ills; that Christian Scientists gave daily and devout study to this book and practised its teachings in the home and in business relations; that "Science and Health with Key to the Scriptures," the text-book of all Christian Scientists, gave the spiritual understanding of the Holy Scriptures, and that

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the reading of Science and Health had healed him of several physical diseases which had baffled the skill of eminent physicians and had made him understand and love the Bible as never before. The gist of the testimonials was as given below.

One young lady, who from infancy had been afflicted with a weakness of the eyes, became interested in Christian Science and decided to read the book Science and Health. She executed her purpose, and by applying the principles taught, her sight was restored.

A Civil War veteran, who contracted a disease of the stomach by eating mouldy bread while in the service of the government, failed to find relief until he became a follower of Christian Science, and now he is entirely cured. He said the new religion had done more for him than words could express.

A Mishawaka manufacturer testified that while he had derived no particular physical benefit from Christian Science, he had been helped almost beyond expression spiritually. He said that before he became a follower of Christian Science he had never felt quite satisfied with himself, although he had led what would be considered a Christian life. He began studying the doctrine of Christian Science and since then his life has been entirely changed. He feels more at peace with himself and the world about him.

A marvelous case of healing was told of by an aged lady, who said she had been informed in a letter of an incident where a Christian Science healer was sent for to treat a woman near to death's door. The patient was unconscious when the Scientist reached her, but after one treatment was restored to consciousness, and soon completely recovered. This was brought about with only a few treatments.

Another lady, a member of a wealthy and prominent family, gave testimony concerning a meeting of Scientists she attended in Chicago where fifteen hundred enthusiastic workers were present. She told of the remarks of a young man who had been cured of the liquor habit and of his gratefulness to his sister, who, being a Scientist, influenced him to adopt the faith. The woman also stated that Christian Science had relieved her after years of suffering when she had been given up to be a hopeless invalid. She said she could not say enough in endorsement of the faith. Her husband had been cured of rheumatism, her son of catarrh, and her daughter of chronic liver complaint.

*Saturday Tribune,* South Bend, Ind.

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Some few have stood upon the mountain heights of thought and there conversed with God. The message that they bring is, "God is Good." By lesser minds, with vision bounded by the earth clods where they delve, with scarce a glimpse of heaven above the pit themselves have dug, this message is but illy heard; when heard, but dully felt. To them is barely visible the noonday light of truth, that light which searches every nook where shades of error lurk and banishes for aye the shadows there. For far away and dim to them that light which floods God's upper world; 'tis but a silvery gleam amid the chill and blackness of the pit wherein they grope, so dim they half believe it but illusion. Oh! poor and blinded earth-worms! Follow up that thread of light to the open day of God's bright world of truth and love, and listen to the message of the spirits of the heights, then join in the exultant pæan, with angel voices leading, "God is Good."

C.

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Lyman Abbott says the silences of a great teacher are sometimes as impressive as his speech. What Christ did not say about prayer is important, as well as what he did say. He prescribes no ritual, he urges no form.

## The Lectures.

### At Norfolk, Neb.

This field was richly entertained Sunday, September 17, by the presence and words of Edward A. Kimball, C.S.D. All Christian Scientists for miles around attended the meeting. A large company of people greeted the lecturer in the evening at the First Congregational Church, where he was introduced to the audience by George N. Beels, C.S., in the following words:—

*Friends:*—It has been made my pleasant duty, as First Reader of the Christian Science Church, to preside over this meeting. You are the invited guests of First Church of Christ, Scientist, which holds its regular services in Odd Fellows Hall. The First Congregational Church, in a spirit of generosity and Christian courtesy, has kindly opened its doors for the discussion of a religion which has not yet been accepted by the world at large as strictly orthodox. We trust that you will be richly repaid for the little time in which we shall engage your attention.

Christian Science is the great question of the hour now engaging the attention of both philosophers and statesmen of all nations of the globe where civilization is respected. It recognizes neither caste, creed, nor distinction save a loyal obedience to the commands of Christ our Saviour and God our heavenly Father. Contrary to the olden time, the "wise men" of this age have seen its star of progress approaching from the West instead of from the East, in fulfilment of that Scripture which saith, "That they may know from the rising sun, and from the west, that there is none beside me."

In the year 1866, on the shores of New England where her ancestors landed in search of the liberty of the sons of God, the Rev. Mary Baker Eddy discovered Christian Science which makes men free indeed. The victim of an accident, she was lying upon what was conceded to be her deathbed, with only a few hours at most before her. She called for her Bible, and as she read she was healed. An angel thought whispered to her the words of Life which she had been seeking for twenty years, and immediately she was made whole, arose from her bed, and triumphantly walked forth to tell the joyful news to a waiting world that Christ had never died, and had never left us, but had again appeared to human understanding, showing us that there is no death, and that health and life everlasting are to be had for the seeking.

There are many persons who do not know what Christian Science is, and whose misinformation on the subject is not only doing the cause a great injustice, but is preventing many from obtaining the rich blessings in store for suffering humanity. For this reason the Mother Church at Boston has organized an International Board of Lectureship. A member of that Board is present to-night who is in every way a loyal and able representative of the Cause, who has been taught the Science from the lips of the Discoverer, and you are invited to give careful attention to what he may say. I take pleasure in introducing to you Hon. Edward A. Kimball of Chicago.

Eva A. Loomis, Clerk.

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### At Jamestown, N. Y.

In Samuels Opera House Tuesday evening, September 19, the First Church of Christ, Scientist, of this city, presented its doctrines in a strong and forceful address by the Rev. Arthur R. Vosburgh of Rochester, who represents, in the lecture field, the Mother Church at Boston.

Frank H. Mott, a prominent attorney of this city, though not a Christian Scientist, had been asked, and accepted the

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invitation, to preside, and in introducing the speaker of the evening Mr. Mott made the following remarks: —

*Ladies and Gentlemen:*—Differing in opinion, one from another, as nearly all the persons making up this audience undoubtedly do,—guided by settled beliefs or unfortunate prejudices, as most of us are,—none, if he is wise, claiming infallibility, we have met to-night to listen to a discussion of those great problems, a rational understanding of which so nearly concerns us all.

The aspiration after truth, as it pertains to the physical, moral, and spiritual world, has been the theme of poets, orators, scientists, and sages for unnumbered years. The best way to enthrone Truth, and to drive out error is to bring them calmly to the bar of Reason. There our beliefs may be strengthened, and our prejudices destroyed.

It is in this spirit that we should meet to-night. Every theory which passes for religion must bear the searchlight of investigation.

Disclaiming any settled conviction as to the merits or demerits of Christian Science, the chairman of this evening will feel his mission quite fulfilled if he simply gives expression, and adds emphasis to the fact that, in the search for truth, men should be allowed to give the most frank and full expression to their thoughts and to be guided by the beacon light of conscience. We are glad that we live in a country which guarantees freedom of thought and of speech, and which does not recognize the right of any person or institution to take the place of a man's conscience in his aspiration after truth. Fetters have always failed to crush out conscience, and the intellectual independence of the citizen is our truest national glory.

Whoever has a message to deliver, which may in any way aid the untrammelled mind in coming to a more positive knowledge of the Infinite and Unseen, of man's responsibility to God and man, and to a clearer interpretation of the teachings of the Holy One of Israel, is entitled to courteous and respectful consideration, and to a fair and impartial hearing. In this spirit, I have great pleasure in presiding here and in presenting the Rev. Arthur R. Vosburgh, the speaker of the evening.—*Journal,* Jamestown.

### At Plymouth, Mass.

On Thursday evening, September 21, there was a large gathering in Davis Opera House to hear Rev. W. P. McKenzie, C.S.B., of Cambridge, member of the International Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, speak on "The Truth About Christian Science." A special train from Boston brought a good-sized party, among its members being some of the directors of the Mother Church, the managing editor and staff of the *Christian Science Journal,* and people from Chicago and various California and other western points, who, being in Boston, improved the opportunity to hear Mr. McKenzie.

Rev. Charles P. Lombard of the First Church introduced the lecturer.—*The Old Colony Memorial.*

### At Traverse City, Mich.

Judge W. G. Ewing of Chicago, delivered a lecture upon Christian Science at Steinberg's Opera House Friday evening, September 15, before a fairly good-sized audience. The speaker was introduced by Mayor Hamilton. Mayor Hamilton spoke of the rapid increase of membership of the sect, and said while there had been a great amount of censure called out by the Christian Scientists, it was conceded that much of this criticism came from persons who were ignorant of the principles of the denomination.

For himself, he said he was quite ignorant of the sect's aims and beliefs and had come to learn.

*The Daily Eagle,* Traverse City.

### At Kenosha, Wis.

Ex-Judge Clarkson of Omaha, spoke at the Rhode Opera House Monday evening, September 18, on the subject of Christian Science. The house was well filled with a representative audience, and the speaker had the undivided attention of his hearers throughout the address. He was introduced by Attorney James Cavanagh.

*Kenosha Evening News.*

### At Cozad, Neb.

A lecture was delivered at Cozad, Neb., Monday, July 10, by Judge W. G. Ewing. The speaker was introduced by Mrs. Hattie E. St. John of Kearney. We have no organization here, and there were only five of us to raise the necessary funds, but when we decided to have a lecture the money was soon pledged. RUTH LANHAM.

### Lectures at Other Places.

Sioux City, Ia.—Edward A. Kimball, Tuesday, September 19.

Superior, Wis.—W. G. Ewing, Sunday, September 17.

Newman, Ill.—E. A. Kimball, Sunday, September 10.

Elroy, Wis.—W. G. Ewing, Thursday, August 10.

San Rafael, Cal.—F. J. Fluno, Saturday, September 2.

Fort Dodge, Ia.—W. G. Ewing, Saturday, August 26.

## Spurious Literature.

BY ANDREA H. PROUDFOOT.

MANY friends who have become interested in Christian Science having previously read spurious literature on the subject, find it a great stumbling-block when asked to read nothing but the authorized literature. They immediately question it, and see no reason why the beautifully worded phrases they have been reading should be considered useless to their growth in grace. I have been asked to explain the difference many times, and I wish to suggest one of the points which has proven to be most helpful in showing the difference, and in pointing out why such literature is hurtful.

Being completely unfamiliar with such literature myself, save as inquiring friends have made plain what they have gleaned therefrom, my answers do not by any means completely cover the question, but surely reading Science and Health will, if we search faithfully.

In the first place, the readers of spurious literature usually have trouble in seeing that there is any difference between human and divine Mind. They have so often had statements of universal truth poured into thought without first separating and purifying the mortal mind that they have never stopped to question, and it all sounds alike to them. In other words, they pour this new wine (if it is wine) into old and often vile bottles, and go on their way rejoicing, being entirely deceived as to what is Truth.

Human mind is flattered by being told that "Mind is God," and it gradually arrives at the false conclusion that "I am God." So it clothes the old error with a semblance of Truth, which merely illuminates its filthiness and gives it seeming power and self-respect. It is not hard to conclude that this is very dangerous ground.

In the writings of Mrs. Eddy, not one stone is left unturned to liberate the erring mortal from the dominion of self and self-illusory conclusions, and from the government of the self-mind.

Our Leader teaches us that it is better to be slain all the day long rather than add one whit to the self-infatuation of the material senses, or the carnal mind.

Nearly all the writers of so-called Mind-healing literature make light of the nothingness of matter. Either they

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omit it altogether, or explain it in some esoteric way. Some claim it is a part of the God-head itself, and others that it is simply a lower stage of mind. The point of its *nothingness* is constantly avoided. One can easily see why this is done, for certainly it is the hard and most inadmissible point to the new student in Christian Science, whereas the understanding of the nothingness of matter is the lasting and eternal rock upon which all the healing works of Christ are accomplished. This may be slow in appearing to the student, but it must be forever insisted upon, and any system of healing which does not recognize matter as nothing cannot stand.

Although some of the students of spurious literature seem at first to receive physical benefit, it has been my constant experience that they have gradually lost it again. Such benefit is easily explained, for any radical change of thought will bring about some physical change, but the human mind is prone to believe when it has been lifted into a temporary illumination that what it has received is Truth, even as the glow-worm might be mistaken for a star. Nearly all such metaphysical literature is a dilution and perversion of Mrs. Eddy's thought, and the bulk of it is produced by students who have wandered afar from their teacher through not being willing or able to grapple with the claims of evil, and lay down self for Truth. It is as though they used only the easy examples in a mathematician's text-book, leaving out all those difficult ones which would prove the fundamental principles and rules. They do this to make it a more popular system by which the human mind is not taxed and disciplined out of its limitations.

It were well if every student of Science and Health would logically and clearly explain this difference to friends in doubt, since many of the misguided ones are systematically instructed to beware of the followers of Mrs. Eddy, who are described as narrow, prejudiced, and inclined to monopolize Christian Truth; whereas in truth they are only working to keep it unmixed with personal errors.

In the world of music there is but one code of harmony to which all real musicians yield themselves, and this code is self-established on the laws of truth which were discovered and demonstrated by the early musicians. Although many are expressing the beauties of music in a thousand-fold ways, yet every one must bow down to the one eternal self-established law of harmony. Even so in every expression of Science and Christianity, the eternal law of Life, Truth, and Love is self-established, and all honest, humble thinkers gratefully acknowledge the latter-day discovery of it through the demonstrations of Mary Baker G. Eddy.

## Familiar Texts Explained.

BY L. H. JONES.

"WHEN the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses" (Matthew, 8 : 16, 17).

The reference is to Isaiah, 53 : 4, which reads: "Surely he hath borne our griefs, and carried our sorrows."

Albert Barnes, a good Presbyterian, in his excellent Notes on the Gospels, commenting on these passages, says: "The words translated *griefs* in Isaiah, and *infirmities* in Matthew, mean properly, in the Hebrew and Greek, *diseases of the body*. In neither does it refer to the diseases of the mind, or sin. To bear those griefs is clearly to bear them *away*, or to remove them . . . The word rendered 'sorrows' in Isaiah means *pain, grief*, or *anguish of mind*."

In the fifth verse of this chapter of Isaiah we read: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; *and with his stripes we are healed.*"

Is not this an explicit declaration of Scripture that the work of the atonement should include bodily healing, salvation from sickness as well as from sin? Who then shall say, in the face of this unqualified declaration of the Scriptures, that the healing of sin was for all time, and is as efficacious to-day as when Christ was here in the body, but that the healing of bodily complaints was for the apostolic age only?

## A Voice from Nova Scotia.

BY C. A. McLEOD.

THE writer attended the Christian Endeavor Convention at Boston in 1895, with hope of being healed of deafness. A lady whom I asked in reference to a reliable curist, recommended me to Christian Science, saying also that she thought the healing of disease should be taken up by Christian Endeavorers in every land.

Of course as I answered my adviser in relation to Christian Science, it was only to express to her my utter disregard of this means of healing. In the same manner many reject just what they need most. However, before leaving the city and after failing to receive help from the medical faculty, I determined to try Christian Science for a prescribed length of time and set aside a certain amount of money for the same, for I could not be rid of the belief that it was a money-making scheme. My wise friend advised me to return to my home and read Science and Health. This I did, and in less than six months the deafness disappeared, as likewise did several other diseases, such as constipation, neuralgia, and tonsilitis. Although nearly one hundred miles from any Christian Scientist, yet with God and the "little book," I have enjoyed peace of mind, a new sense of the Bible, of nature, of everything temporal, so-called, and have healed a few of my friends. As an earnest seeker for more understanding of Truth, as well as the grace and willingness of heart to perform, I am a firm believer that God's ark is moving through the land.

## Development.

THE watchword of the universe is progress. Development without, development within, is God's eternal law. To those blest spirits who have outgrown lower types of thought, who soar to realms of pure intelligence whence they may view creation's symmetry, life is an ecstasy of joy. Their souls attuned to the celestial harmonies, they hear the songs of angel choirs, and echo happily the glad refrain of "God is Good." To every immortal soul belongs the tendency to onward, upward growth towards infinite perfection, towards apprehension of that All-Intelligence, at once All-Goodness and All-Truth. And ever, as the soul develops to its fuller powers, it more and more conceives the perfect goodness of the One, and sees that goodness shown in spirit man, as well as every pictured thought throughout the universe. C.

The *Morning Star* asks: "Is it right to judge a man by the worst that is in him? Take men at their best and you will make them better and be better yourself."

Some one says: "The only divinely justifiable war is when a man goes to battle with himself. Then are fired the guns whose sounds the devil hates and fears."

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## A Japanese Legend.

BY IDA REED SMITH.

ONCE upon a time there lived in the province of Nigata a stone-cutter named Nikemoto. He was very poor, and he worked early and late in the quarries, hewing out stone for temples and palaces that he might never see. Life was hard and dreary for Nikemoto, and he was always discontented and complaining.

One night he lay down to rest on his armful of straw and fell asleep, grumbling that he could not be rich enough to lie on thick, soft matting, with a padded silk *futon* to wrap himself in. Now, the Ruler of All, who dwells afar in the White Palace, heard his complaint, and said to one of the Bright Ones that wait before him day and night,—

"Go, say to the stone-cutter that he shall be rich enough to lie on soft matting wrapped in a silk *futon*. And if he has still other wishes, grant them, until he wishes once more to be Nikemoto, the stone-cutter."

So the Bright One appeared to Nikemoto and said to him, "The Ruler of All has granted thy wish." And immediately the stone-cutter found himself in a spacious room, lying luxuriously on soft matting under silken coverings. But presently there was much shouting and singing, and the music of many instruments in the street, and lo, the great Mikado passed by, attended by all his nobles and soldiers. Heralds in gay livery went before him to clear the way, and those highest in authority in the Empire held over the Mikado's sacred head an immense golden parasol. Then again was Nikemoto discontented, and said to the Bright One, "What pleasure is there in being rich when one is not permitted to go about with a splendid escort and a gold parasol over his head? I wish I were the Mikado."

"Thou art the Mikado," answered the Bright One; and, indeed, it was so. Nikemoto sat under the great golden parasol, with the royal heralds shouting before him and an army of retainers following after him. And he journeyed through the city and along the highway to reach his summer palace in the Mountains of the North. On he went in state through the pleasant morning hours, under the great cedars that shade the road, and past the rice-fields where the young grain was growing green in the water; but at noon the sun that rode high in the heavens wearied him with its heat, and its exceeding brightness was painful to his eyes.

"It is no satisfaction to me that I am the Mikado," said Nikemoto to the Bright One. "The heat tires me and the light blinds me. But if I could but be the sun."

"Be satisfied, then," answered the Bright One, and Nikemoto was instantly transformed into the blazing orb that lights the day. In splendor and pride he traveled through the blue fields of the sky, darting his bright beams hither and yon throughout the whole earth. He made the petals of the cherry-blossoms fall in rosy showers, he withered the tender green herbage of the plain, and he dried up the deep, cool springs that lie in the heart of the forest. But he rejoiced in his strength and power, and forgot that men fainted in the heat and the cattle died of thirst.

"At last," cried the sun that was Nikemoto, "at last I am supreme! There is none whose might can be compared to mine!"

Then a cloud arose and came between the sun and the earth; and, though he shone with all his might, he could not pierce through it or drive it from before his face.

"See!" he cried bitterly. "That dull, gray thing yonder is stronger than I, the great sun! Let me, then, be a cloud!"

"Let it be as thou hast said," replied the Bright One, and once more was Nikemoto transformed. Then he gathered himself in thick folds and stood proudly before the sun that had been set in his place. He allowed no beam to fall upon the darkened earth by day, and by night he hid the moon and stars behind his gray mantle. By-and-by he caused great drops of rain and heavy showers and dreadful water-spouts to fall upon the land. The floods swept away the rivers' banks and spread themselves in devastation over the cultivated fields. They swept away bridges and houses and tore up the old oak-trees by the roots, and nothing resisted the strength of the torrent save one mighty rock, against which the waves beat in unavailing fury until they lay white and spent at its feet.

"Behold! A rock defies me!" said the cloud with the soul of the stone-cutter. "I am stronger than the sun, but the rock is stronger than I. I would be a rock."

"As thou wilt," the Bright One made answer, and Nikemoto became a great rock, that cared nothing for the heat of the sun or the shock of the waves that thundered against it. Steadfast and immovable he stood, until one day there came creeping across his breast the figure of a man, poorly clad, and carrying a few simple iron tools with which he cleaved the rock in pieces, and afterward made them fair and smooth.

"A man!" said the rock. "A man is able to break my body as he pleases! Make me a man, O Bright One, and I ask no more!"

So it was done, and Nikemoto became what he had been —a poor stone-cutter of the quarries. But when he awoke he was a wiser and a happier man, for the Ruler of All had taught him in a dream that everything of the earth has a limit set to its greatness. And because he has appointed to each a place and a task, in his sight one workman is as honorable as another, be he the quarry-man who hews the stones, the architect who places them in the temple's stately wall, or the great Mikado who kneels within to worship. For without the stone-cutter the temple had not been built.

*The Weekly Magnet.*

## "Playing Doctor."

A CERTAIN Cleveland attorney has two bright little children. They are quick at imitation, and have a talent for making up games in which they cleverly burlesque their elders. A few days ago their mamma found they were playing "doctor." The youngest child was the patient, with head wrapped in a towel, and the older the physician, with a silk hat and a cane. The mother, unseen by the little ones, listened at the doorway.

"I feels awful bad," said the patient.

"We'll fix all that," said the doctor, briskly. "Lemme see your tongue."

Out came the tiny red indicator.

"Hum, hum, coated," said the doctor, looking very grave indeed.

Then without a word of warning, the skilled physician hauled off and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.

"Feel any pain there?" inquired the doctor.

"Yes," said the patient.

"I thought so," said the healer. "How's the other side?"

"It's all right," said the patient, edging away.

Thereupon the doctor produced a small bottle filled with what looked like either bread or mud pills, and placed it on the table.

"Take one of these pillets," the physician said, "dissolved in water, every seventeen minutes—al-ter-mit-ly."

"How long mus' I take em?" groaned the patient.

"Till you die," said the doctor. "Good morning."

*Cleveland Plain-Dealer.*

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## Questions and Answers.

*According to the teachings of Christian Science is a man saved by faith, or is he saved by works?*—L. C. R.

Man is not saved by faith in the personality of another, neither is he saved by reason of the works he is able to perform in his own strength and of his own accord. He is saved by that faith which can be, and is, demonstrated in works. The apostle says, "Faith without works is dead." In fact, works are the only evidence that man has a saving faith. But by faith and works is not meant merely a belief entertained about God and the practice resulting therefrom. The faith that really saves is more than the confidence and trust resulting from a human conception of Deity. A humanized thought of God may cause one to believe that he is safe from harm when he is in the greatest danger. He will quietly fold his hands and dream he is "saved" when he should be awake proving the allness of God and the nothingness of error. The faith that really saves, understands what God is, and is also awake to what error claims to be and do. The grand results accomplished by means of this understanding of Truth are proof positive that a saving faith is a present salvation.

The basis of this understanding is the spiritual fact that man is now the image and likeness of God, and as such he is already saved from sin, sickness, and death. This great fact must be wrought out in human experience. In other words, mortals must demonstrate the Truth of Being in works. In no other way can they gain the consciousness of existence which is saved from evil. As mortals realize that sin is no part of the real man, and that it affords no true sense of pleasure, they cease to sin. The declaration "There is no pleasure in sin," amounts to nothing as a theory, but when this scientific fact is so received into one's daily life that it takes away the false sense of pleasure, it is faith made manifest in works.

Faith and works declare that which is, and remove the seeming of that which is not. The appearance of Truth is the destruction of error. Faith without works cannot make Truth real enough to save from error; neither does man earn salvation by reason of the works he performs. God has already bestowed upon man health, sinlessness, eternal life, and all else that is necessary to perfect harmony. In and of himself man is nothing, hence he can of his own efforts accomplish nothing, but the understanding which God imparts, overcomes error and awakens man to a realization of the fact that he is already in possession of all the good he is striving to attain. Thus the reward of the human effort to understand and demonstrate Truth is the realization that man is and always has been the image and likeness of God. So long as man lacks spiritual understanding, he believes in the reality of evil and his own mortality. Nevertheless, his true being is spiritual and immortal, and already saved from the evils which seem so real to mortal sense. Salvation is the awakening to the spiritual fact that *man* is already saved, hence the words of Jesus, "Ye shall know [understand] the Truth, and the Truth shall make you free."

❧

*Does God, Good, know that error seems to be, or that mortal man seems to exist, be sick, and suffer? If not, why is it written, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?*—A patient.

Christian Science is daily demonstrating that the divine Mind and its ideas alone are real and eternal. This demonstration is bringing to light the fact that man is not mortal, subject to sin, sickness, and death, but immortal and saved from all evil.

God is Love and Love is divine Principle not person. It was Love that sent Jesus into the world to teach mortals the way of Life. He was the mediator between humanity and God. He saw the errors of mortal existence, and he also understood the Truth which could destroy them. The human Jesus recognized the claims of sin, sickness, and death, but divine Principle enabled him to master sin, heal sickness, and overcome death. Love prompted him to teach others how to do the works he did, and thus it was that those who believed in him—understood his teachings and put them into practice—were saved from evil and gained the true sense of Life which is eternal. Jesus was the highest earthly representative of God. In his love for the world, humanity was taught that God is Love. He declared, "I can of mine own self do nothing;" "but the Father that dwelleth in me, he doeth the works." Thus he testified he was sent of God into the world to teach and demonstrate the Truth, and that through him, God was saving humanity from sin, sickness, and death.

## Omnipotence.

THERE is a power that governs all that mortal eye can see,
A power we all must recognize, if from sin we would be free.

This power is not apart from good, for God is All-in-all,
He knows our needs and filleth them, whether great or small.

We must look up and recognize the power of Truth and Love,
If we would drink that living water from the fount above.

This water, pure as crystal, has the power to heal
Mankind from all infirmities, when the need of it they feel.

A need of something better, we must have within our heart,
And from the ways of sin, be willing to depart.

We must love this Truth and live it, in our daily life,
If we would have it heal us from all discord and strife.

That we may grasp this blessed Truth, to all mankind so free.
All selfishness must be cast out, then its beauties we will see.

All the beauties of heaven, are now upon the earth,
And will appear to this new consciousness when Truth is given birth,

And we'll know this is the road, to reach the open gate,
Where the ever watchful Shepherd, all crooked things makes straight.

B. A. MILLER.

*Saturday Review*, Des Moines, Iowa.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.

RUSKIN.

*Zion's Herald* says: "A man may sometimes think that he is standing alone, but in truth no man ever stands alone. If he stands bravely for right and principle, God is with him, though there may be none other."

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## From the Religious Press.

### A Cheerful Heart.

To some of us there is only one thing more disagreeable than a dreary pessimism; and that is a fallacious optimism,—an optimism which because it wears a shoe imagines that the earth is carpeted with leather, which puts the telescope to its blind eye when it is aware of any hostile fact on the horizon, which fortifies itself by reading only such papers and attending to only such facts as it knows will confirm it in the opinion which it chooses to maintain. For such optimism as ignores the facts, some other name than optimism ought to be discovered. Better the pessimism which recognizes them, and, when they are ugly, tries to abolish them, than the optimism which is complacent with their ugliness, and goes on smiling blandly while things are being done that call for righteous indignation and severe rebuke. The religious optimist, whose faith in God means tolerance of the devil, is not a useful citizen nor an entrancing spectacle.

Nevertheless, it behooves us, if we can, to maintain a cheerful heart in the midst of public calamities and personal misfortunes that threaten to rob us of that beautiful and enviable possession. Without being regardless of the rights of private sorrow or of the tragical significance of particular national affairs, we may cultivate a cheerful heart in many warrantable ways. A stoical indifference is not to be desired. The sentiment of Michel Angelo,

"While such things last, better to be mere stone,"

is not the ideal one for any modern citizen. Better to be sensitive to the stroke of public tragedy and private grief, and yet reach out after those things that will help us to bear up cheerfully under the burden, however heavy it may be.

*Christian Register* (Unitarian).

### Religion in Japanese Schools.

An ominous effort appears to have been made to discourage any religious teaching in the schools of Japan. The Education Department of the Government issued, several weeks ago, regulations for schools of all kinds. To these the minister of instruction has added a prohibition of all religious teaching and religious exercises, both in and out of regular class hours. There appears to be some question as to whether or not this applies to private schools, but it is evidently a blow aimed at Christianity, since this is the only religion whose adherents have given funds for training Japanese youth. Even if the prohibition is not absolute, it seems to expose youths in schools where religion is taught to be drafted as conscripts for the army, and to impose on them other disabilities, such as depriving them of the right of promotion in the higher government schools. The Japanese press appears to regard the movement with general disfavor, and energetic protests have appeared in several prominent newspapers. A dispatch received last week by the Chicago *Record* says that the object of the new regulations is the practical suppression of Christian schools. It may be that this action will result in the temporary closing of the Doshisha, but we cannot believe that a policy so narrow and illiberal will be established in Japan, now that by the new treaty she is lifted to an equality with Western and progressive nations.—*The Congregationalist.*

### The Lion Sermon.

The "Lion Sermon" is preached every year in St. Catherine's Greek Church, in the city of London. The service, which has been held on October 16 for the last two hundred and fifty years, had a curious origin.

It is said that Sir John Gayer, who was at one time lord mayor of London, while traveling in an eastern country, was suddenly confronted by a lion. Being quite defenceless, the worthy knight fell on his knees and asked God to deliver him. The lion looked at him for a while, and then suddenly turned and walked off in another direction, leaving the suppliant unharmed.

Sir John Gayer, on rising from his knees, resolved that he would show his gratitude for his miraculous escape, and subsequently set apart a sum of money for a service to be held on the anniversary of his adventure, which is said to have taken place on October 16. The "Lion Sermon," therefore, from that time has been preached annually on that date in this old city church.—*The Standard* (Baptist).

### To Live in the Now.

Carlyle has called God the eternal Now. With Him is no past, no future; one day to Him is as a thousand years, and a thousand years as one day. If, then, we would be like God, should not we strive to live in the *now*, doing our work well—with all our mind and strength—and leaving to His mercy a past we cannot mend, and to His providence a future in which He is already present? If we cast ourselves with loving trust on God we become partakers of the divine nature; and our life is "hid with Christ in God."—*The Examiner* (Baptist).

## Miscellany.

### Brigham Young's Old Employer.

The Rev. W. Wallace Webb, D.D., recently preached a sermon (which is published in full in *The Ontario County Journal* of Canadaigua) in memory of George Hickok, who was the oldest native resident of the city, and the oldest member of the Methodist Episcopal Church in Canadaigua. It is one of the most interesting of memorial discourses.

Mr. Hickok has been connected with some very remarkable persons. One day a man who had a wife and four children came over and wanted to borrow a dollar. "Chop wood with me to-day and earn it," said Mr. Hickok. He did so, and got bread for his family. That man was Brigham Young, then an independent Methodist. Brigham Young afterward contracted a bill and made a dozen chairs to meet the account, some of which are still in the family house. It was only a few miles from there that Mormonism arose. Smith professed to find the plates of his book, and to receive a revelation from angels at Mormon Hill, only a few miles from Canadaigua.

It was there that Brigham Young heard the new doctrine, and professed to be converted. The baptism took place in April, 1832. One day some men came to the farm and inquired at the house for Brigham. They were shown to the field where he and Mr. Hickok were cradling grain together. The men came up to Brigham and held a few minutes' earnest conversation with him. After the strangers had left, Brigham said, "George, I am not going to work for you any more." Mr. Hickok, in surprise, asked, "Why not?" His reply was, "I am going into better business; I am going to preach the everlasting Gospel." Mr. Hickok was afterwards accustomed to say, as long as he lived, that this was the last honest day's work Brigham ever did. He went with the Mormon missionaries to Auburn, and after four or five days returned, packed up his belongings, and with his family went to the place where the Mormons were gathering.

"What a contrast," says Mr. Webb, "between these men! George Hickok had equal natural ability, but was content to lead a humble, virtuous, sincere, and honest Christian life. Brigham Young died August 29, 1877, leaving a fortune of two million dollars to seventeen wives and fifty-six children." Striking is the comparison drawn between them: "When we think of the crimes committed under his leadership, especially the Mountain Meadow massacre, where one hundred and twenty innocent immigrants were murdered for plunder, and his devotion to the lusts of the flesh, who would not prefer the destiny of that harvester who remained in the field, to the one who laid down his cradle to grasp such a world-wide notoriety as he won."

So near at first, so far apart at last.

*Christian Advocate* (N. Y.).

### Hard to Find.

The janitor in a neighboring school threw up his job the other day. When asked what was the trouble, he said: "I'm honest, and I won't stand being slurred. If I find a pencil or handkerchief about the school when I'm sweeping, I hang or put it up. Every little while the teacher, or some one that is too cowardly to face me, will give me a slur. Why, a little while ago I seen wrote on the board, 'Find the least common multiple.' Well, I looked from cellar to garret for that multiple; and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said, 'Find the greatest common divisor.' 'Well,' I says to myself, 'both of them things are lost now; and I'll be accused of swiping 'em, so I'll quit.'"

Huntington (Ind.) *Herald.*

### A Cornstalk Trust.

It is said that a trust or combine is being formed for the purpose of buying up cornstalks, of which they say 250 million tons are burned or left to rot every year, when they should be worth $6 a ton. One company, with factories in Kentucky and Illinois, is now making cellulose, for lining battleships, cardboard, a splendid paper, a foundation for dynamite, a patent cattle food, and a glue from cornstalks, and is said to be successful with all these products. Eastern farmers would scarcely sell the stalks for $6 a ton if they had cattle to feed them to. They are worth two-thirds the price of hay, if well cured.—*The Watchman.*

### Race Physically Improving.

Scientists declare that the physical deterioration of the human race, which has been going on for centuries, has ceased, and a gradual improvement commenced.

*The Church Standard* (Episcopalian).

## Notices.

### Applications for Membership.

Applications for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. Send applications to 30 Norway Street instead of 95 Falmouth Street, as heretofore directed. Hereafter address the Clerk of the Church at 30 Norway Street.

WILLIAM B. JOHNSON, Clerk.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

Admiral Dewey arrived at Washington Monday, October 2. His journey from New York to Washington was a continuous ovation. His departure from Washington two years ago was unnoticed, except by a few personal friends. He returned on the same special train that the President is to have for his western trip. When he went away it was a comparatively unknown commodore; he returned with the rank of admiral, and is no doubt the most popular American to-day.

October 3 he was presented with the sword authorized by Congress. The presentation speech was made by Secretary Long. The Admiral received the sword from the hands of the President, whose brief speech was received with great enthusiasm. Admiral Dewey's response was brief and characteristically modest.

The festivities were concluded with a state dinner at the White House.

President and Mrs. McKinley left Washington October 4, for a half-month's trip to Chicago and the Northwest. He was greeted by big crowds all along the way. He made frequent stops and short addresses. He was given a grand reception at Quincy, Ill., where he and members of the Cabinet made addresses. At Canton, Ill., the President met Colonel William J. Bryan. A street fair was in progress, and Colonel Bryan delivered a two-hours' speech. The President left immediately after his short address, so did not hear Colonel Bryan's speech. At Peoria, Ill., the President dedicated a monument reared to the memory of the soldiers of the war of the rebellion.

President McKinley has ordered the cruiser Brooklyn and the gunboats Marietta and Machias to proceed at once to Manila. The order was given after an extended interview with Admiral Dewey, in which the Admiral carefully explained the existing condition of affairs, and gave his views of the outlook, and also recommended that the Brooklyn and some other vessels be sent at once to the Philippines to re-enforce the present fleet of the Asiatic squadron. The administration believes that the presence of these re-enforcements will have a material effect in putting an end to hostilities.

Admiral Dewey has accepted the gift of a home in Washington. As he desires it as quickly as possible, he prefers to have a house bought rather than built. He desires it completely furnished, "so that I can go right in and hang my hat on a peg and be at home at once." He prefers to have the house in the fashionable northwest quarter, not far from the Metropolitan Club, and near to the homes of most of his old friends. He does not want a large house, but one that can be bought and furnished out of the fund.

A number of prominent colored men recently called upon the President and laid before him the address to the people of the United States of the National Afro-American Council, held at Chicago last August. Among other things it calls for an industrial commission to inquire into the industrial condition of the colored people. In the opinion of the Council, the existing commission, being composed entirely of white men, is not favorable to a fair report of the negroes.

The War Department recently requested the International Young Men's Christian Association committee in Washington to place an association secretary on each of the ten or twelve transports to sail for Manila. Congress failed to make any provision for chaplains to accompany the new troops, and there are scarcely half a dozen chaplains in Manila. The Association will endeavor to comply with the request.

General Alexandrino, the head of the Filipino Military Commission, said in a recent interview that his government was willing to accept a protectorate under the United States, but was bitterly opposed to any colonial government. He said, "We want an honorable peace, but will fight until death for our institutions."

A mummy, thought to be many centuries old, has been found in Alaska. The body was encased in wrappings exactly like those used in Egypt. The mummy was found in a stone tomb, upon the door of which were hieroglyphics. It has been sent to the American Museum of Natural History of New York.

During the eight months ending with August, 1899, the exports of manufactures from the United States averaged over one million dollars a day, Sundays and holidays included. The total for the 243 days was $246,228,916, forty-five million dollars more than the corresponding eight months of last year.

Information is received from Washington that in his interview with President McKinley regarding the situation in the Philippines, Admiral Dewey advised a change of military commanders. He thinks that General Otis is not aggressive enough for the present emergency.

After three months of hard work, the Venezuelan Commission has rendered its decision. The ruling is in the nature of a compromise rather than favoring Venezuela. Venezuela was awarded but ten thousand square miles of the sixty thousand claimed by her.

A petition signed by fifty-eight members of the Cape House of Assembly has been forwarded to Queen Victoria, urging the abandonment of war-like measures, and asking her to appoint a commission forthwith to confer with the Boers.

Admiral Dewey has been formally detached from the Olympia. He is now at liberty to do as he pleases, and will not be assigned to any regular duty with the navy until his work as a member of the Philippine Commission is over.

In a recent interview with the Filipino agents General Otis said he would not recognize the insurgent government, and that nothing but capitulation will satisfy. The course is approved at the War Department.

A petition has been sent to President McKinley, asking him to offer the friendly services of the United States in mediation between Great Britain, and the republic of the Transvaal and the Orange Free State.

Bradstreet's report for the third quarter of the present year shows most encouraging commercial conditions. The report shows the fewest failures and smallest liabilities of which there is any recent record.

Last year 5,200,000 pounds of aluminum were produced in the United States, valued at thirty-three cents per pound. In 1888 nineteen thousand pounds were produced and valued at about $3.33 per pound.

The members of the Philippine Commission who have not already returned, are now on their way to Washington. The first meeting of the Commission will be held in Washington early in November.

The potato yield this year in the six counties between Kansas City and Topeka, through which the Kansas River runs, was about three million bushels, worth about six hundred thousand dollars.

A special invitation has been sent to Sir Thomas Lipton, owner of the Shamrock, asking him to be Chicago's guest at the laying of the corner-stone of the new Federal building, October 9.

It is proposed to make the Dewey arch permanent. To do so would require an expenditure of at least five hundred thousand dollars, and it might be nearly one million dollars.

It is said that ex-President Harrison's fee as chief counsel for the republic of Venezuela in the arbitration proceedings was two hundred and fifty thousand dollars.

The Spanish are greatly incensed over a recent order of the mayor of Havana that no Spanish flag shall be displayed in that city, excepting over the consulate.

Congressman Eugene P. Loud of California has been very successful in his investigation of the postal systems of Great Britain, France, and Germany.

Nova Scotia's apple crop this year is the largest on record. It is estimated that the exports this year will amount to four hundred thousand barrels.

The inauguration of President Caroline Hazard of Wellesley College was celebrated October 3. Miss Hazard is the fifth president of the college.

It is estimated that Canada will have about fifty million bushels of wheat for export this year. The crop is nearly double that of last year.

There is a strong feeling at Washington that the decision in the Venezuela arbitration has a direct bearing on our Alaska boundary case.

The *New York Sun* estimates that the strangers who visited New York during the Dewey celebration spent about five million dollars.

Admiral Dewey will make a tour of the West this fall in response to some of the very urgent invitations he has received.

The United States gunboat Urdanella, which was recently captured and beached by the insurgents, has been recovered.

The nineteenth annual session of the National Farmers Congress assembled in Faneuil Hall, Boston, October 2.

Rear-Admiral Schley has been installed as commander of the Loyal Legion in New York City.

The Spanish minister of war proposes to expend thirty-five million dollars for coast defences.

The thirty-fifth regiment left Portland, O., for Manila, October 4.

Admiral Dewey will visit Boston October 13 and 14.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Received Nation's Sword.

### An Impressive Ceremony at Washington.

TUESDAY, October 3, 1899, Admiral Dewey received from the hand of President McKinley, the magnificent sword awarded him by an act of Congress. The presentation speech was made by the Secretary of the Navy, John D. Long, who spoke as follows:—

*My Dear Admiral:*—Let me read a few extracts from our official correspondence, covering less than a fortnight's time, and now known the world over.

Washington, April 24, 1898.

To Dewey, Hong Kong: War has commenced between the United States and Spain. Proceed at once to Philippine Islands. Begin operations at once particularly against the Spanish fleet. You must capture vessels or destroy. Use utmost endeavors. LONG.

Manila, May 1.

*To Secretary of the Navy, Washington:*—The squadron arrived at Manila at daybreak this morning. Immediately engaged enemy and destroyed the following vessels: . . . The squadron is uninjured. Few men were slightly wounded. DEWEY.

*To Secretary of the Navy, Washington:*—I have taken possession of the naval station, Philippine Islands. I control bay completely and can take city at any time. The squadron is in excellent health and spirits. I am assisting and protecting Spanish sick and wounded.

DEWEY.

Washington, May 7, 1898.

*To Dewey:*—The President, in the name of American people, thanks you and your officers and men for your splendid achievement and overwhelming victory. In recognition, he has appointed you acting rear admiral, and will recommend a vote of thanks to you by Congress as a foundation for further promotion.

In those few words what a volume of history, what a record of swift, high, heroic discharge of duty; you went, you saw, you conquered. It seems but yesterday that the republic, full of anxiety, strained its listening ear to catch the first word from these distant islands of the sea. It came flashing over the wires that May morning as the sun bursts through the clouds and filled every heart with the illumination of its good cheer. In the twinkling of an eye your name was on every lip; the blessing of every American was on your head, and your country strode instantly forward, a mightier power among the nations of the world.

As we welcome you back there comes back, also, the vivid picture of that time, with all its hopes and fears, and with all its swift succeeding triumph and glory. Let me now read the act of Congress in pursuance of which we are here.

Here the secretary read the resolution of Congress appropriating $10,000 for the purchase of a sword to be presented to Dewey.

Continuing, Secretary Long said,—

It was by this solemn enactment, approved by the President, that the people of the United States made provision for putting in material form one expression of their appreciation of your valor as an officer of their navy and of your great achievement as their representative in opening the door to a new era in the civilization of the world. The victory at Manila bay gave you rank with the most distinguished naval heroes of all times. Nor was your merit most in the brilliant victory which you achieved in a battle fought with the utmost gallantry and skill, waged without error and crowned with overwhelming success.

It was still more in the nerve with which you sailed from Hong Kong to Manila harbor; in the spirit of your conception of attack; in your high, commanding confidence as a leader who had weighed every risk and prepared for every emergency, and who also had that unfaltering determination to win, and that utter freedom from the thought or possibility of swerving from his purpose, which are the very assurance of victory.

By authorizing the presentation of this sword to you as the mark of its approval, your country has recognized, therefore, not only the great, rich fruits, which, even before returning from your victory, you have poured into her lap, but also her own responsibility to discharge the great trust which is thus put upon her and fulfil the destiny of her own growth and of the empire that is now her charge. It is a new demand upon all the resources of her conscience, wisdom, and courage.

It is my good fortune, under the terms of the enactment of Congress, to have the honor of presenting to you this beautiful sword. If during the many coming years, which I trust will be yours, of useful service to your country, it shall remain sheathed in peace, as God grant it may, that fact will, perhaps, be due, more than to anything else, to the thoroughness with which you have already done its work.

I congratulate you on your return across the sea in full health of mind and body to receive it here; here in the national capital; here on these consecrated steps where Lincoln stood; here standing between the statue of the first President of the United States and him who is its living President to-day; here in this beautiful city adorned with the statues of its statesmen and heroes, the number incomplete until your own is added; here amid this throng of citizens who are only a type of the millions and millions more who are all animated by the same spirit of affectionate and grateful welcome.

I cannot doubt that it is one of the proudest days of your life, and I know that it is one of the happiest in the heart of each one of your fellow-countrymen wherever they are, whether on the continent or on the far-off islands of the sea.

Now, following the authorization of Congress, I present the sword of honor which I hold in my hand—rather let it go to you through the hand of one who, in his youth, also perilled his life and fought for his country in battle, and who to-day is the commander-in-chief of all our armies and navies, the President of the United States.

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### President McKinley's Speech.

Following Secretary Long, President McKinley arose, and taking in his hand the magnificent sword, presented it to the admiral in the name of the American people. The President was in excellent voice, and his brief speech was received with the greatest enthusiasm.

The President said,—

*Admiral Dewey*:—From your entrance into the harbor of New York with your gallant crew and valiant ship the demonstrations which everywhere have greeted you reveal the public esteem of your heroic action and the fulness of the love in which you are held by your country.

The voice of the nation is lifted in praise and gratitude for the distinguished and memorable services you have rendered the country, and all the people give you affectionate welcome home, in which I join with all my heart.

Your victory exalted American valor and extended American authority. There was no flaw in your victory; there will be no faltering in maintaining it. (Great Applause.)

It gives me extreme pleasure and great honor in behalf of all the people to hand you this sword, the gift of the nation, voted by the Congress of the United States.

### Admiral Dewey's Reply.

As the President handed to Admiral Dewey the jewelled sword of honor, a great scene of enthusiasm followed, the cheering swelled into a mighty roar as it was taken up and carried to the farthest edges of the great concourse.

Admiral Dewey's response was spoken in a rich, firm, and distinct tone, and was brief and characteristically modest. When he said that the gift was evidence that republics are not ungrateful there was great applause and cheering.

Admiral Dewey said,—

I thank you, Mr. President, for this great honor you have conferred upon me. I thank the Congress for what it has done. I thank the Secretary of the Navy for his gracious words. I thank my countrymen for this beautiful gift, which shall be an heirloom in my family forever as an evidence that republics are not ungrateful, and I thank you, Mr. Chairman and gentlemen of the committee, for the gracious, cordial, and kindly welcome which you have given me to my home.

## A Deep Moral Lesson.

ADMIRAL DEWEY has a loving cup, presented by an admiring western city, which is large enough to hold a great deal of love, but a figure of Fame is perched on the rim in such a manner that it rebuffs every one who tries to drink out of the cup. There is a deep moral lesson in this present, which whoso will may study out at leisure, though it does not appear to apply to Dewey.

*Philadelphia Ledger.*

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for some one besides yourself. When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility to *show* God; for it is the love and kindness of human hearts through which the divine reality comes home to men. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help. G. S. MERRIAM.

## As Seen by a Hindoo Pundit.

IN Chicago recently the ladies of one of the great churches invited a Hindoo pundit passing through their city to deliver a lecture "for the benefit of the church." Mr. Raya Yog—for that is the gentleman's name—did not lecture, but he wrote a letter to those ladies, which it is sincerely hoped they profited by.

In this letter Mr. Yog says:—

*Ladies*:—You have been graciously pleased to ask my assistance in an undertaking for "the benefit of your church." Pardon a stranger both to your religion and civilization, if I venture to ask, "Of which church?" For to my apprehension there are two: the Church of Christ, and the Christian Church.

The first, as I understand it, was founded by him you call your Saviour, a Jewish peasant, whose ministry among the poor and despised, lasted only three years, ended in an ignominious death, and was, in the opinion of the men of his own day, a failure. Nevertheless, though the succeeding eighteen centuries, while acknowledging his name, have steadily disobeyed his commandments and disregarded his teachings, the mere preaching of his word has been an energizing force that has altered the whole world and opened highways into its most inaccessible fastnesses, physical, and mental. There has been life in contact with the mere husks of his teaching, as in the bones of Elijah. It has fallen out as he declared, "that man does not live by bread alone, but by every word that proceedeth out of the mouth of God;" and that which makes up the life of man to-day—its activity, glory, and greatness—found its motive force in the preaching of his Gospel, and has advanced with it step for step.

According to the Gospel there are two kingdoms: that of this world, whose Prince had nothing in Jesus (Christ, who chose his own lot, having power to lay his life down and to take it up, rejected all belonging to it, even shelter); and the kingdom of heaven.

Its gate is so far from that of this world that to enter it "a man must be born again." Its atmosphere is so different that the new man must be spiritual—flesh and blood (animal love and desires) cannot inherit it. Its time is now, its place is here, "the kingdom of heaven is within you;" its centre is in the antipodes of self, that is, in God. Its law sets aside the pains and perplexities of earth, as electricity does time and space. It brings out succor, rest, and comfort from any conditions, without outward change; as the sun-power draws out leaf and blossom and fruit, without leveling or smoothing the heap of refuse or the mound of earth. It offers one model—a little child; one commandment, love—love that will give its whole life for another, a neighbor—that is, he who needs you, an enemy, a slanderer, a rival perhaps. It has one formula, secrecy in almsgivings, praying, and well doing; one reward, Eternal Life; "Because I live, ye shall live also;" one promise: "Ask, and it shall be given you."

Is not this true? Have I not correctly read you Gospel? But does the Christian Church find or take a "kingdom of heaven" with it into the market-places and counting-houses? Does it admit a working faith in its business and politics; or does it say something about "allegory," and keep its daily life and its religion in "water-tight compartments"? Does it love its neighbor as itself, when business is based on disadvantage of the neighbor, and society on the humiliation of a neighbor? Is it in humility that it crowds the highway, asking for greetings, and scrambles for the highest places? Is it for secrecy that subscription lists are arranged?

Where can I, a stranger, find in the collective doings of the Christian Church practical proof of the conviction that the real entities are unseen, and not of this world?

Again, the Church of Christ names itself a Spiritual

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Church. It has one Ruler, God; a Spirit who must be worshiped in spirit and truth. It has a teacher and protector, a Holy Ghost. It is constantly attacked and accused by what one of your writers calls "an Unholy Ghost." It is in a state of warfare, for Christ must rule till he has put down all enemies under his feet. And it wrestles not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places, a hierarchy of infernal splendor, the Order of the Wisdom of the Abyss! That is to be triumphant for a time; for it shall manifest itself with signs and wonders that might deceive the very elect, working miracles, worshiped by the world. It is not an infant hierarchy; for by what occult power did the Egyptian magicians parallel the wonders worked by Moses up to a certain point? By what occult power did she of Endor show the likeness of Samuel to the hard-hunted Saul? What mighty power withstood for one-and-twenty days the messenger to Daniel, that messenger robed in whiteness of snow and dazzle of gold, shining from within as the burning of a gem in his clearness, his eyes as lightning; before whom Daniel, prince, prophet, priest, seer wise in occult lore, the friend of angels, fell as one dead"? Who were those who withstood while Michael the great Prince of the Jews alone was with him in these matters?

What darkly wise urging was that calling the fainting Messiah to use the power given him of God for selfish ends, and to cut loose from the Divinity; subtler yet, whispering him to prove that power and test the promises in the services of his pride? What is "this Power in the Air," and its "Prince" against whom Christ and Paul and John warn all believers, this Brotherhood of the Shadow that is to prevail against the saints till withered and shrivelled in the brightness of the coming of the Lord? *That Christian Church that is to-day in the persons of its members the great business manager and land-owner and oppressor in the world whose Prince wars against the Church of Christ.*

But the word of Christ, that he declares shall outlast heaven and earth, has taken to itself wings of flame, and has traversed the world, and is returning, quick and powerful as a two-edged sword, blazoned on the blood-red banner of the Socialist, the Anarchist, and the Infidel. These deny the Christ, but are keen to see that the great working force of the times is latent in that despised commandment of universal brotherhood. And as his own are mute, the very stones in the street are crying out against those mighty shrines of granite and marble, decorated with everything except obedience, where they have buried a dead Christ, deaf to his poor who sin and starve about his temples. As the sun draws jeweled reflections from windows where are blazoned saints and martyrs who in life would not have been welcome in these costly buildings, and as the organ-swells fill all the solemn aisles and vaulted roof, there sounds continually a Voice:—

"They sit before Thee as my people and they *hear* Thy words, but they will not *do* them. For with their *mouth* they show Thee much love but their *heart* goeth after their covetousness. And lo! Thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument. For they *hear* Thy words, but they *do* them not."

His name is over the portal indeed, but within are the counters of the *money-changers;* and though you can read the signs of the skies you cannot read "the signs of the times." And to those who still adhere to the Church of Christ, it has happened as he foretold, and the days shall come when you shall desire to see one of the days of the Son of Man, and shall say, Lo! here, or Lo! there, but it is not he; and even as he asks, should he at his coming find faith in the earth? do you echo the sad question, for he is rejected of this generation.

Have compassion, then, upon the embarrassment of a foreigner, confused between creeds and practice, and kindly explain. Is your undertaking for the benefit of the Church of Christ? Does it invite the help of the obscure and neglected, and propose to delight not only your friends, but the helpless and the sad; those hurt in heart and sore in soul; those who know pleasure only by report? Or, is it for a Christian Church, for the decoration and repair of some religious *club-house,* by way of coaxing the needed sum from people who are anxious to balance their heavenly book-keeping at the smallest possible cost, because of their earthly ledgers? . . Yours most respectfully,

RAYA YOG
*The Assayer.*

## Pews Hold too many Pharisees.

REV. JAMES D. PAXTON preached yesterday morning at the House of Hope Presbyterian Church, Fifth and Exchange Streets, taking as his text Luke, 17 : 20. "The kingdom of God cometh not with observation." He said in part,—

Let us begin this subject with a diagnosis, pass on to a distinction, and end with a discovery.

Christ meant to tell these people that religion consisted not of observances, but of an interior—the kingdom of God is within you.

The tendency of ancient, and I fear of modern, Pharisees is to care for appearances, and appearances only. I suppose the tendency is too deep-rooted to be applied to one sect, but is far down in the foundations of mankind. The Pharisees were always busy looking for pegs on which they could hang their forms. When they could not find enough traditions of the elders they made new traditions and dated them far back in the past and said, "these and all these we must keep." They made religion a drudgery. These men came to our Lord and asked him when the kingdom of God should come. Our Lord hesitated. He had watched them and knew their thoughts and he knew what formalism was to them. And so he replied to them in this way. You are all wrong; you do not know what religion really is. My kingdom is not one of observances, it is an interior. It is not something which has to do with times and seasons. Your question is an impossible one. It applies to a different category from religion.

In those days the best Jew was the man who knew the most forms, and the ideal Jew was the man who kept them all. Christ came to do away with that. He came to dethrone the drudgery to which the Pharisee bowed the knee. He came to tell the world that religion was not what the world had supposed. He came to enter into a death struggle with the monster of formalism and to set men free from the fetters which the Pharisee had forged. The result at first was that men smiled, then grew scornful, and finally rebellious, and put him to death.

Men left to themselves become formalists, even the very best of men. The old monks made a religion of their own; shut themselves up in their monasteries and made a wonderful schedule of observances, and called that religion. And, perchance, when any monk fell into sin and repented, there began a special set of observances in order to emphasize his penitence. Like the old Pharisee and the old monk, we are all of us more or less inclined to become formalists.

There is a distinction between the external and internal. He believes what he can see, and is unable to believe that others see anything that he cannot. And then he clothes God with the attributes of man, and thinks that God can see nothing that man cannot. Man does not know that the external things are but a small fraction of the real things, and we must look inside to find what is wrapped up in them.

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Another distinction is that between the incidental and the essential. The old Pharisees were very particular about paying their tithes, even to the mint, the anise, and the cummin. Our Lord directed their attention to mercy and judgment and the weightier matters of the law. Men will always pay enough attention to the formal, incidental, and external, which have a certain value, but which we need not emphasize.

What is it that makes denominations among us? They differ, most of them, only in observances. Why am I a Presbyterian? It is a matter of taste; because I like the forms better. It is when I place what is a matter of taste upon a pedestal and worship it, that I make more of observances than it is right to make.

In those days they measured men by the length of their prayers, or by their prominence in the Temple service. We have changed our methods, but still we measure a man by his observances; that is, society does, but society and the church overlap, and what the one is the other is likely to become. I don't object to special days and special observances, but I do believe in keeping them in their proper place. The church is weaker because of the legacy of formalism which has come down to us.

This does not mean exactly that if religion or going to church or reading the Bible is a burden to you, then you ought not to do them; if going to prayer-meeting is a drudgery to you, then you ought not to go. These things should not be a drudgery to you. If they are, it is partly your own fault and partly the fault of the church. I believe in people going to church because they want to go, and I believe in people trying to want to go. I believe in the church being so attractive that the people will want to go.

What does our Master see? Does he look down on our life and see only a half-hearted clinging to certain observances, or does he look upon an interior life that gives him pleasure? He looked down across the valley upon the beautiful city of Jerusalem, the Temple gleaming in the sunlight. He was not looking at the beauty of the building or thinking of the beauty of its ritual. He was looking at the interior of that city. He cried: "O thou that killest the prophets." Would that represent our Master's cry upon watching us? "O thou that killest the prophets, and stonest them which are sent unto thee."

*The Saint Paul Pioneer Press.*

## The X-Ray a False Witness.

LIKE its forerunner, the ordinary photographic camera, the X-ray machine can be made to tell the most outrageous falsehoods. That venerable deception, the so-called spirit photograph, can be discounted by the shadowgraph, and with no great effort or remarkable ingenuity on the operator's part either.

A Chicago electrical specialist has been making some interesting experiments at the suggestion of the attorneys of the Chicago City Railway Company and others, and the results are somewhat startling. They tend to show that shadowgraphs may need a great deal of corroboration when introduced as evidence in a damage suit.

One of the lawyers exposed his hand before the machine with the muscles relaxed, fingers extended, and the member generally in normal position. The shadowgraph showed the bones to be in perfect condition. The attorney then made a second exposure of the same hand, cramping the first joints of the fingers slightly. The ends of the fingers appeared to have been crushed and the bones were apparently of unnatural size.

In another experiment the operator showed that it is possible to arrange an object on the outside of the body and make it appear to be lodged within. Thus a bullet placed in the clothing on the back of the body was shown in the shadowgraph as resting against the spine. The expert stated further that he had learned by long experience that it is possible for the operator himself to be deceived as to the location of an object disclosed by the X-ray machine.

These disclosures as to the ease with which the records of the X-ray machine may be falsified will prove valuable to the defence in damage suits for malpractice, personal injuries, etc. Hitherto the shadowgraph has been regarded as proof conclusive of the nature and extent of injuries. Hereafter the defence will prove the ease with which the X-ray machine may be made to lie, and upon the attorneys for the plaintiff will fall the burden of showing the integrity and reliability of the operator. It will be necessary to show also that he is a skilled electrician and possessed of a fair knowledge of anatomy. Otherwise he may have deceived himself, however honest and reliable he might be.

When X-ray testimony is introduced hereafter it will be necessary to re-enforce it very strongly, or the opposing counsel will build up mountains of doubt as to its accuracy.

*Minneapolis Times.*

## End of the Kinter Case.

### Federal Grand Jury at Buffalo Refused to Indict.

THE September term of the United States Federal Court came to a sudden close this morning after the indictments of the grand jury had been submitted to his honor, Justice Alfred Coxe. The next term will be held in November at Auburn.

The most important case that the jury had to consider was the much talked of Kinter-Saunders Christian Science case. It is still fresh in the minds of Buffalonians. Much interest was manifested in the hearing which resulted in the holding of George H. Kinter, the Christian Scientist, and James Saunders, by United States Commissioner Robinson. They were charged with causing the death of a son of Saunders named Ralph, at Fort Porter, in neglecting to summon medical aid. The child had been sick for some days with pneumonia and was not, it is alleged, given medicine that would in all probability have cured him. All he received was Christian Scientist attendance. The authorities soon learned of the case and ordered the arrest of Mr. and Mrs. Kinter and Mr. and Mrs. Saunders. The quartette was before Commissioner Robinson and many prominent Buffalonians were brought to testify in the case. Upon the evidence turned in the commissioner released the women and held the men for the grand jury of the Federal Court. This morning the jury reported that no bill had been found against Kinter and Saunders. The reason given is that the case does not come under the statutes of the Federal laws and that it is only within the State's jurisdiction to indict. Attorney Charles Brown of the District Attorney's office informed a *Times* reporter to that effect this morning.—*Evening Times,* Buffalo, N. Y.

One of my prescriptions for longevity may startle you somewhat. It is this: Become the subject of a mortal disease. Let half a dozen doctors thump you and knead you and test you in every possible way, and render their verdict that you have an internal complaint; they don't know exactly what it is, but it will certainly kill you by-and-by. Then bid farewell to the world and shut yourself up for an invalid. If you are threescore years old when you begin this mode of life, you may very probably last twenty years, and there you are—an octogenarian.

OLIVER WENDELL HOLMES,

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## World's Fairs as Peace Producers.

GREAT international expositions like that which France is to hold in 1900, and like the one which is to be held in St. Louis in 1903, are educators and peace preservers for the world. They teach geography, history, science, art, and economics to the masses of those participating in them in a more vivid way than text-books and lectures could do. They break down the barriers of prejudice and distrust which isolation incites, and establish a brotherly feeling among the peoples of the different nations which is more effective than peace conferences and diplomatic alliances in averting wars. World's fairs are among the most conspicuous and beneficent of the instrumentalities of civilization, and those nations and individuals profit most by them which are the largest participants in them.

*St. Louis Globe-Democrat.*

## Surgery.

AT the People's Institute last evening James Monroe McDonald talked upon the use and abuse of surgical operations under the caption, "Horrors of Modern Surgery." He said in part: "Surgery may be divided into conservative and destructive surgery. One is wise and humane, the other brutal and criminal. The field of true surgery is the field of traumatic lesions. The fractured bone, the dislocated joint, the lacerated tissue, these may be operated upon, because they are in the line of conservative surgery. Beyond this surgical science should not go.

*Chicago Record.*

## Policemen and Weapons.

PERSONALLY, I am ready to go on record that I would be perfectly willing to patrol any district of the city of Toledo at any hour of day or night without a club or revolver, depending solely on the love and patriotism of the people behind me for protection, and I would undertake to present a cleaner record for my beat at the end of the year than could be shown by a colleague who placed his trust in the power of a club and gun.

MAYOR JONES of Toledo, O.

## One Editor to Another.

NOTHING can convince the sceptical *Springfield Union* that there is anything in Christian Science. It even speaks of it in the most flippant manner as "tommy-rot," and yet there are, even in this city, well authenticated cases of healing under this system, one of which, that of an insane man, is so well established as to make denial foolish. Why not admit that there is possible, nay, probable, good, in Science, for it is the truth, leaving the error, if any there be, to work its own destruction.

*Gazette*, Haverhill, Mass.

## Not Scandal Mongers.

THERE is one virtue the Christian Scientists possess which might be adopted by others: They do not talk scandal. They say such things should be banished from our conversations. Harmony is their watchword, and we cannot live in harmony and concord if we speak evil, or suffer it to be spoken in our presence. How many of our readers adopt this course in their daily lives?

*Democrat*, Huntsville, Ala.

## The Doctor's Story.

MRS. ROGERS lay in her bed,
Bandaged and blistered from foot to head,
Bandaged and blistered from head to toe.
Mrs. Rogers was very low;
Bottles and saucers, spoon and cup,
On the table stood bravely up;
Physic of high and low degree,
Calomel, catnip, boneset tea—
Everything a lady could bear,
Excepting light and water and air.

I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light;
I opened the windows; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, sirup and squills,
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried.
"Frightening Death," I coolly replied.
"You are crazy," a visitor said.
I flung a bottle at her head.
Deacon Rogers came to me;
"Wife is comin' round," said he,
"I really think she'll worry through;
She scolds me just as she used to do.
All the people have poohed and slurred—
And the neighbors have had their word;
'Twere better to perish, some of 'em say,
Than be cured in such an irregular way."
"Your wife," said I, "had God's good care,
And His remedies—light and water and air.
All the doctors, beyond a doubt,
Couldn't have cured Mrs. Rogers without."
The deacon smiled and bowed his head;
"Then your bill is nothing," he said;
"God's be the glory, as you say;
God bless you, doctor, good-day, good-day."

If ever I doctor that woman again,
I'll give her medicine made by men.

*Medical World.*

The *Christian Science Journal* and the *Christian Science Sentinel* have come to us, the former a monthly, the latter a weekly. They are ably edited and finely printed. Both are published by the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass., at $2.00 and $1.00 a year respectively. They are full of bright, interesting, attractive articles, testimonials of Christian Science healing, extracts and articles from other papers, etc. Our friends will find much refreshing and delightful reading in these representative periodicals.—*New Church Independent.*

There is but one Law and that is the Law of God. There is but one Court and that is the Court of Heaven. It is a court of Absolute Justice, whose decision is final. Human concepts and opinions have been formulated into *laws*, and human courts administer these laws; but God is the final arbiter, the Supreme Judge.

The early Christians were enjoined to heal the sick and to preach the gospel. Possibly the reason why the former function is neglected at present is that, while it is possible to preach without faith; it is impossible to make cures without it.—*Boston Evening Transcript.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## God Revealed.

CHRISTIAN SCIENCE is the religion of God. "Science and Health with Key to the Scriptures," through its author the Rev. Mary Baker Eddy, is a revelation *from* God because it is a revelation *of* God. It has revealed God to thousands, nay millions, to whom, before they began to understand it, God was an unknown God, therefore, no God. He has been revealed to them as a healing and saving God, and many thousands, as the result of this revelation, have gone forth in the strength and might of this revealed God, to *prove* Him to the world; to show by actual works that He is at once a most High and a most Nigh God; a living, all-present God, not a dead or far-off God. They have proved, and are daily proving, Him to be the God who is Spirit, not a god of matter. They are proving Him to be the God who is the Divine Principle of all that is, not a god of impotent personality, circumscribed by corporeality, nor bound by time or space.

It is this understanding of God that heals and saves.

We say, therefore, that Christian Science, during its more than thirty years of existence, has proved itself to be a revelation of God. Whatever brings into human consciousness a higher and better conception of God is, in that sense, a revelation of Him. To the extent that such enlarged revelation can be made manifest in good works, to that extent have those who do the works a right to claim the revelation. Failure to do so would be cowardice and disobedience. By the very necessity of the revelation they must declare and prove it. Christian Scientists know this. Hence their zeal and apparent self-assurance. It is rather the assurance of unavoidable duty and profound conviction. A zeal born of the consciousness of God's moving grace, —a divine impulsion.

Now to whom, humanly speaking, do Christian Scientists owe this revelation as it has come to them in this age? What, relatively, did they know of God before He was revealed to them in the Christian Science text-book? How much healing could they do? How much conscious divine power had they? How much, comparatively, did they even trust or put faith in God? All will answer: We could not heal at all. We relied on the futile methods of human professionalism; we pinned our faith to drugs and reposed our trust in matter. We never so much as thought of God as a healer or physician. Many will answer: We had no faith or trust in God as a physician, or in any other way. We were literally without hope and without God. All this was gloriously changed when God, through the author of the revelating book, was made known to them.

Through the revelation of devout communion with God; through a courage and self-sacrifice unparalleled; through absolute consecration to the Divine Principle under whose dominion she came in her search for Light; through prayer unceasing; through toil and travail, and through an indomitable fearlessness which could have been born only of Almighty Principle, she established the Cause of Christian Science; and established it too on the rock Christ Jesus, based it on eternal Mind, and pillared it on Omnipotent Good.

It is not a system built upon the shifting sands of human opinion. Its powerful text-book for more than thirty years has been read, understood, and applied by men and women of every grade of society and education, and almost every tongue. Impossible as it may seem to the sceptical, the well-known and well-established facts are that many foreigners without English education have read, and so far understood, its revelation that they have been healed of sicknesses incurable by human methods, and have gone forth and healed others, and are to-day active, earnest followers and demonstrators of Christian Science. Many of the so-called unlearned receive and assimilate its teachings more readily than those who come into its understanding only through the breaking down of intellectual barriers; yet all can understand it who sincerely try.

In view of the great work it has accomplished, it devolves neither upon Mrs. Eddy nor her friends to defend the scale of prices of her works against the assaults of those who are moved to their opposition through personal motives, or who, by reason of their unfamiliarity with the teachings of the text-book, are unable to judge of its value.

For more than thirty years it has been doing a healing and regenerating work, hitherto unparalleled in its scope, and has thereby long since passed beyond the range of carping criticism.

## The Spade and the Bible.

"THE various archæological societies in Europe and America which make Palestine, Egypt, and the valley of the Tigris and Euphrates their special field of research, are still reaping a rich harvest," says the *Christian Advocate* of New York. "Scarcely a week passes without some new discovery. Within the last twenty-five years there has been such a rich accumulation of new treasures from the past in each of these countries, that it may be safely said that the whole science of Oriental archæology has undergone a complete regeneration.

"A similar advance has been made also in the criticism of the text. Over forty years ago Tischendorf discovered on Mount Sinai the loose parchment sheets of large portions of an unknown codex of the Gospels. Instead of the Codex Sinaiticus disturbing the received text, it has only strengthened its hold upon the faith and reverence of the Biblical critics. The still later discovery of other Scriptural records in the same place, the Convent of St. Catherine on Mount Sinai, by two English ladies, Miss Gibson and Mrs. Lewis, only confirms the triumph of Tischendorf. Any critic who hopes to gain support for antagonism to the text and the doctrines of the Bible from any monumental records now coming to daylight, is clearly doomed to disappointment, if the future may be judged from the past.

"The triumph of the spade promises to continue. How broad will be the horizon of the rich field of Scripture confirmation, and how far it will extend into the future, are questions which the wisest cannot now answer. The mere mention of them bewilders; but it may be taken for granted that the doubter of the authenticity of the Scriptures has nothing to gain by what the spade has yet to unearth from the hiding-places of the centuries."

The results of the researches of archæologists are very gratifying to all who love the Bible, but more convincing than all the historical evidences of the authenticity of the Bible that have been or may be dug from the ruins of Egypt or Babylon, is the demonstration of its divine truth by the healing of the sick as practised by Christian Scientists. If the Bible is to be accepted as an authentic account of the teachings and acts of Moses, the prophets, Jesus, and the apostles, it cannot be denied that they healed the sick without the use of drugs or any other than spiritual means. By doing like works of spiritual healing, Christian Scientists supply evidence of the divine origin and substantial inerrancy of the Scriptures which defies successful contradiction.

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## Judge Ewing's Lecture.

AKIN to the vital preaching of Jesus and Paul, is the work of the Christian Science Lecturers, who go about from one city or town to another, publishing peace, and health, and good tidings of Good, spreading everywhere the news that deliverance has come for both the sick and the sinful. As of old, multitudes listen gladly to the simple truth about God's infinite goodness, as it is again taught in the world by the Rev. Mary Baker Eddy and her followers, for human hearts are as hungry as ever they were for that love which passeth all understanding.

Such a multitude gathered in the vast auditorium of Tremont Temple in Boston, Thursday evening, October 5, to hear a lecture on Christian Science by the Hon. William G. Ewing of Chicago. All the people there to the number of about three thousand seemed to be governed by one motive, an earnest and honest desire to learn how to be saved and how to save others from misery, sickness, and sin. The audience seemed to be representative of the people of Boston, an audience, which, for intelligence, could not have been excelled at any time in the history of the world. Judging from the prompt and vigorous applause of many of the speaker's strongest points, this large and intelligent audience heartily endorsed Christian Science, as its true import and purpose were made plain.

Half an hour before the time set for the lecture, Tremont Temple was almost filled, the only remaining seats being in the topmost gallery, and in a few minutes all the seats in the house except those that were reserved, were filled and hundreds were standing. Even the choir balcony was packed. At the invitation of Judge Hanna, who was chairman, the multitude stood and sang our Leader's beautiful hymn, "Shepherd, show me how to go," without instrumental accompaniment.

The lecturer was introduced by Judge Hanna. It was an introduction in the literal sense of the word. The chairman told the audience something of the character and achievements of Judge Ewing, and of his noble zeal in his present field of labor as a bearer of good tidings to discouraged humanity. The address of Judge Hanna was as follows:—

*Ladies and Gentlemen:*—The time for a semi-annual lecture on Christian Science, under the auspices of the Mother Church, The First Church of Christ, Scientist, in Boston, having again arrived, it was deemed best to secure a larger place than the auditorium of our church for the accommodation of the audience. This splendid audience room was therefore secured, and the wisdom of its selection is quite apparent as we look over the great number present.

There have recently been added to the official Board of Lectureship of our Church some most valuable assistants in the persons of members of the bar, and ex-judges. Among them is a member of the Illinois bar of long standing and high attainments in his profession. In his youth, a friend and admirer of Abraham Lincoln, who was a frequent visitor at his father's house, he early imbibed the exalted views of life which so especially distinguished that truly great man and great lawyer. He adopted these views into his private life, and on coming to the bar, into his professional life, and those who are acquainted with Judge Ewing know how well he has carried out his youthful ideals.

To a long and distinguished career at the bar Judge Ewing added the cares and responsibilities of official and judicial duty. As United States District Attorney for the Northern District of Illinois, under President Cleveland, he acquitted himself with signal ability, and with credit as well to himself as to the government. As a member of the bench of the Superior Court of Cook County, sitting in Chicago, he commanded, throughout his entire term, the respect and confidence alike of the bar, of litigants, and of the public.

More than fifteen years ago, Judge Ewing, through Christian Science, was healed of a malady pronounced incurable by our friends of the medical profession. Judge Ewing is a living witness to the fact that asthma in its worst form can be cured through Christian Science, for his was a case of that kind.

Because of the obligation he feels himself under to Christian Science for thus preserving his life; because he knows in his deepest consciousness that Christian Science is the Christianity of Christ in its best and most practical expression, and because of his admiration and love for her to whom, through God, the world is indebted for this higher revelation and better understanding of divine Love, Judge Ewing declined a renomination to the bench and left his profession to devote his life thenceforth to the higher profession of spreading the healing and saving Gospel of Christ to a waiting and needy world. Noble purpose! Unselfish aim! and it is being nobly and unselfishly carried out.

For years Judge Ewing has been personally acquainted with our revered Leader, the Rev. Mary Baker Eddy. For years he has known of her ceaseless vigilance, her unflagging zeal, and untiring devotion to her great mission, a mission, the performance of which she can no more avoid than can Infinite Love cease its activities—and is it any wonder that he has been moved to place himself unreservedly at God's disposal?

It is now my pleasure to present to you as the lecturer of the evening the Hon. William G. Ewing.

Judge Ewing stood up at the last word of introduction, and won a place in the hearts of the people at once, by his friendly smile and the simple kindliness of his words. He seemed to many the kind of man whose sympathies reach down to his fellow-men in the lowest depths of sin and despair, and whose aspirations reach up to the highest manhood. Void of all pretence and plain of speech, Judge Ewing proved that the most convincing eloquence is the overflow of a heart filled with love and gratitude. His earnestness was so manifest that no one could mistake it, and his sense of love for his fellow-men was so great that all felt it.

The lecturer commenced by showing how impossible it would have been for this age to have attained to its present stage of advancement had the men of one generation not questioned the beliefs of their fathers. He showed that progress had been born of such questioning. Passing from the consideration of changes of thought and methods, Judge Ewing next constructed a platform on which orthodox Christians of all schools might comfortably stand with Christian Scientists, showing that the difference between Christian Scientists and other religionists, was not so much one of doctrine as of practice—that is, all profess about the same degree of faith in God, but the Christian Scientists add practice to profession, healing the sick as well as the sinful. Standing upon this platform, the speaker was able to talk to his auditors as friends instead of as strangers, and so he was on the best of terms with the audience at all times.

The most impressive feature of the address, was Judge Ewing's eloquent tribute to Mrs. Eddy. Moved by the inspiration of the hour, he ignored the premeditated plan of his lecture and broke forth into words of thanksgiving and praise to God for Christian Science and its Discoverer, that seemed worthy of the Shepherd King. Only a small part of what he said was preserved and that not the best part. Following are some things he said:—

Christian Science was discovered and revealed to the

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world some thirty odd years ago by the Rev. Mary Baker Eddy, a native of New Hampshire, and now a resident of Concord in that state. The whole philosophy and practice of Christian Science is published to the world in Mrs. Eddy's book, entitled, "Science and Health with Key to the Scriptures." The latter part of the title, "with Key to the Scriptures," of this marvelous book, is very significant, for a great value in Mrs. Eddy's work is found in the light she has thrown upon the real, reasonable, and demonstrable meaning of the Holy Scriptures. In the great work of her devoted and beautiful life she took, as she declares herself, the Bible as her only guide, and she does not announce any principle, doctrine, or practice of Christian Science, that she did not find and that you, each one of you, may not find in the Bible. Wherefore Christian Science offers to the world no new Bible or mythical construction of the old one. It enthrones no new divinity, but re-enthrones and declares unto you the "one only living and true God," so long ignorantly worshiped.

I have little time and less disposition to defend Christian Science or the magnificent woman who in hope and prayer and love found it in God's revelation to man, from assaults made upon either. Of Mrs. Eddy, I need only say, as one of the tens of thousands of beneficiaries of the Truth she revealed, that time to its utmost limit, will be too brief for the world to discharge to her its debt of gratitude. Her life of devotion to God and humanity, her sacrifice of self for others, her ministrations to weary, suffering, dying men, her long years of fearless and faultless association with perfect Good, are her invincible panoply against every shaft of envy, ingratitude, or malice. And of the Science of Life, immortal life, she has revealed, it is enough to know that if it is not true, by the eternal decree of God it will come to naught; and that if it is true, all the powers of earth and hell cannot prevail against it. No detraction can mar it, and no monument can cover the sum of its infinite greatness but the eternal Principle it reveals.

The lecture was listened to with the closest possible attention, and it seemed short, although Judge Ewing spoke for an hour and a half. H. D. N.

## Judge Ewing's Testimony.

At the Wednesday evening meeting in the Mother Church, October 4, 1899, Judge Ewing made the following remarks:—

I believe I would like to say something in this meeting. It may not do you very much good but it will do me a great deal of good, I am sure.

I think that the latter part of the statement of the gentleman who has just taken his seat, can hardly be controverted, and that is, that Christian Science is growing; that there are better Scientists than there ever were before; that there is more scientific work done; better results.

I have been greatly impressed with this fact in the last two months, and it seems to me that it is now almost demonstrated not only that this work is growing, but that it must continue to grow. One of the very great matters of interest to me in my work as a servant of this Church has been to discover, that scattered all over the great northwest portion of this country, from Ohio to the Rocky Mountains, throughout that great wheat-garden which God has spread out in Iowa, Minnesota, and the Dakotas, —large enough to feed the world,—at nearly every cross-road are now found an association of Scientists, and in some fifty odd places that I have visited and talked to the Scientists, with one solitary exception, I have not found an organization throughout that whole country that is not larger than the organization in Chicago was fifteen years ago. Now this means much to a thinking person. Hundreds of these organizations, with a life of one to four years, started as these organizations all have been by some one courageous, honest, devoted man or woman,—generally a woman,—have by her efforts or his efforts grown to number eighteen, twenty, and thirty Scientists. Now, the question recurs to us: If one devoted Christian Scientist can "demonstrate" thirty Christian Scientists in three years, how many will the thirty demonstrate in the next three years? And this is the ratio of our growth. It has proved to be the ratio of the growth in my own home. And what I know of your own church here, the development of strength in the Mother Church, the ratio is not less. And it is not hard to find the cause for it all. It is found in the proof, and the only proof that Jesus Christ ever found in this world for his divine origin, and that is, that the lame walk and the blind see.

It has been a matter of special interest to me throughout this whole northwestern country to see the wonderful demonstrations which have been made, and the most marvelous are usually found in the smallest places. It is where two or three are gathered together in his name that this wonderful work is done. This is the argument that we have presented to men and must present to the world, knowing that the one thing of most interest for you and me and all God's children is to make these demonstrations speak for themselves, and say to every doubting man and woman as Jesus said to John, the lame *do* walk and the blind *do* see.

I have taken great pains to investigate and talk with the persons who have been the objects of some of these wonderful cures, and to talk with the person who has treated them, so that I might be able to say, in some sense, that I had a personal knowledge of the cases. It has been a longing of mine to be able to go through, as nearly as I could, the whole catalogue of human ills as they are presented to human sense, and I have almost accomplished that, so that almost every phase of sorrow, suffering, and heart-break I have seen cured. For a long while I knew I could say that the lame walk, I had seen so many instances of that kind. I wanted to be able to say, "The blind *do* see." I knew where very defective eyes were cured, but I wanted to find an instance where blindness had been total, or for a long term of years, so that no one could say that it was not a real, genuine instance of blindness. I wanted to see it perfectly healed. I had the pleasure within the last six weeks of seeing just such a case. I met a young woman twenty-two years of age at a dinner-party of Scientists in a little town in Nebraska, and as I looked across the table at her I could not help saying, "Your life has been a long holiday. You know no sorrow or tears;" but within fifteen minutes I learned that if I had taken the combined sorrows of all the people at that table they would not have equalled a tithe of what she had suffered. I learned from her mother that she had been born with defective eyes, one large and one small, and the sight drawn to one side. At the age of six months a curtain dropped down over her eyes so as to obscure the iris. No one knows whether she ever did see. At six years of age she was sent to an asylum for the blind and remained there twelve years, and was then sent home because she had reached the age-limit of the institution. Eighteen months before she was discharged her mother became interested in Christian Science and took class instruction, and is now the First Reader in the church there, and of course her thought was very naturally addressed to her child, and she gave her all the help she could. But there was not the slightest evidence that the treatment had accomplished anything, except in the cheer of the patient, she felt that she would yet see. After she came home, a neighboring Scientist began to treat her, and about fifteen months after she came home, this cloud just simply disappeared. It did not roll up or

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down but went out into nothingness, and that girl to-day sees as well as any man or woman in this house. She said that God had been very good to her, in that He had made the large eye smaller and the small eye larger, so that they were both perfectly balanced. She is now a perfect specimen of vigorous young womanhood. This is the kind of demonstration that speaks for Christian Science, and enables us to use, with absolute knowledge of the facts, the argument of Christ, "the lame walk and the blind *do* see."

## A Wednesday Evening Meeting.

EVERY Wednesday night in the Christian Science churches of this city members gather in accordance with the rules of the Mother Church. Last week and the week before I attended these services for the purpose of giving to the readers of the *Times* accurate knowledge of the tenets the Christian Scientists propound and the results of their belief when put into practice in the actual experiences of daily life. I attended the First Church of Christ, Scientist, at Forest Avenue and Ninth Street. Both evenings the church was filled with a large, earnest, and devout audience. It is doubtful if there is a Protestant church in Kansas City that had a larger attendance at prayer meeting that night. The church is one of the handsomest and has the most elaborate appointments of any church in Kansas City.

The first man to tell what Christian Science had done for him related the following experience:—

"About three years ago I was afflicted with heart trouble and under the care of a physician. He called in several other physicians and they held a consultation and decided that they could do no more for me, that my case was helpless. At that time all my friends and relatives thought that nothing could be done for me, and the doctors told me not to attempt any work, as it would hasten my death.

"A neighbor who had been healed by a Christian Scientist told me of his experience. He called a healer, who came to see me for two weeks, and I felt better. The second morning after he came I went to church. I came back and felt better that afternoon. Still the healer did not think I was progressing rapidly enough toward complete health, and said that I was certainly taking medicine also, as there was something inimical to the treatment. I told him I had thrown away my medicine bottles, and that I was not taking any medicine. 'You may not be doing it consciously,' said he, 'but if not consciously, you are taking something unconsciously.' I tried to recollect every act from the time I had been treated. I remembered that I had been drinking some mineral water. My wife was under the care of doctors and they had advised this water, and, of course, I thought it was a good thing. I was taking this water unconsciously as a medicine. I continued to drink it after the healing and something was not right. The gentleman who was treating me, when I told him of the mineral water taken as medicine, said, 'That is just it. I knew there was something you were taking that was preventing the work of faith. You must stop drinking this water as medicine if you wish to be healed.'

"When I discovered that I was taking this mineral water as medicine I discarded it, and I was healed perfectly, and have been well ever since."

A woman arose and said, "About five years ago Christian Science found me a confirmed invalid. I had tried every remedy known to *materia medica,* and physicians pronounced my case hopeless. I was actually starving to death, mentally and physically. I was asked three years before to try Christian Science, but refused. Some of my friends prevailed upon me and I was induced to try. I was healed in six weeks."

A venerable man gave his experience as follows: "I had been a sufferer for thirty years and I tried Christian Science. I was suffering intensely. In about a week I was entirely healed and I have been well ever since."

A young woman related the following:—

"A demonstration in my daily life comes to mind. A few weeks since my little girl was playing in the yard with several companions. She came rushing into the house about six o'clock, overcome with heat and suffering with headache. 'Treatment, treatment, mamma,' she cried, and treatment was all she would say. I immediately sat down and realized Truth for her for a few minutes. We had company at dinner that evening and I left the child. When I had sat down to the table I heard a light footfall on the stairs, and the child came joyously running into the room, bright and happy, and the pain in her head was gone. She wanted her dinner then, and she was perfectly well. Such a complete change in so short a time."

The next speaker, who had the appearance of having been a traveling man, gave an instance of a demonstration which had cured an aggravated case of appendicitis. "I went to California, where my friend who was suffering from appendicitis resided," said he. "I found him suffering intensely. He had had one operation performed, but it had not accomplished anything and he was about determined, on the advice of his physician, to take another. The physician said that he probably would not survive the operation, but it gave the only chance for his life. I said to him that I could give him a remedy which would cure him. He desired to know what it was and I said, 'Christian Science.' He became interested and began to question me. I talked with him quite an hour.

"During the conversation he promised me to go to a healer. I left him that way after I had made the remark not to take any medicine, and I would try to see what I could do. He was given absent treatment by a healer, and when I went back on the third day, the swelling had all disappeared, and in three days he was eating any kind of food he wished. Through these demonstrations he became interested, and since reading Science and Health he thinks there is nothing like Christian Science."

A stalwart young man, who is one of the city's prosperous dentists, was the next witness for Christian Science. He said, "Christian Science has done so much for me in so many ways that whenever I think of giving a testimonial I never know where to begin. When I think of where it found me three years ago, how it lifted me out of darkness and gave me an entirely new idea of life and kept me in such a happy frame of mind, I say it is hard for me to tell what Christian Science has done for me, because it has done everything. We have had in our family healings of every sort and condition, and yet at the same time we have never been healthier than the three years we have been living according to Christian Science. I have noticed the benefits to be derived from Christian Science in its application to my business, that of dentistry. I believe there is no question but that Christian Science dentistry is going to do more for the alleviation of pain in the dental chair than any other thing ever brought before the dental profession. When treatment has been made by a Scientist all pain is entirely removed and all fear of what might be suffered is entirely removed, and, as I say, a greater understanding of its application to dentistry is going to do more for dentistry than anything else, than all the systems, machines, and treatises that the dental profession has devised. I look forward to the time when dentists will take up the study of Christian Science, and not go into the profession as they are now, driving in the dark, and will do away with the machine and anæsthetic methods of the present. The remedy is so simple, if they will only take it up and apply it to the profession."

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An elderly lady then arose and bore witness to the dentist's statement. She said a few weeks since she had ten teeth extracted without a particle of pain. "I had received treatment," said she, "as the dentist preferred that some one assist me. As the gentleman says who preceded me, all fear was removed, and I sat down in the dental chair and had ten teeth extracted in twenty minutes without any pain. I had had previous experience in having teeth pulled without the assistance of treatment, and I had to receive the attention of two physicians and suffered intensely, and I know that Christian Science is the best remedy if you are going to have teeth extracted."

Another woman told the experience of a young married woman. Her case was pronounced hopeless, and her mother and friends grieved, as they thought she would die and leave her young baby. The witness saw her again after a few months and she was perfectly well, and said that Christian Science cured her. The young woman said that before trying Christian Science she had internal abscesses and had had seven operations performed. She was again afflicted with an abscess, and her parents felt that another operation was necessary. The mother went to the doctor and asked him what hope he could give her. He said: "I can give her no hope. If this was my daughter I wouldn't ask her to have that operation performed. If she insisted upon it she might have it, as there might be a chance for her life. I see little hope for her with or without it," and she told him she had been advised to try Christian Science, and he replied that he would be willing to try anything that would give him the slightest hope. "There is no hope for her in medicine that I can see," said he. So they tried Christian Science, and in a short time she was out and going about as a well and healthy woman. She had spent thousands of dollars on *materia medica*, and Christian Science cost her only fifty-eight dollars, and she is now entirely well. If anything gets the matter with her she runs to her Science and Health as other people do to their medicine.

A Scientist from Chicago was in the audience and he participated in the meeting as follows: "I live in Chicago and Christian Science is as good there as it is here. I am glad to say that in the United States to-night there are thousands of Christian Scientists who are giving testimony for Truth, and who have gathered to hear and tell about Christian Science.

Three years ago I was living in this city. I was sixty years old, as we reckon things. I thought my time had come to die. I had been doctored, I had been ministered all these years. I went to Christian Science, and in a few days, three or four, I was relieved of physical suffering to a great extent and was made to rejoice. Since that time I have not used tobacco, smoked, nor chewed, nor drank. Christian Science cured me of these habits. I have not used profane language, as I formerly did, and Science has cured me of all evils of the flesh. Neither have I patronized the doctors nor the drug stores. I feel as if it is my duty to tell these things. I want everybody to come to Christian Science. It seems to me as if I want to ask everybody to come and try. You will find that Christian Science will heal you of your aches and pains. It will heal you who think you are sick. I say to you who are under the bondage of evil habits and the appetites, if you will come to Christian Science you will find relief. You will find that Christian Science will relieve you of all these troubles. You will find Christian Scientists the best people on the face of the earth. They are trying to do right because it is right. You must experience Christian Science if you would understand. You will be proud to think you are a Christian Scientist, proud to tell everybody you are a Christian Scientist.—*Kansas City Times.*

## A Comparison.

BY C. F. N.

THERE has been much said in the past in regard to the price of our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. For the sake of comparison, let us, for a few moments, consider Science and Health as a treatise on physical healing simply, and then contrast its price with the prices of the standard text-books of medicine.

If one were to study medicine, about the first book required would be a text-book of anatomy, which would cost —not three dollars—but about six dollars. A text-book of physiology would cost about four dollars; one of *materia medica* and therapeutics three or four dollars, and one of theory and practice at least four dollars. That makes a total of over fifteen dollars for just a bare start towards the necessary medical library, and the up-to-date physician needs a large library, and must be constantly adding to it as new theories are advanced.

It seems well-nigh ridiculous to compare the price (much less the contents) of the above-named books with the price of Science and Health. The former teaches error—matter, disease, and death; the latter teaches Truth—Spirit, health, and Life. The physician requires a large and expensive library; the Scientist has in Science and Health a whole library—a *multum in parvo*. It is his (mental) anatomy, physiology, chemistry, *materia medica*, therapeutics, theory and practice all in one, and contains, together with the Bible, all that he needs successfully to heal all diseases. This, together with the high morality and spirituality it teaches, enabling one to heal themselves and others, morally as well as physically, makes its price—three dollars—seem insignificant by comparison.

It might be of interest to add, that in a recent report by the manager of the Chicago Central Christian Science Reading Room Association, it was stated, that whereas in the past the objection to the price of Science and Heath was almost of daily occurrence, it is now seldom alluded to, showing the change in thought upon this subject.

We shall all some time clearly see that the same Wisdom that guided the Mother in writing this wonderful book, guided her also in placing the right price upon it, and in everything else connected with it.

## Fear or Faith.

BY ELINOR F. EDWARDS.

"AND the apostles said unto the Lord, Increase our faith." Faith in what? Faith in that Power over all evil, which they had seen exercised by their Master in casting out demons and healing the sick. Faith is the best friend of man, and fear is his worst enemy.

Mortal man lives in an atmosphere of fear; he is afraid of fear, afraid of disease, afraid of contagion, afraid of heat, and afraid of cold. He is afraid of failure, of poverty, of what his neighbors will say, and afraid of death. His fears are without number; their name is legion. But faith is one. One thought of faith in the supremacy of Good, shall put to flight a thousand fears.

Paul said, "I have kept the faith." Faith in what? Faith in the power of Good to overcome all evil, even when evil seems to be the only power. For Paul kept this faith through persecution, hatred, imprisonment, weakness, perils by land and by sea, in shipwreck, and even in seeming death. That is why he had the right to say, "Henceforth there is laid up for me a crown of righteousness."

As mortals we are fearful about many things instead of being faithful over a few things. When we become faithful over a "few things," we shall be made rulers over the many fears that now make mortal existence a burden and destroy health, peace, and happiness.

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# Testimonies.

### Healed of Many Ills.

About the first of this year, there came to our house, a woman to act as housekeeper. On the first evening after her arrival, I spoke to her about Christian Science. She said she had heard something about it, and one of her friends had claimed to be helped by it, but for herself she had no use for it. The next morning at breakfast she was much surprised that no audible blessing was asked, and she wanted to know if Christian Scientists did not pray. This was explained to her satisfaction, and she was given Science and Health to read. Day by day she asked many questions, and became more and more interested. She said that Science and Health was a wonderful book, and that the more she read it the better she liked it.

She was suffering from many troubles. One was rheumatism, another the result of a fall, which had troubled her so that she could turn in bed only with great difficulty. She was wearing a plaster on the sole of each foot and three on her back and sides. At the end of the first week she asked my sister what the treatments were like, and if there was any examination or manipulation. This being explained to her, she asked for treatment. That night she took off all the plasters; slept well, and had no trouble in turning over as much as she liked for the first time in many months. Soon after this I found she had been troubled for a long time with kidney trouble. I learned of this one evening after she had retired, and treated her at once. That night she had very little trouble, the next night less, and that was the last of the kidney trouble.

One Saturday morning she stepped into the elevator which had settled over a foot below the floor she was on. She fell heavily to the floor of the elevator, which the shock of her fall took to the bottom of the shaft. She was badly bruised and hurt internally, so as to produce much bleeding. I was away from home at the time and did not return until the next Tuesday evening. I found her in a deplorable condition. During this time she would have no physician, but studied Science and Health and tried to demonstrate over the accident. On my return I at once began to work for her. By the next morning she was much improved, and in a day or two was all right.

One evening I saw that she seemed to be in much pain, and found that she had been trying to demonstrate for herself over a severe claim of dysentery, but she was suffering so much from cramps that she asked for help. She was completely cured by one treatment. Science and Health was a great comfort to her, and when she was in trouble of any kind, she would go to her room, if only for a few minutes, read a few lines, and always found help. I wish you could have seen the look of joy on her face just before she left us, when I told her she could have the book she had learned to love so much, and my wife gave her the *Journal* and *Sentinel* for a year.

H. H. Bush, New Brighton, N. Y.

### Health and Happiness.

Not quite a year ago I was healed in two weeks' treatment, of a weak back that had troubled me for three years, and for almost a year had made me perfectly wretched; and while the restoration to perfect health resulting from this healing as well as the healing of other physical ailments has been very beautiful, my true healing, that for which I am most grateful, and over which I still wonder, is the utter change wrought, from a careless, selfish girl, to one whose honest desire is to know God and do His will wherever it leads. From being a meaningless name, the Bible has come to be the book I love with my whole heart, and am learning to understand little by little, through the light shed on it by Science and Health. Christian Science has made me look with respect upon other churches and the honest opinions of others, and is surely teaching me not to judge.

When I realize that in the past ten months I have known more happiness than in all the other twenty-four years of my life, my heart is filled with gratitude to God and the one through whom He has sent this light to us, and I am trying to love our Leader more by being obedient and loving God's children more. The blessing it brings in teaching me to see every one as God's perfect child, and thereby enabling me to love every one whether they seem to love me or not, is truly priceless. Words cannot tell the perfect contentment and restfulness it brings.

Caroline A. Loring, Waterloo, Iowa.

### Inflammatory Rheumatism.

I had never heard of Christian Science nor had I attended church in nearly thirty years until I happened to attend a Christian Science meeting. I was so impressed with the sermon that I continued to attend both the Wednesday evening and Sunday meetings until I had a chance to talk with the First Reader, who afterwards became my healer and benefactor.

I had been a great sufferer from inflammatory rheumatism for more than twenty years, a great deal of the time being compelled to walk on crutches. I was in the Soldier's Home for two years and a half, and became very fleshy, weighing two hundred and forty pounds, and was scarcely able to walk any distance. I also had a large tumor that the doctor at the Home had blistered and made very sore, but could not remove. They finally talked of taking me to the hospital to perform an operation. Rather than submit to the operation I left the Home. I had also become addicted to the use of liquor like many others. I went into the service young, I had used tobacco for nearly thirty-eight years of all of which I was completely healed. My weight has been reduced fifty pounds. I have been in the great copper mines of Idaho all summer, and have been able to climb the highest mountains and sleep in wet blankets, and have never felt rheumatic pains but once since. I then received absent treatment and was relieved in two hours after telegraphing my healer, one hundred miles away. Charles H. Clark, Salubria, Idaho.

### Completely Healed.

For many years I had been obliged to live on very little food, sometimes only bread and milk.

One day I was at the house of a neighbor where a Scientist was treating a child. I asked the healer if I could be healed, and he said, "Of course you can." Then I asked him to treat me, which he did, and told me to go home and eat anything I wanted and it would not hurt me. I went home, prepared a meal with plenty of beans and onions, two things I could not eat, but I ate all I wanted just to show him that they would hurt me, but they did not. Ever since then I have eaten whatever I wanted, whenever I wanted, and as much as I wanted, and no bad effects have followed. I also laid aside my glasses and have not had occasion to use them since. I am thankful for the Truth that makes free, but my spiritual understanding affords me the joy for which I am most thankful.

We have readings every Sunday and the lessons seem to get better and better all the time. They show us how to rise above the ills of the flesh into the realization of harmony. Eva Broom, Timberlake, Okla.

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The world, the flesh, and the devil (all evil) can be overcome only by understanding the allness of Spirit and the nothingness of matter.

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## Questions and Answers.

*When Jesus said to the woman, "Thy faith hath made thee whole," did he mean to say that it was through her understanding of Truth she was healed?*—A student.

The word faith as used in the Bible does not always mean understanding. It frequently means that condition of thought which has turned toward the Truth, and while it does not understand, yet it has confidence and relies upon Truth for the help that is needed. Such was the mental condition of the woman referred to. While she did not understand how Jesus healed, yet she firmly believed that he did heal, and she also believed that if she could but touch the hem of his garment she would be made whole. Jesus knew how the sick were healed, and when he said to the woman "Thy faith hath made thee whole," he meant that she was in the right mental condition to receive the great blessing his understanding of Truth could bestow upon her.

It is said that in a certain locality "he did not many mighty works because of their unbelief." By this we are not to understand that he willingly turned away from these people and withheld the blessing he could bestow, simply because they did not believe as he did. The Master was able and willing to help them, but their own condition of sin and unbelief made it impossible for them to receive the blessing of Truth at that time. Through suffering they must learn the nothingness of error until they were willing to turn from it and gladly lay down all for Truth. The Master realized this, so he turned from them and went to those whom he could help.

Such an one was this woman. Twelve years of suffering had caused her to look away from matter. She was willing to lay down all for Truth, and she came in the right way. Her faith, her fitness for the blessing of Truth, made it possible for her to receive, through the understanding of the Master, the healing she so much desired. Such faith as this woman had is greatly needed, for it turns thought from matter to Spirit, and is one of the first steps to be taken in gaining that understanding of Truth which enables one to do the works Jesus did.

At another time Jesus said to the two blind men who came to him, "According to your faith be it unto you," and they were likewise healed. It is not to be inferred that Jesus in any sense withheld the blessing or sparingly bestowed it according to the measure of their faith. He gave full expression to Truth and Love, and their blessing was in proportion to their fitness to receive. By fitness to receive, is not necessarily meant a certain degree of moral goodness already attained, for that would seem to imply that only the righteous could be healed. Rather does it mean a willingness to part with all evil, moral as well as physical. Such mental condition is open to Truth and will be blessed accordingly.

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*If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?*

E. V. D.

"All is Mind and Mind's idea," is the emphatic declaration of Science. Matter, in any form or condition, is but the manifestation of a false mentality called mortal mind. If one admits the reality of matter he must likewise admit the reality of all its conditions. If harmonious matter is real, discordant matter is real also. If health in matter is real, disease in matter is real also. So if one clings to a thought of good in matter he cannot escape the belief of evil in matter, for his sense of discord in matter must of necessity continue to be as real to him as his sense of harmony in matter. It is only as he knows that matter has neither intelligence, substance, nor life, that he is able to heal disease on a scientific basis.

To think of a material body as real while denying the existence of disease in that body, is not scientific practice. A half-way position is neither scientific nor effectual. The great truth that man is spiritual because he is the image and likeness of God, heals sickness and sin. This scientific fact denies the belief of man's materiality, and should be kept before the thought continually, for in the degree that man acknowledges the claims of matter he is in bondage thereto. Mortal man must sacrifice the good that seems to be in matter if he would escape the evil that matter produces, for the one is as real as the other, and no more so.

## Wine as a Medicine.

BY M. P. H.

AMONG the vanishing arguments of Bible students who oppose Christian Science is the claim that the Apostle Paul advised Timothy to use wine for his stomach. In proof of this they turn to 1 Timothy, 5 : 23, and read to you a part of a beautiful spiritual letter that Paul wrote Timothy at Ephesus, whom he designated as his "own son in the faith." This letter of instruction and admonition points the way *out* of "fables" into "godly edifying"—into "Love out of a pure heart . . . and of faith unfeigned." Not into dependence on other gods.

For the sake of easy scrutiny let us place the verse they use to verify their pleading, in close connection with the preceding and succeeding verses:—

> 22. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.
>
> 23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
>
> 24. Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Surely there is nothing in the twenty-second verse, nor in the twenty-fourth verse to warrant the abrupt digression which Paul made, if the twenty-third is to be taken literally and as containing a medical prescription for Timothy; but to study them is to be satisfied that Paul was not considering physical conditions at all, but that he was talking figuratively.

The use of the word *wine* in the Bible as a symbol of spiritual strength, is so common that we need not comment further as to it, except to note that Rev. Mary Baker G. Eddy, author of "Science and Health with Key to the Scriptures," gives the spiritual sense of wine as "inspiration, understanding."

Now as to "infirmities:" The Greek word used by Paul was *asthencia,* which according to the connection means "moral weakness, frailty." (Strong's Greek Dictionary.) This same Greek word Paul used in Hebrews, 4 : 15 where he says: "For we have not an high priest which cannot be touched with the feeling of our (*astheneia*) infirmities; but was in all points tempted like as we are, yet without sin."

Certainly in fairness to Paul, all must regard his thought in this twenty-third verse to have been, that Timothy should "no longer" *dilute* (as with water) his ministration, but rise above weakness, doubts, uncertainties, into the strength, the joy, the inspiration, the understanding, and the fulness, of "my God who shall supply all your needs."

## Christian Science.

IF God is all, and God is Good, in human acceptation of the term, then sin and pain are not, there is no grief, and evil's non-existent. Then heaven is here and now, love is the law, and life and happiness are one. Hatred and pain alike impossible, man dwells within a Paradise of blissful thoughts, where love's the only sentiment: the sole vocation, helpfulness to others.

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## From the Religious Press.

### Overcoming Irritability.

I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the special peculiarity that, while she kept good enough in her own room, when she went out of the family all the prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason.

One day she had been as cross as she could be all day, and in the evening she met a gentleman friend, who said to her, "If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means; and if you understand it and believe it, you will get deliverance."

She promised to do so, and when reading in her own chamber that night she came to the eleventh verse: "Likewise reckon ye also yourselves to be dead indeed unto sin," and she could not understand that. "I am not dead," said she; "it would be telling a falsehood if I said that. When I go out of my room I know that I shall just do the same as I have been doing all day." But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to "reckon" herself, on that authority, "dead to sin."

She turned to Galatians, 2: 20, where Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." She repeated it over and over, and although she could not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, she did it as she went down stairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and the Lord made it true—she was dead to her old temptation.

After breakfast was over her mother said to her, "What is the matter with you; has anything happened? You seem to be so happy." She replied that it seemed as if her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead to sin and alive to God in Christ; and not for a moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be. At the very moment when he is in the worst possible condition he stands most in need of it, and God's Spirit stands ready to help.—*King's Highway.*

### Sunday School Statistics.

Sunday School statistics are furnished in the report of the recent Atlanta International Convention as follows: The enduring foundations of the Sunday School were laid in Gloucester, England, in 1780, and four years later the first school was opened in London, though in the meanwhile, schools had been established in other parts of England. In nine years the number of Sunday School scholars in the British Isles was 300,000.

The first school in the United States was established in New Jersey in 1786. The statistics show that in 1851 there were about 2,400,000 pupils in Sunday Schools in England, 300,000 in Scotland, 275,000 in Ireland, and 3,000,000 in America. By 1880 the United States had 6,800,000 Sunday School scholars, and 932,000 teachers. At that time the number of Sunday School scholars in the world was 12,000,000. The statistics for 1890 show 704,000 teachers, and 6,685,000 scholars in the United Kingdom, and 1,100,000 teachers and 8,345,000 pupils in the United States. Canada had 57,000 teachers and 490,000 pupils. The totals for the world were 1,996,000 teachers and 17,720,000 pupils.

It is estimated that at present the number of Sunday School teachers in the world is not less than 2,500,000, and the number of scholars 22,000,000. A World's Congress of Sunday Schools is to be held in London next year, which will probably give a fresh impetus to this branch of religious work.

*The Watchman* (Baptist).

### Reaction from Radicalism.

Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, has just entered a Roman Catholic sisterhood. The daughter of T. W. Higginson, the radical, is a ritualistic Episcopalian. Action and reaction are manifest in the life history of many an old New England Puritan family, the recoil of one generation from Calvinism breeding a recoil from radicalism in the next generation, and landing the grandchild in the fold where all thinking is done by proxy, and the layman has but to trust implicitly to the priest.—*The Congregationalist.*

### Power of a Good Example.

We can recommend the church by our own manner of life. Just as a worldly, frivolous, or unchristian behavior reflects discredit upon the church to which we belong, so a saintly life, full of good works, sheds lustre upon it, and leads "them that are without" to think better of it. We can also recommend it in words, as opportunity offers—doing so, as is always best, without intrusiveness, but seizing any suitable moment to speak well of it.

*The Examiner* (Baptist).

### Proselytes from Judaism.

The *Mission World* says there are in the Church one hundred thousand proselytes from Judaism, and in the Church of England alone two hundred and fifty of the clergy are either Jews or sons of Jews. The Gospel is proclaimed in more than six hundred pulpits of America and Europe by Jewish lips. Over three hundred and fifty of the ministers of Christ in Great Britain are stated to be Hebrew Christians.

## Miscellany.

### He Knew too Much.

"I'm convinced that seasickness is largely a matter of imagination," said the captain of a steamship in the Central American trade. "Strong-minded, determined people are very rarely affected, but those who believe in advance that they are going to be ill are never disappointed. Years ago, before I got my present berth, I had a billet on the Ocean Steamship Line going out of Savannah, and our steward enjoyed a great reputation for his wonderful cures of seasickness. His scheme, which he confided to me, was to mix up a little salt and water in a vial, and direct the patient to take a teaspoonful every fifteen minutes. 'This is a very powerful drug,' he would say impressively, 'and directly after taking the fourth dose all traces of nausea will disappear.' In nine cases out of ten the treatment worked to a charm, and he raked in numerous fat tips. Last season one of our passengers for Port Cortez was a gentleman who had sprained his ankle, and who went directly to his cabin without my seeing him. The first day out he got deathly seasick, and I concluded to try the efficacy of the salt and water treatment. I mixed up the dose and found my patient lying in his berth groaning, with his face to the wall. 'I have a certain cure for your trouble,' said I, giving him the usual preliminary talk. 'It's a very powerful drug, and after you take four teaspoonfuls you may rest assured that your nausea will instantly vanish.' He turned as if he had been shot, and glared at me like a maniac. 'Good Lord!' he groaned. 'It's the same old gag!' and with that he grabbed the bottle and threw it through the dead-light. The man had a heavy black beard, but the moment I heard his voice I recognized him as our old steward on the Savannah line. He couldn't be cured. He knew too much."

*Times-Democrat.*

### Finds the new King David.

Lieutenant C. A. L. Totten, United States army, retired, formerly Professor of Military Science at Yale, believes he has traced a direct line of descent from King David of Biblical times to the little son of the Duke of York. According to Professor Totten, if this boy, the third in line of succession to the throne of England, ever becomes King he will be the long-expected King David, who is to come into the world to gather the Hebrew race from the four corners of the earth, and to solidify again this scattered people.

In speaking of his theory, Professor Totten said,—

"The heir of the Duke of York, if he ever comes to the British throne, will rightfully be called King David. He has always been called David. His full name is Albert Edward Christian George Andrew Patrick David. There is more to this matter than a mere name, for the Prince can trace his descent back to David himself, and that is where the significance comes in, for it is well known to Biblical students that there is to be at the termination of these times and the beginning of the next age a King David raised up to solidify the original empire of the Hebrews. His descent from King David can be traced by several lines. I have compiled most of this from Grimaldi's 'Queens of Royal Descent from King David, the Psalmist.'"

Professor Totten furnishes a long list of rulers extending back to Adam, and concludes by saying:

"This gives us 153 generations from Adam to Prince David, or 150 to Queen Victoria.

"Now, 150 generations at about forty years each is six thousand years, just about the time demanded by the Bible for the Adamic line down to the new age."

*Exchange.*

### A New Title.

A great popular preacher of the late eighteenth and early nineteenth centuries was William Huntingdon, S.S. He explained his title thus: "As I cannot get D.D. for want of cash, neither can I get M.A. for want of learning; therefore I am compelled to fly for refuge to S.S., by which I mean, 'Sinner Saved.'"—*Selected.*

## Notices.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

October 14 was Dewey day in Boston. The Admiral arrived on the afternoon of the 13th, and was escorted to his hotel by three thousand veterans, representing two wars and every branch of the service. Immense crowds filled the station, and the streets were rendered almost impassable. It is estimated that fully fifty thousand people witnessed the pyrotechnic display on the Common on the evening of his arrival. The Daughters of the American Revolution presented him with a magnificent floral piece fully four feet high. The flagship Olympia had arrived in Boston harbor several days previous, and was the object of great interest, being continually thronged with visitors.

Saturday, October 14, was the great day. Twenty-five thousand school children gathered on the Common and sang patriotic songs. The feature of the day was the magnificent parade. The Admiral was presented with a sword and a handsome watch, the gifts of the city. The day closed with a banquet given by Governor Wolcott in honor of the occasion. The Admiral left Boston for Washington, on Sunday, at 7 P. M.

In his speech at Minneapolis upon the return of the 13th Minnesota volunteers, President McKinley declared in a much more comprehensive and emphatic manner than he did in his Pittsburg speech, the policy of the administration regarding the Philippines. He declared the future of the new possessions to be in the hands of Congress, and Congress is the servant of the people. He believes the islands will be retained by the United States, and will prove a rich and invaluable heritage.

Rear-Admiral Schley's flagship, the cruiser Chicago, will start for Cape Town, South Africa, soon after October 25. The cruiser Montgomery will also go to South Africa, and if necessary, in case of war between the British and the Boers, the marine detachments of these two ships will be sent overland to protect the United States consulates at Pretoria and Johannesburg.

General Otis has adopted the following scheme of local government for all cities and towns in Luzon occupied by American forces. In each town there shall be a municipal council, composed of a president and as many representatives as there may be wards in the town, which shall have charge of municipal affairs. The officers shall be natives elected by the people, and shall hold office for one year.

A member of the Panama Canal Commission says the company will never complete its work, as it is too big an undertaking for private capital. The company has already spent more than twelve million dollars on the project, and estimates that one hundred million dollars will be required to build the canal. The company, he says, is willing to sell to the United States.

The members of the committee of the Isthmian Canal Commission, who went to Paris to study the work of the Panama Canal Company, have returned. They also visited the Kiel canal and the North Sea canal, Amsterdam. The committee will go to the Isthmus in the near future and will spend the winter there studying the situation and going over the ground.

It is reported that ex-Speaker Reed said in a recent interview that his retirement was not due primarily to any professional opportunity which offered itself. He was totally out of harmony with the administration on the Philippine policy. He chose rather to return to private life than to become an element of discord as a party leader.

The corner-stone of the new Federal Building at Chicago was formally laid by President McKinley, October 9. In the evening, a magnificent banquet was held in the Auditorium. Addresses were made by President McKinley, Premier Laurier of Canada, Vice-President Mariscal of Mexico, and prominent men of our own nation.

The American Female Guardian Society recently adopted resolutions read by Miss Helen M. Gould, protesting against the seating of Brigham H. Roberts, elected as congressman from Utah, and urging all men and women to use their influence with their representatives to prevent Roberts taking his seat.

The International Commercial Congress was formally opened at Philadelphia, October 12, 1899. Distinguished representatives of nearly every nation of the earth were present. Assistant Secretary of State, David J. Hill, represented President McKinley and welcomed the foreign delegates.

Justice Brewer of the Supreme Court of the United States, says the trouble with most Americans is the lack of full information upon which to formulate a future policy toward the Philippines. He also says he is glad the responsibility of dealing with the islands does not lie with him.

Information is received from London that an agreement has been reached by which the Alaskan boundary issue is settled for a time. A line drawn across Chilkat pass will prevent local friction, but the settlement of the original contention seems to be as far off as ever.

Judge William R. Day, who was president of the American Peace Commission, says that the payment of twenty million dollars indemnity to Spain for the release of the Philippines was just, as the United States had no right to these islands as a matter of conquest.

Senator Hoar has returned from his trip abroad. He brought with him as a relic a black oak door that had hung for three hundred years in a house in Gloucester, where Charles Hoar, a direct ancestor of the family, lived. The door will be hung in the senator's home.

Chicago's fall festival was pronounced a success in every respect. The most spectacular out-door feature was the parade of all nations, in which representatives of fourteen nations took part. Twenty-five thousand men took part in the great civic parade.

The Young Peoples' Christian Temperance Union has been organized at Chicago. The new society pledges itself to secure one million votes for the Prohibition party and to collect one million dollars or more if necessary, to save the Woman's Temple.

By the retirement of Rear-Admiral Howison, Rear-Admiral Sampson becomes number nine in the list of eighteen rear-admirals. He is thus promoted to the first half of the list, and his pay is increased two thousand dollars a year.

General Funston and the Twentieth Kansas arrived at San Francisco October 11. General Funston said that some of the Philippine natives were very intelligent, but he does not think they are capable of self-government.

October 12 was Dewey day in Vermont. Admiral Dewey's native state. His welcome at Montpelier was a magnificent affair. Governor Smith presented the medal which the State had enacted should be given him.

A St. Joseph, Mo., packing house recently received from a London firm an order for three hundred and fifty thousand pounds of dressed poultry. One hundred thousand chickens will be necessary to fill the order.

To a note from the Pope requesting her to use her influence with her ministers in the direction of peace, Queen Victoria replied that it was beyond her power to interfere with the prerogatives of the ministers.

Zolnay's bust of Edgar Allan Poe was unveiled at the University of Virginia, October 7. No purely literary event in the South in recent years excited so widespread interest.

General Funston predicts the end of hostilities in the Philippines by next March. He says the Americans should be aggressive, and not temporize.

The formal declaration of war between the Transvaal and Great Britain was made at ten o'clock Thursday morning, October 12.

Admiral Dewey has chosen J. W. Crawford to be his official secretary. Mr. Crawford will hold the rank of lieutenant in the navy.

Agoncillo is in Paris, and has been given full power by Aguinaldo to negotiate for the release of Spanish prisoners held by the natives.

The Michigan law providing for the licensing of barbers in all towns of over ten thousand inhabitants, has gone into effect.

President McKinley attended three services in Chicago on Sunday, October 8, at one of which he addressed the colored people.

Seventy-three million dollars is the amount Congress will be asked to appropriate for the navy for the year 1900.

Mr. Montagu White, the consul-general of the South African Republic in London, closed the consulate, October 11.

At a depth of sixty-four feet a bed of the best quality of asphaltum, four feet deep, has been found at Logansport, Ind.

Six attempts to sail the first America's cup race proved failures. Fog and lack of wind was the trouble.

It is reported at Washington that the press censorship at Manila has been abolished by the President.

Rear-Admiral Sampson has retired from the command of the North Atlantic Squadron.

Paris has 2,685 newspapers, 142 of which are daily.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Talking Across the Sea.

It is only five years since we first heard of a wonderful Italian boy who was erecting poles on his father's estates in Italy with a view to establishing electric communication between them without wires. Of course the experiments excited considerable curiosity, but nothing particular was thought of them. The next we heard of him the young Italian was in England trying some experiments on Salisbury plain for the amusement of the troops and spectators. All the while little was thought of it until he began some more ambitious experiments along the shores of the English Channel by way of sending dots and dashes on board ships anchored off shore. Then it began to dawn upon the scientific world that there was a valuable idea in the experiments. Wireless telegraphy had been born.

But even then it was believed that the limitations were such as to make the invention only partially valuable. Since then Marconi has already succeeded in transmitting the tiny sound made by an electric spark a distance of thirty miles. During the recent British naval manœuvres messages were sent between ships eighty miles apart. It was here that it was found that mountains, high buildings, steel masts, etc., do not stop communication. Marconi while in Bantry Bay was able to talk with a ship lying many miles away and separated from the place of the trial by a chain of hills hundreds of feet high. The curvature of the earth has also been discounted.



Of course inventors are not telling all they know for publication, but it is announced that after many experiments Signor Marconi has found a solution of difficulties that at first seemed insurmountable. It is said that a modification of his system has been completed and has met every test except that of actual practice over a long distance. Theoretically the problem is solved, and it is not unreasonable to suppose that some time during the coming winter wireless messages will be sent a distance of several hundred miles.

And if messages can be sent without wire for, say three hundred miles, why not for three thousand? Signor Marconi proposes to forward messages from Lands End to the coast of Spain. In these experiments results will be disclosed that will determine the feasibility of sending a message over three thousand miles. Of course Marconi cannot tell until the actual test is made, but, so far as the theory is concerned, messages could be sent across the Atlantic without any great change. In fact, it is within the bounds of possibility that a wireless message may be sent across the Atlantic as early as next spring.

Such are the wonderful results that have been developed out of five years of experimenting. And it all originated in the mind of an Italian boy while studying at Bologna University. At first regarded as a scientific curiosity of no particular value, the experiments have now reached a stage of interest where the various governments of the world are anxious to get hold of the young inventor and apply his new knowledge for valuable uses in naval warfare. He has hardly had time to think yet of the wider application of his ideas to "talking round the world," but at any time we may not be surprised to hear that it has been accomplished.

This twenty-six-year-old scientist tells us that we may soon be able to talk across the ocean as easily as across a table. We might think it a mere boast had he not made good all he has promised. Surely life is worth living, if for no more than to watch the marvelous things that electricity is going to accomplish within the century soon to dawn.—*Boston Daily Globe.*



### Marconi's Great Invention.

Wireless telegraphy is destined to play an important part in the every-day life of the future. This is the consensus of expert opinion as gathered from many leading electricians, including Thomas A. Edison and Signor Marconi. Unable to supersede telegraphy by wire or the submarine cable, since there can be no general guarantee of secrecy for the despatches, and its operations are at present limited to short distances, the wireless system will yet occupy a field which these other methods of transmission by electricity cannot fill.

"What the limitations of the wireless telegraph will be I would hesitate to predict," said Signor Marconi recently to the question of a reporter. The inventor continued, "Two years ago one of the most learned electricians in all England said that beyond a distance of half a mile wireless signals could not be exchanged. At that time I had been successful at a greater distance, but I was then of the opinion that the limit would be about ten miles. Now we are operating between stations one hundred and ten miles apart. In the very near future I will have ready what is known as the deflector. It is already well perfected, but for personal reasons I have not yet given it to the public. By its means ships will be able to make their way through fog or storm to safety. My plan is to have all ships equipped with signalling machines and deflectors. It will then be possible to send the signalling currents all in one direction, instead of broadcast, as is now done. The deflectors will be revolved about the mast, and as the currents reach the point from which they are sent to the receiver an indicator will ring and the pilot may steer his vessel along a safe course, being guided by signals from shore.

Speaking of the use of the wireless system in warfare, Signor Marconi said, "Great Britain has already equipped eight ships of her Channel squadron with apparatus which I have supplied. Now Germany is experimenting, and, I am given to understand, has decided to make use of the wireless telegraph in the army and navy. Just as soon as the yacht races are completed I shall proceed with some demonstration for your government. I shall equip two vessels of the North Atlantic squadron and establish one land station; this entirely for experimental work. I cannot tell what the Washington officials expect, but I am assured that an exhaustive demonstration is desired."

Signor Marconi was asked whether he had any knowl-

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edge of the telediagraph, the invention which is being used to send and receive pictures by wire. "Oh, yes," he said, "I have given it some study, and it is, in its way, wonderful. Like the wireless telegraph it has yet to be brought to its fullest perfection, but even now it is capable of great practical results."

"Could the wireless telegraph be applied to the sending of pictures?" "Certainly. Given time sufficient for the installation of the plants, and I would guarantee to transmit through the air a picture perfect in outlines."

Professor Thomas Edison was asked by a reporter what he thought of the system of wireless telegraphy. He replied, "Marconi has succeeded where I failed." Mr. Edison added, "There is certainly a great future ahead of wireless telegraphy. What that future may be no one can say. It would seem as if we were approaching the limit; but then, so it was thought a long time ago. What that limit will be no one knows. Mr. Marconi has proved that the electrical waves can be jumped around the curvatures of the earth, and this has heretofore been an insuperable obstacle. With this accomplished, there is apparently no end to the distances that can be overcome. So far it seems as if about two hundred miles were the limit, but yet even that distance may be as nothing in the future."

"Is the system a new one, or is it only an adaptation of old principles?" "The idea is not new, and others have been experimenting along that line. I had patents out on this line long before we heard of Marconi. I tried experiments at Menlo years ago and kept at it for a long time, but I could not get over the obstacle of the curvature of the earth, and about two miles was the limit that I could reach. Telegraphing from moving trains was the line of my invention, but I and all others ran up against obstacles that could not be overcome."

"What is your estimate of the practical value of the invention?" "Well, it will prove of great value in a maritime direction, but I cannot see that, as at present developed, it will be of much value in land operations. The system can be made of great practical use in sea service by stationing vessels or tugs a certain number of miles apart, but near enough to each other to come within the sphere of electrical influence. In this way lines of communication could be established for a thousand miles or more."

*Boston Evening Transcript.*

## How Dewey Allowed for Contingencies.

"I EXPECTED a gale. I allowed for that, but we didn't get it. That's why we are early."

Here is a man who, not only having something to do, does it, but makes allowance for things that might interfere with his doing it. He did not simply allow a certain time to get to a certain place. He allowed for contingencies. Another little fact has come out that may have escaped attention in the admiral's remarks—namely, that he came across with one engine and one propeller. Thus not only did he have necessary machinery, but he had an engine and a propeller to spare. So he not merely started on time, but made provision, in case machinery should break down, for spare machinery that would carry him. And he scheduled his journey so that, in case a gale should come up, there would still be margin enough for him to be on the spot when expected.—*Indianapolis News.*

*Zion's Herald* says, "The secular spirit, the greedy grasping after money, the weighing everything in the balance of gold, the measuring of ministers by the amount of salary they can secure—these things are alarmingly common among us."

## In Defence of Christian Science.

*To the Honorable Board of Aldermen.*

*Gentlemen:*—You are asked by our city's Health Commissioner to pass an ordinance compelling all "healers" to report certain diseases to him. He has publicly confessed before your Ordinance Committee that his purpose in seeking this legislation was to compel Christian Scientists to conform to prevailing medical methods. This question of medical censorship may seem a very small matter to you, but it involves a very great question with us. We do not question the methods of our Board of Health so far as applied to the practice of medicine. We do object to having medical methods applied to the Christ method of healing all manner of diseases. Just so long as the plagues to which flesh is heir remain obscured by reason of ignorance of the mental condition that always precedes the physical occasion, just so long will plague germs be prevalent and boards of health necessary to restrain the careless, warn the fearful, and protect the public from their spread. All diseases are more or less communicable. Our daily newspapers offer ready vehicles for the mental contagion to communicate itself in what they mirror of the world's evils. Disease and sin are one in nature. Disease is no more communicable to us or from us than is sin, when we understand the laws of metaphysics and apply them to rendering it powerless. The Bible teaches the Christian Scientist that our Master came and taught us the mastery of good over evil; that we are neither to fear evil nor believe in its power over us, but to cast evil out of ourselves and others born in its moral and physical aspects—to become their masters through spiritual consciousness and not remain their servants. He said to all true disciples, to you and to me: "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." Do you not believe it possible that his words can be proven true?

You all know that some vices are more readily communicable than others. It is the same with some diseases. Christian Scientists are not ignorant of the fact that the public needs protection and should have it. What we claim is this: A restrictive health ordinance is to physics precisely what the Mosaic law is to morals, viz., a negative preventive against the development of many evils. Experience shows us that a non-restrictive obedience to the rules of Christian Science or divine metaphysics fulfils the whole law—the law of good morals, the law of good health, and the law of good ethics; and this, too, without making public property of the patient's particular sin by which he has fallen or the special disease by which he has fallen into sickness. Our system of healing the sick and reforming the sinner, while wholly based upon Scriptural authority, is not to-day generally understood, but the time is very near when it will be better known and universally recognized and respected. If as a system of healing it finds opponents, this is because, like homœopathy, the invisibility of the mental potency hardens the hearts of some while healing others into rest and peace.

Gentlemen, I call your attention to the fact that the entire system of the Christian religion rests upon the testimony given by not more than five hundred people who lived two thousand years ago. Aside from this evidence the system stands on its own merits. To-day an innumerable multitude firmly believe that God is able to raise even the dead. In all fairness, therefore, ought not the testimony of these people now before you, whose testimony may be augmented by nearly a million in our land who are living witnesses ready to testify that they have been raised, many of them from hopeless maladies, be overwhelming evidence that God can raise the sick to health through Christian Science? Yet they will all tell you that they were healed through burying the disease out of sight

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and hearing and not by placarding it before the public. In the preaching of our gospel, which heals all manner of sickness, it has become well known that our methods differ radically from the time-worn practices of the faith-curist, the evangelist, and the physician, but we shall neither harm them nor the public. We shall do them good. What we now ask of you, honorable gentlemen, is simply to decline to pass an ordinance which threatens interference with the rules of our system and with our religious convictions on the question of right-doing until such time as, by the exercise of our Christian liberty, it becomes evident that we endanger the public health beyond what our medical friends do who profess conformity to the ordinance already in force. E. R. HARDY.

*Buffalo (N. Y.) Express.*

## Injured by a False Belief.

ONE of the strangest defences ever offered in a court is that made by the Edison Electric Illuminating Company, of Paterson, N. J., in a suit against it which is now on trial. The plaintiff is Berthold Frankel, a salesman, who alleges that during a storm he was struck by a falling arc light wire in Broadway, and seriously injured. He was taken to the General Hospital at the time and was a patient there for three months.

It is admitted by all the physicians who have testified that he displayed all the symptoms which usually follow such a shock, but they deny that there was any burn on his body to indicate that he had been touched by a wire. The defence is that Frankel never came into contact with the wire at all, and that his illness after the supposed accident has been due entirely to hypnotic suggestion, the patient being at one and the same time the operator and the subject.

The first witness who indicated this possibility was Charles L. Cuthbert, who witnessed the occurrence. He said that he saw the wire fall and watched it until it ceased its spluttering. Then, supposing that the wire had become dead, he kicked it into the gutter, feeling not the slightest shock. Immediately afterward two men came along under an umbrella, and, although he was satisfied that the danger was past, he warned them about the wire. As they approached it one of them fell to the ground.

Cuthbert swore very positively that neither of the men had reached the wire when one of them fell. Nevertheless the fallen man, who was Frankel, seemed to be injured, and an ambulance took him to the hospital. The lighting company's repair wagon arrived on the scene before the ambulance, the break having been shown at headquarters and the current shut off.

The medical testimony given, not by hypnotists, but by practitioners of the best repute, was the strangest feature of the case. Dr. William K. Newton, who is in the front rank of Paterson's medical fraternity, and who is physician to Vice President Hobert, testified that he examined Frankel at the hospital and reached the conclusion that his illness was the result of hypnotic suggestion.

Moreover, he made several tests that indicated the correctness of the view. He bathed the arms of the patient in hot and cold water alternately, telling him that the hot water was cold and that the cold water was hot. In every case Frankel believed that the water was of the temperature that he was told it was. Dr. Todd testified that he performed a further and more remarkable test. He placed cold water on the arm of Frankel, telling him that it was a powerful acid, and that it would burn. Frankel evidently suffered the greatest pain during the application and for some time afterward.

Dr. P. H. Harris, who is Frankel's own physician, admitted that he sometimes thought that the patient was not really suffering so much as he himself thought. The case, in which much interest has centered, will go to the jury on Tuesday. There is much speculation as to the outcome, and a majority are of the opinion that the unusual defence of the electric company will be effective.

*New York Herald.*

## Supplement to the Sentinel.

THE able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, is issued as a supplement to this number of the *Sentinel*. The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follow: single copies one cent each, postpaid, to any address; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

## Christian Science History.

THERE is in the hands of the Publishing Society a large number of the pamphlet, "Christian Science History." These should be judiciously distributed. Those who wish more for distribution are at liberty to call for such number as they feel they can use to good purpose. It is not necessary to urge upon the Field the importance of circulating this booklet.

## Resolution.

BY GEORGE HARRY COMMANDER.

THERE is hope for the heart that can suffer,
There is strength in the metal that's wrought,
Though the hope and the tempered perfection,
With vintage of sorrow are bought.

There is power in a deep resolving
To live as our life began,
And mirror the innocence of the child
In the perfect life of the man.

There is peace in the mind that falters not,
Knowing the one right way;
That treads in the steps of Him whose strength
Is the only perfect stay.

There is rest in the faith that admits no doubt,
But o'ercomes temptation's wile.
For the hope, and the power, and peace, and rest,
Are the radiance of God's smile.

## Flowers.

As one might scatter Easter flowers amidst a throng, bringing fond messages of spring and beauty to many a weary pilgrim, though some should miss their mark and, falling, exhale their fragrance beneath unthinking feet; so let us strew with open hand, kind deeds and loving thoughts to all around, and these sweet messages of Love Divine will bring to many a sorrowing heart, to each receptive soul, a gentle peace, a holy aspiration toward the Good; the Beautiful, the True; and though misunderstanding and mistrust may oft reject these proffered blooms of heavenly growth, yet even thus rejected will they leave behind some subtle fragrance of Elysian fields, some sweetly penetrating essence of a Love Divine.

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## The Lectures.

### At San Diego, Cal.

Under the auspices of First Church of Christ, Scientist, of San Diego, Cal., A. A. Sulcer, M.D., C.S.B., delivered a lecture Thursday evening, September 28, at Fisher Opera House, to a large and appreciative audience. The speaker took for his theme "The Science of Christian Science," handling the subject in a masterly and convincing manner, especially emphasizing its higher mission of cleansing from sin as well as the healing of merely physical ailments.

The speaker was introduced by C. Henry Clark, First Reader of the church, who spoke as follows:—

*Ladies and Gentlemen:*—Your presence here to-night shows that the subject upon which the speaker will address us has met with enough consideration upon your part, to awaken a desire for more light upon it. It is for the purpose of meeting this sober inquiry with reliable information that able lecturers have been placed in the Field who are qualified to speak upon this subject.

It is but natural that grave errors should be entertained by many upon the subject of Christian Science, since their only knowledge of it in many instances has been obtained from those who without the slightest understanding of its true teaching have sought to ridicule and condemn it.

To clear away some of these false impressions, as well as to present some of the logical reasons and Scriptural authority for its deductions, is the purpose of this lecture.

Christian Science, like every other great reform movement, has had to meet the hostility of the existing systems, and if it has forced the world to recognize it, and is to-day commanding respect, it has done so in the face of intensely hostile opposition.

A system having for its purpose the betterment of humanity, physically, mentally, morally, and spiritually, and that is able to show satisfactory results in confirmation of its claims, should receive the encouragement of all who desire these ends to be gained, even though it depart from the beaten path of time-honored systems.

It certainly needs no argument to establish the fact that there is a need universally felt for something that will establish better health, better morals, purer lives, happier homes, and a more equal and universal distribution of prosperity.

Our present systems of medicine, religion, and education, have been striving for centuries to accomplish these ends. They have neither lacked in talent, in zeal, in consecrated devotion, nor in opportunity; nor have they altogether failed in their efforts, and all praise is due to the noble army of devoted men and women who have consecrated their lives, their means, their talent, their prayers to the alleviation of suffering and sorrow, and the eradication of sin and crime in the world. But may we not reasonably ask in view of the facts which we meet on every hand, Are the results obtained the best for which we can hope? Are the systems in vogue the fullest expression of wisdom obtainable? Are we truly following the example of the great Galilean teacher to whom all Christendom turns as the exponent of God's will and purpose to man? Has our Christianity reached the zenith of the glorious work for which its great high priest and apostle, Jesus of Nazareth, laid down his own life, that we might obtain the great possibilities of which his Gospel gave promise? Have we indeed rightly and fully interpreted the means and methods employed by this meek but mighty Son of Man, and fully availed ourselves of all his words and works imply as being within our reach, and the scope of our application?

Full well do I apprehend your answer, since these questions touch a chord down deep in the heart of every honest seeker for Truth that vibrates in unison with an earnest yearning for a greater fulfilment of the promises of the Master, and which our own higher natures echo, and I need not say this answer is echoed more clearly and more sincerely by those who stand in the ranks of the medical profession and the clergy, than anywhere else, for no others see so clearly their own limitations, or feel so keenly the need of a greater power to cope with the foe they combat. Because of this fact, the gentleman who is to speak to us, who for twenty-five years stood as an honored member of the medical profession, was led to the serious investigation of the evidences of the power for good of the system discovered and founded by that God-fearing and humanity-loving woman, Mary Baker G. Eddy, set forth in the text-book, "Science and Health with Key to the Scriptures," and known as Christian Science.

What have been the results of his investigation, and the conclusions he has reached after years of practical test as to its scientific truth, and its practical application to the alleviation of all that mars man's happiness and health here and now, I leave him to answer. I have now the honor of introducing Dr. Abraham A. Sulcer of Riverside, Cal., who will address you.

C. H. C.

### At Bloomington, Ill.

A large audience assembled at the Coliseum Tuesday evening, September 26, to hear a lecture on Christian Science delivered by the Hon. William G. Ewing of Chicago.

The speaker was introduced by Edwin O. Ropp, Second Reader of First Church of Christ, Scientist, of this city.

The introductory address was as follows:—

From time immemorial a burdened world has sought freedom from human ills. Philosophers have reasoned, seers have watched, and prophets have prayed. In answer to these prayers, the Supreme Being gave to the world Christ Jesus, who gained the victory over all evil, and lifted the veil on Life eternal.

While mortals usually acknowledge the grandeur of our Master's career, yet many still believe it impossible to emulate his glorious example.

During this present age, the Supreme Being gave to the world Christian Science, wherein it is proved that the Principle by which ills are destroyed, is the same to-day as it was in the day of the Nazarene. To give to those who wish to see, what "many prophets and righteous men have desired to see . . . and have not seen," a glimpse into the vast realm of Christian Science,—an International Board of Lectureship has been established by this denomination. The speaker of the evening is a member of this Board of Lectureship. Having formerly lived in this city, he needs no introduction to a Bloomington audience.

In a letter to those having this lecture in charge, the lecturer stated that he anticipates much pleasure in discussing this question at his old home with the earliest and warmest friends of his life, and I am confident that the people of this community are glad of the opportunity to give him a warm welcome. I have the honor of presenting to you Judge William G. Ewing of Chicago.

E. O. R., Clerk.

### At Atchison, Kan.

Christian Science is becoming so widely talked about and thought of in this day and age, that it has become almost a necessity to the thinking people everywhere to know something about it, and it was for this reason that an audience composed of our best citizens filled the Opera House Monday evening, October 2, to listen to a lecture on Christian Science by Edward A. Kimball of Chicago. Mr. Kimball impresses one at once as being a gentleman and a scholar, one who handles his subject in a way that shows that because of personal benefit in the way of healing, when all else had failed, he has unlimited faith in its possibilities; that he has given the subject the most careful thought and

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study, and that he firmly believes that humanity stands at the door of a great revelation. He discussed the subject both from a scientific and a Christian standpoint, and handled it in a very able manner. The speaker was introduced by Mrs. Hattie E. Graybill, First Reader of the First Church of Christ, Scientist, of this city.

*The Atchison Champion.*

### Lectures at Other Places.

Plymouth, Mich.—William G. Ewing, Monday, July 24.

Whitehall, Mich.—William G. Ewing, Thursday, September 14.

Wichita, Kan.—Joseph R. Clarkson, Thursday, October 5.

Cleveland, O.—William G. Ewing, Thursday, September 28.

West Superior, Wis.—William G. Ewing, Sunday, September 17.

## Among the Churches.

### A Third Temple in Chicago.

Plans have been furnished for the new temple of the Third Church of Christ, Scientist, which is to be erected at the southeast corner of Washington Boulevard and Leavitt Street. The edifice when completed will be one of the most beautiful of its kind in the city. It will be spacious, comfortable, even elegant in furnishings, and in all will present an effect of purity and simplicity particularly expressive of the principles for which the building is to stand and the uses to which it is to be put. The building will have a base course of gray granite, above which the walls will be of a delicately colored, dull-finished enameled brick, the cornices and the architectural features being of enameled terra-cotta of a creamy white color, and the columns at the main entrance monoliths of white marble. The ground for the foundation will be broken as soon as the contracts can be let. Work on the superstructure will be directed with all care and not hurried, as it is expected to take fully a year to finish it and have it ready for the pew-holders. The size of the building over all will be 110 by 95 feet. The main auditorium as designed is to be 82 by 104 feet. The seating capacity will be between thirteen and fourteen hundred people.

The exterior of the building will present an effect of classic simplicity, the forms throughout chaste and restrained even to the point of severity, the color soft, mellow, and varied, as the surfaces vary from a broad, simple wall to a delicate bit of fanciful detail. The four walls rise straight and unbroken to the main cornice in the form of a square, above which are the clerestory walls, supporting the roof, which is in the form of a cross. This form, the cross within a square, is the *motif* of the design throughout; the auditorium, with its vaulted ceilings, being in the form of a cross, and the four corners of the square being occupied by the staircases.

No trace of the ancient styles of ecclesiastical architecture appears in the design, the effect being rather to express the modern auditorium with its wide-spanning, vaulted ceilings, in a manner lofty and inspiring. The lower floor is to be occupied by a large and roomy lobby, such as the foyer of a theater, supplied with fireplaces and comfortable seats. Out of this foyer five broad staircases lead upward into the auditorium, which, with its wide-arched ceilings and great semi-elliptical windows, will give an effect of extreme breadth and simplicity. Here again color is to play an important part, and the intention is to decorate the walls and the ceilings in soft blues, sea green, and cream white, which, when toned through the opalescent glow of the windows, will give to the interior an effect at once restful, quiet, and luminous.

In addition to the auditorium and the foyer the building will contain rooms for Sunday School, committee meetings, and for the accommodation of the Readers. There will also be coat and bicycle rooms. All the minor requirements of a thoroughly modern building have been carefully provided for. The decorations of the exterior and the interior are to be based entirely on themes suggested by the teachings of Christian Science, and these decorations, taken with the originality of the forms and materials, combined with the free use of color, will give the building a strong local character, making it unique among houses of worship and noteworthy in an architectural sense among Chicago buildings.—*Times-Herald.*

### Churches in New York.

Plans for another handsome church edifice for the Christian Scientists in New York City have been filed by Architects Carrere and Hastings. The structure, which is to be of granite, will be 98 feet wide and 140 feet deep, located on the northwest corner of Ninety-sixth Street and Eighth Avenue, facing Central Park. The ground bought several weeks ago cost one hundred and sixty-five thousand dollars, and the building is estimated to cost over one hundred thousand dollars.

This edifice is to be used by the First Church of Christ, Scientist, now holding services at 137 and 143 West Forty-eighth Street, formerly used by Rev. Heber Newton. They are said to have a congregation of nearly one thousand.

The white marble edifice of the Second Church of Christ, Scientist, now being built at the corner of Sixty-eighth Street and Eighth Avenue, also facing Central Park, is nearly completed and is to be dedicated in November. This structure has already cost two hundred thousand dollars, but will require considerably more before completion. There are in all four Christian Science Churches in New York City.—*Sun,* Baltimore, Md.

### Christian Science Temple at St. Joseph, Mo.

Work on the Christian Science Temple was begun some time ago and the large foundations are now ready for the imposing superstructure. The site is at Twelfth and Felix Streets, and is a beautiful one. The edifice will be one of the most imposing in St. Joseph, will be of stone and carved trimmings, and will have a large and splendid auditorium in addition to various class rooms and other apartments to meet the requirements of those who will worship there.

*St. Joseph Daily News.*

### Organization at Little Rock, Ark.

For some time past the Christian Scientists in Little Rock have been holding services in the Whipple building, Fourth and Scott Streets. They have now perfected an organization and filed in the secretary of state's office articles of association.—*Gazette.*

"God asks and the world needs light, not lightning," says the *Congregationalist,* "a steady glow and not a sudden glare." "Our light is a reflected light—we shine best when we are looking at the Sun of Righteousness."

Even the Saviour of men, without courage, would have been zero. His gentle valor of heart was the force that revolutionized the world.—*Boston Evening Transcript.*

He who knows not how to be true to himself cannot be true to others.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## Assignment of Copyright.

AN assignment of all right, title, and interest of Mrs. Mary Baker G.Eddy of Concord, N. H., in and to the copyright of all her books, to Mr. Edward A. Kimball, is of record in the office of the Librarian of Congress in Washington, D. C.

## A Correction.

BY MARY BAKER G. EDDY.

IN the last *Sentinel* was the following question: "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?"

We deny first the existence of disease, because we can meet this negation more readily than we can negative all that the body affirms. It is written in "Science and Health with Key to the Scriptures:" "There are degrees in the material or human belief, and a harmonious belief is one step out of error; a belief of health is an improvement on a belief of sickness."

Thus it is that our great Exemplar, Jesus of Nazareth, first takes up the subject. He does not require the last step to be taken first. He came to the world not to destroy the law of being, but to fulfil it in righteousness. He restored the diseased body to its normal action, functions, and organization, and in explanation of his deeds he said, "Suffer these things to be so now, for thus it becometh us to fulfil all righteousness." Job said, "In my flesh shall I see God." Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but its restoration to life and health, as the scientific proof of "God with us." The power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body came with the *ascension*.

Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions in Christian Science without their correlatives leaves its divine Principle unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, "straining out gnats and swallowing camels."

## Reforms.

ULTRA-CONSERVATISM has never established reforms and never will do so. Finical adherence to traditionalism and conventionalism has never been characteristic of the reformer, and, in the nature of things, cannot be. Reform is radical. Its mission is to break down the traditions and conventionalities which have crystalized into such shapes that, although wrong and delusive, they have the semblance of right and reality. History clearly proves this. By way of illustration we instance the delusion of African slavery in this country. Its history is of such recent date as to take from it the taint of antiquity that would place it on the shelf of the forgotten, and thereby detract from its value as an instructive lesson.

This monster delusion even took on the character of a religion, and its existence was stoutly and conscientiously defended on Scriptural ground. The radicalism and violent disregard of private feeling and personal rights, of time-honored usage and long-established custom and belief, on the part of those bringing about its abolition, are well-known matters of history.

What is true of one kind of reform, is in some sense true of every reform, although there is a higher law of reformation than that expressed in war and bloodshed. The law of divine Love, even though appearing to human sense as coming out of Sinai amidst thundering and lightning, is the only true reformatory power. Its ultimate effect is the destruction of sin, and the destruction of sin is the reformation of the human race. However severe may have seemed the Sinaitic law, in its uprooting and destructive effects, as expressed in the Mosaic code, the final outcome invariably proved that it was well-tempered with the milder precepts announced from Olivet in the Sermon on the Mount. Indeed the two are one, for there is but one divine Law.

Tempered as was the Divine law, as interpreted in the Sermon on the Mount, it was misunderstood by the age in which Jesus announced and demonstrated it; the law was rebelled against, and its enunciator and demonstrator was rejected, reviled, and persecuted. The law was too radical, its demands too great, for that sensuous and sleepy age. By reason of such rejection the great reformatory movement which ushered in the Christian era was only partially successful. Its effects were impaired by the sinfulness and sensuality of that age and the succeeding ages, until during the dark ages, so-called, the reformatory light brought into the world by Jesus and his followers had become well-nigh extinguished. The vital spark, nevertheless, remained, and at intervals broke forth into more or less brightly burning flames, revivifying lukewarmness and stupor, startling heavy indifference and dreamy conservatism with its seeming aggressiveness.

Such was the great reformation of Luther, Zwingli, and Calvin, and even reforms of later date and less note.

Preceding these reformations, and that of the Christian era, was the great reformation inaugurated by Moses. The conditions attendant upon the Mosaic reformation, as set forth in the Scriptural narrative thereof, furnish a perpetual object lesson for every reform, and plainly prophesied of the difficulties and distrust which every subsequent reformer must encounter.

The frequent and repeated murmurings of those whom Moses, by Divine direction, was endeavoring to lead out of bondage into liberty; their impatience and stupidity; their failure to understand Moses and his mission; their constant falling away and rebelling; their utter inability at times to see that Moses was simply the instrument of God in His purpose to redeem them from their slavery; their blindness at times in seeing Moses as a selfish person who desired leadership for the mere sake of leadership; and their repeated attempts at forming cliques and schisms—all this is so graphically set forth as to make it easy to draw inferences and conclusions applicable to the experiences of all great reformers in all ages.

The attempts, too, of certain of those who started out as followers of Moses, to withdraw from his leadership and establish reform movements within his great movement, stand out in striking analogy, especially as related in the sixteenth chapter of Numbers. Our space will not admit of a full exposition of this chapter as it reveals itself to us, but a hasty glance at it may prove helpful and instructive, and a careful perusal of it, will, we know, be beneficial to all earnest searchers after Truth. Let it be distinctly borne in mind, however, that this Bible history has now as much vitality and significance as it ever had, and, as we have said, is but a great object lesson for the guidance of mankind in every age.

In process of time there arose against Moses a trio of

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malcontents who thought the time had come for them to establish a greater reform than Moses was capable of doing, and to assume to themselves a greater leadership than was possible to him. They fancied they were better able than he to guide the struggling children of Israel out of the wilderness of Zin (sometimes rendered Sin) into the Promised Land. This trio consisted of Korah, Dathan, and Abiram. It is notable that the Hebrew word Korah means "boldness;" well named, surely, was he who led a conspiracy to overthrow Moses' authority.

The trio rose up, with certain of the children of Israel, and said to Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Never did a leader strive harder to explain or make recalcitrant followers understand, than Moses. He assured them he was but the servant of God, and that God would show them who were His, and who were holy. He prayed unto Korah to hear him. He said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation . . . to do the service of the tabernacle . . . and seek ye the priesthood also?" He then reminded Korah that he and his followers were gathered together against the Lord, not against him and Aaron. He also called Dathan and Abiram to come up, but murmuring against him and forgetting the hardships of their Egyptian bondage, even deluding themselves into the present belief that they never had anything but pleasure and joy in Egypt, they said, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards . . . we will not come up."

The trio remaining obdurate Moses thus addressed the congregation: "Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins." The narrative proceeds: "So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind."

Then follows in graphic Biblical allegory an account of the inevitable result of flagrant and wilful disobedience of God. It is as follows:—

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

The lesson was not without results, for we thus read: "And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also."

Taken into the impersonal this is a most striking description of the destruction of the claims and allurements of the material senses and all that appertains thereto. Ambition frustrated! Would-be leadership defeated! Error destroyed! Truth under divine guidance triumphant! God's glory vindicated!

## Faithfulness Rewarded.

THE truth of the Scriptural words, "Where two or three are gathered together in my name, there am I in the midst of them," has been so beautifully fulfilled at Macatawa Park, Michigan, during this summer's season, that we cannot longer withhold the good tidings from those whom we know will be glad to hear. The first Sunday in June, the lesson from the *Christian Science Quarterly* was read by two ladies from South Bend, Ind., in their cottage at this resort. These ladies are earnest Christian Scientists though young in the work, and are not yet church members.

There were four ladies present at that meeting; the following Wednesday evening an experience meeting was held in the same cottage, at which seven were present: the same number gathered together the second Sunday, at which time one of us was requested to take the place of First Reader, as she was qualified to do so according to the rules of the Church Manual. The number attending our meetings increased so rapidly, that a larger room had to be secured. Accordingly the request for the use of the Auditorium was made to the President of the Macatawa Park Association. We had been advised by many not to do this for three reasons: First, that the Auditorium had been built expressly for an Orthodox Religious Assembly, which convened there every summer for one week; Second, because an Orthodox service was held there Sunday afternoons, also a Sunday School; Third, and especially, because a very strong prejudice seemingly existed against Christian Science. But the demonstration of Love and Truth was so perfect, that when our desire was made known, the President immediately granted our request, by saying, "Why certainly; you can hold your service there in the morning, that is what the Auditorium is for, it was built expressly for religious services, and I understand that Christian Scientists *do pray and sing.*"

In this needful hour, another, who had been working in our midst for two weeks, and one qualified for the work, willingly took the place of the Second Reader when asked to do so by one of the ladies who first started the Sunday service in her cottage. The first service was held in the Auditorium Sunday, July 16, with an attendance of over eighty. The building is beautifully located in the woods between high wooded hills, is roofed overhead and open on the sides, being closed at the end where the platform, organ, and reading desk are placed. The congregation increased in interest and number each week. The Wednesday meeting was held in the afternoon instead of the evening because of the unpleasantness of going through the woods at night. The services were well attended and awakened much earnest interest among the many visitors at Ottawa Beach as well at Macatawa Park.

Each Sunday different visitors were invited to sing for us. Our appreciation of their kindness was expressed by presenting them with a copy of one of the Mother's Hymns. They were always thankfully received, and with one exception these musicians were present at a Christian Science service for the first time. They manifested much surprise at the simplicity and beauty of our Lesson-Sermons, and said they were glad to be there, feeling that it was a privilege for them to sing for us, and expressed gratitude for the blessing they had received. Then from others we had acknowledgments of impersonal healing at the Sunday service and on Wednesdays. Testimonies of healing at that special meeting were given. We were very grateful for the strong support given us by the First Church of Christ, Scientist, in Chicago, and also by the First Church of Christ, Scientist, in Grand Rapids. They each supplied us with Hymnals, and from the Chicago church we received one hundred copies of the *Sentinel* for distribution. We were encouraged by helpful words from the First Church of Christ, Scientist, at South Bend, Ind., and we received from them the Christian Science History (pamphlets) to be given to strangers that were interested. Beautiful flowers in great abundance were received every Saturday night by boat from Chicago, sent by a Christian Scientist who had attended the services here and was deeply appreciative of the work being accomplished. Loving hands entwined these flowers with vines and grasses

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gathered close by the Auditorium and made the platform, organ, and altar glorious with their handiwork. Many engaged in the happy work of love in the early summer mornings, were not acknowledged Christian Scientists. The flowers were always left as silent messengers of Love for our dear brothers and sisters of the Orthodox churches who gathered there in the afternoon for worship. We were thanked many times and very heartily by different ministers and others in charge of their services.

On one Wednesday afternoon we were asked by one who was assisting in a Sunday School convention (which had just adjourned as we entered the building), to extend our sympathies and prayers for the sorrowing household of one of the ministers, whose wife had just passed away, and whose cottage was close by the Auditorium. Very many earnest expressions of true brotherly love were brought out during the work here, giving evidence that our Father was indeed with His children.

We were ably assisted by one of the Mother's students from Baltimore, who was spending a part of the summer at Macatawa Park, also by his wife, in her loving care and charge of the Sunday School which was started with the opening Sunday in the Auditorium. Seven children were present from one boarding-house on this first day, only one of the number was the child of Christian Science parents. We were greatly impressed with the way Truth overcame every seeming difficulty. The week of the assembly it was thought by many that we could not occupy, and voice the Truth in that Auditorium, supposing it would be needed every hour. But on examining their programme we found they had arranged no meeting for either Sunday, Monday, or Wednesday afternoon. They were open for this manifestation of God's love. Upon the closing Sunday, August 27, we were blessed by having in our congregation many Scientists from Chicago, Grand Rapids, and two from Columbus, Ohio. At the close of the day, twenty-two were gathered at the home of a Scientist for an evening luncheon before the boat left to carry the visitors back to their respective homes. Brotherly love was clearly manifested and brought out a glorious tribute to our Mother, from her student from Baltimore, which was earnestly echoed forth from each loving heart in tender gratitude. The blessings that we ourselves received are many and large, the greatest surely is the joy of being able to say that amidst the seeming evidences of fruitless summer months spent by those in search of happiness, health, and rest, we have proven the Truth of the words written by our stanch and loyal leader, Mary Baker Eddy, in Science and Health, p. 513: "The highest and finest rest, even from a human standpoint, is in holy work."

Sincerely,

KITTIE K. MORGAN, Chicago, Ill.
BELLE S. GERE, Grand Rapids, Mich.

## A Rich Legacy.

BY KATE E. ROUSSEAU.

A MILLION dollar Polar expedition is now planned by Scientists of Europe, England and Germany uniting in it.

England furnishes $500,000. The German appropriation indicates almost as much. One gentleman, an Englishman, made the first offer of $125,000 from his private fortune.

The object of this expedition, which is the most elaborate, most thorough, and best equipped of any that has ever been sent out for a similar purpose, is to discover the South Pole. The article from which the writer gleaned the above items concluded with the following statements: "So it appears that this expedition, which will be making its report to the world at the beginning of the twentieth century, will probably be remembered at the close of that century as the most important scientific legacy left to it by this century."

Whatever good this legacy or any other discovery known to the scientific world, may bring, it is absolutely nothing compared with the discovery of Christian Science or universal liberty, whereby humanity can be liberated from the bondage of sin, disease, and death.

Each condition of this discovery has already been proven to a degree sufficient to prove the whole a certainty.

Abraham Lincoln, one of America's greatest characters, commenced the work of liberating in figures of four million. Our President of to-day increased the number to ten million, but Mary Baker Eddy, Discoverer and Founder of Christian Science, God's appointed Leader, has proclaimed to *all* humanity the possibility, yea, the necessity, to be liberated from the carnal mind.

That name, the last in the ascending scale of womanhood, is now, to those who understand her, and will be in the future to the whole world, the most illustrious name in American history, showing that America is a "city set on a hill," whose light cannot be hid, but will radiate with noontide glory until the uttermost parts of the earth are lighted by it, and all receive their portion of the rich legacy of Love, the understanding of his Father, left by Jesus, and presented to us by the author of "Science and Health with Key to the Scriptures." The flag of our nation, in its typical sense, points to the eternity of Truth the country contains. I read a beautiful tribute paid to it, that to me, as a Christian Scientist, had a greater significance than it otherwise could. It was the following toast given by Benjamin Franklin, while minister to France, at a banquet given in Paris: "Why are the emblems of the United States more enduring than those of France, England, Ireland, and Scotland?"

> The Lily will droop and its leaves decay;
> The Rose from its stem will sever:
> The Shamrock and Thistle will fade away;
> But the Stars, they shine forever.

A friend (a Scientist) now visiting in Paris, writes that a deep interest and a desire to visit this country is shown by those who have some understanding of Christian Science, on account of its being the birthplace of the Science and the home of its Discoverer and Founder.

Judging from the fruits gathered in this, the closing of the nineteenth century, the closing of the twentieth century will witness fruits little dreamed of by those not yet instructed in the Science, and it will be generally accepted that Christian Science is the rich legacy left it by the nineteenth century, finding its parallel only in that event which ushered in the first Christian century, and caused angels to rejoice.

## A Pleasant Incident.

DURING the month of August, while their own church was undergoing repairs and redecoration, the congregation of First Church of Christ, Scientist, in St. Louis, held its services in Temple Israel, located in the same block, the beautiful place of worship of a large and influential Jewish congregation. Several of the members of the Scientist Church were old business friends of the Trustees of the Jewish Temple, and upon their need being made known the use of the edifice was most cordially granted,—a proposition to pay rent being instantly vetoed.

At the last Wednesday evening meeting held in the Temple, the following resolutions were offered, and were adopted by a unanimous vote of the congregation:—

RESOLUTIONS.

Whereas, the Board of Trustees of Temple Israel have given to the congregation of First Church of Christ, Sci-

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# SUPPLEMENT

# To the CHRISTIAN SCIENCE SENTINEL

## Christian Science, the Religion of Jesus Christ.

The semi-annual lecture under the auspices of the Mother Church, The First Church of Christ, Scientist, was delivered by the Hon. William G. Ewing, of Chicago, in Tremont Temple, Boston, Mass., Thursday evening, October 5, 1899. Tremont Temple, which seats about three thousand people, was on this occasion filled to its utmost capacity by an earnest and intelligent audience, and between two and three hundred people were standing.

The lecturer was introduced by Judge S. J. Hanna, editor of *The Christian Science Journal*, and *Christian Science Sentinel*, who said,—

Ladies and Gentlemen:—

The time for a semi-annual lecture on Christian Science, under the auspices of the Mother Church, The First Church of Christ, Scientist, in Boston, having again arrived, it was deemed best to secure a larger place than the auditorium of our church for the accommodation of the audience. This splendid audience room was therefore secured, and the wisdom of its selection is quite apparent as we look over the great number present.

There have recently been added to the official Board of Lectureship of our Church some most valuable assistants in the persons of members of the bar, and ex-judges. Among them is a member of the Illinois bar of long standing and high attainments in his profession. In his youth, a friend and admirer of Abraham Lincoln, who was a frequent visitor at his father's house, he early imbibed the exalted views of life which so especially distinguished that truly great man and great lawyer. He adopted these views into his private life, and on coming to the bar, into his professional life, and those who are acquainted with Judge Ewing know how well he has carried out his youthful ideals.

To a long and distinguished career at the bar Judge Ewing added the cares and responsibilities of official and judicial duty. As United States District Attorney for the Northern District of Illinois, under President Cleveland, he acquitted himself with signal ability, and with credit as well to himself as to the government. As a member of the bench of the Superior Court of Cook County sitting in Chicago, he commanded, throughout his entire term, the respect and confidence alike of the bar, of litigants, and of the public.

More than fifteen years ago, Judge Ewing, through Christian Science, was healed of a malady pronounced incurable by our friends of the medical profession. Judge Ewing is a living witness to the fact that asthma in its worst form can be cured through Christian Science, for his was a case of that kind.

Because of the obligation he feels himself under to Christian Science for thus preserving his life; because he knows in his deepest consciousness that Christian Science is the Christianity of Christ in its best and most practical expression, and because of his admiration and love for her to whom, through God, the world is indebted for this higher revelation and better understanding of Divine Love, Judge Ewing declined a renomination to the bench and left his profession to devote his life thenceforth to the higher profession of spreading the healing and saving Gospel of Christ to a waiting and needy world. Noble purpose! Unselfish aim! and it is being nobly and unselfishly carried out.

For years Judge Ewing has been personally acquainted with our revered Leader, the Rev. Mary Baker Eddy. For years he has known of her ceaseless vigilance, her unflagging zeal, and untiring devotion to her great mission—a mission, the performance of which she can no more avoid than can Infinite Love cease its activities—and is it any wonder that he has been moved to place himself unreservedly at God's disposal?

It is now my pleasure to present to you as the lecturer of the evening, the Hon. William G. Ewing.

Judge Ewing was greeted with hearty applause, and his address was as follows:—

There could be no clearer demonstration of the intelligence and cosmopolitan thought of this community than this magnificent assemblage of men and women, of all phases of religious belief, intent upon a candid investigation of the intellectual, Scriptural, and scientific equipoise of Christian Science. This meeting is an omen of your profound interest in all questions touching the active relationship of the creature to the Creator, and man's present and eternal welfare. I fully appreciate the courtesy of your presence and shall present to you my views upon the subject of Christian Science, with the earnestness of my convictions, I trust, but at the same time with such due regard for your rights of opinion as will lead us all, as members of a common brotherhood, with one origin and one destiny, to reason together about the things of eternity and with the simplicity and heroism of truth, to "hold fast that which is good," although we stand alone, amid the dismantled beliefs of our fathers.

It is safe to assume that nine-tenths of this audience are Christian religionists of some school; that you are honest and sincere in your church association and your religious tenets; wherefore, it must not be expected that you will surrender the convictions you have concerning God and your duty to Him, unless your reason is convinced and your conscience satisfied that to do so is at once your greatest privilege and highest duty.

I am here to throw, if I can, a ray of light upon your pathway; to add, if I may, something to the joy and sweetness of your life and not to lessen your denominational strength, or add to my own. If you are happy, contented, satisfied, in your present religious beliefs, God forbid that I should disturb them; for I know of no power, human or divine, that can add a joy to satisfaction. In the early morning of the world the Psalmist sang as his highest eulogy of the glory and fulness of God: "I shall be SATISFIED, when I awake, with Thy likeness."

My mission is to talk to those who are not satisfied; who deem it within the range of human possibility that there is a light in reserve that may gild with a sublimer splendor and crown with a sweeter and tenderer love man's appreciation of the infinite Fatherhood of God and "His ways to man." To all such I wish, simply and earnestly, to talk; not to preach to you a sermon—I am not a preacher; not to soothe you into a brief dream of content by flowers of speech—I am a stranger to the pleasing, but ephemeral, devices of the orator; I simply want to talk to you as man to man, as friend to friend, brother to brother; my only art will be the simplicity and courage of conviction; my only argument, a statement of facts; and after all, how resistless is the potency of a fact! The sole purpose of inquiry in every court of justice in Christendom is, and ever has been, to invoke facts; the world is weary of theories, it longs for facts; it is surfeited with dogmas, arguments, and platitudes, and cries out for facts.

### Beliefs of Our Fathers.

The great difficulty in presenting any new phase of religion to the world is the peoples' inherited religious beliefs, the opinions of their fathers. No one thinks it strange that we should discard our fathers' thought respecting dress, habitation, or form of government; yet the idea seems to be almost universal that filial duty demands that the child shall think religiously, think of God, only as his fathers thought. And yet we know indeed that our fathers questioned the beliefs of their fathers and made us happier by it; that their fathers questioned the beliefs of their own fathers and made the world brighter by it.

No one can know better than I how very difficult it is for one to forsake the traditions of his fathers; I speak from experience, for my ancestors were Scotch-Irish Calvinists, with much of the assertive impetuosity of the Irish; with some of the solemn piety, and all the dogged stubbornness of the Scotch; in that faith I was born and educated, and have yet the profoundest respect for the learning, high character, sublime faith, and sincere, though awfully solemn, piety of the great Presbyterian Church; in infancy I received its baptism; for more than a quarter of a century I was in its communion, and so tenaciously do the teachings of youth abide with the man that it was years after I had been rescued from the cold clutch of death, by Christian Science, before I could give up the early lessons learned of God, life, death, hell and Heaven. My mother's sublime and beautiful *faith* in the measureless goodness of God I have not surrendered, nor shall; its simple memory is an abiding benediction, jeweled with joy and luminous with love. My own experience awakens the profoundest sympathy for the man or woman who struggles with a sense of present duty in conflict with adhesion to long-cherished ancestral opinion. However, reflection satisfied me, and doubtless will satisfy you, that every advance in religion, as in liberty and morality, for centuries, is the result of the children battling the beliefs of their ancestors. If John Calvin had not questioned the beliefs of his fathers, there would have been no Presbyterian Church; if Martin Luther had not raised his mighty voice against the beliefs and practices of his fathers, the world would never have rejoiced in the light and glory of the Reformation; if the Wesleys had not forsaken the tenets of their fathers, the sublime devotion and heroic sacrifice of the Methodist circuit rider would never have gladdened, purified, and sanctified the humble homes of England and America. God be praised, say I, for the moral courage, the intellectual integrity, that places duty before sentiment. The history of the Christian Era is replete with demonstration that rebellion against the religious beliefs of the fathers, not less than "the blood of the martyrs," is "the seed of the church."

I do not undervalue the effect of our ancestors' thought upon the civilization and Christianization of the world; but clearly its worth rests in the patent fact of the indestructibility and resistless progression of good, and the further fact of the good in the



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experience and knowledge of each generation furnishing vantage ground to its successor for something better. We are stupid indeed if we are not wiser than our fathers; we have the accumulated knowledge of years that they did not have. Of all the countless dead at the beginning of this century, not one, if he should revisit the scenes of earth, could understand even the simplest nomenclature of the great discoveries in the practicality of electricity and steam that have girdled the earth with light, brought the distant places near, and make a conversational convocation of the nations as speedy and practical as was the assemblage of a presbytery or diocesan convention in their day.

God be praised for the moral courage, the intellectual integrity, that enables men and women to discharge the duties of to-day in the light of to-day, rather than by the mere pride of ancestral opinion; for the important question is not what was our fathers' concept of the mission of Jesus, but what, in fact, was that mission, and what duty does it impose upon us.

### How to Understand Christian Science.

I cannot explain Christian Science to you in an evening's interview, or in many times the limit of a lecture; and my opinion of the legitimate length of a lecture is quite in keeping with the great Dr. Robert J. Breckinridge's, who, when asked in class by a theological student how long he thought a sermon should be, promptly replied: "Thirty minutes, with a leaning to the side of mercy."

In the limited time at my command, I can, at best, in the simplest form of expression, tell you but a little part of what this wonderful revelation of Truth has done, and is capable of doing, for a sin-burdened world; give you some suggestion of the infinite "Principle of Life" upon which Christian Science depends, with the hope that you may be induced to make such investigations as will enable you to determine for yourselves, after careful and faithful research of all the avenues of Truth, whether Christian Science brings to you "Dead Sea fruits that turn to ashes with a touch," or rather a beautiful and abiding hope, born of understanding and radiant with the love of God. But you can only become an accomplished Christian Scientist by earnest, honest and persistent study and demonstration of its truth.

### Points Upon Which All Christians Agree.

Doubtless there are many points involved in Christian belief and conduct, respecting which you and Christian Scientists are in perfect accord; a brief reference to these will, I think, bring us a little closer together, possibly inspire in us mutual confidence, and enable us, at least, to prosecute the inquiry of the hour in the pleasing assurance that we are equally earnest and honest in our search after the ultimate good—a knowledge of God—"Whom to know aright is life everlasting."

I certainly am safe in assuming that you are in favor of whatever makes men and women better, happier, purer, more loving and lovable? So are we. You will aid whatever will lessen the burdens and sorrows of men; whatever will banish superstition and minimize fear? So will we. You, I am sure, will encourage whatever will destroy avarice, selfishness, and lust; whatever will exalt manhood, sanctify the home, enthrone virtue, affection, sympathy, and love? So will we. You, I trust, believe in one God and Father of all, infinite in wisdom, justice, goodness, mercy, truth, and love—a divine, spiritual, incorporeal Intelligence, without "form or parts, beginning of days or end of years;" Who fills all space; is omnipresent and omniscient; Who made all that was made and pronounced it good. You believe in, love, worship, and adore such a God? So do we.

You believe in Jesus Christ, the only begotten Son of God, who taught in the Temple; preached the gospel; healed the sick; made the lame to walk; gave sight to the blind, hearing to the deaf, purity to the sinful; was crucified, buried, and on the third day arose triumphant over death, and with the radiant splendors of the transfiguration, spanned the heavens with a bow of promise, and dispelled forever the shadows of earth by the demonstrated truth of life immortal as God. You believe in this dear, compassionate, loving, healing Christ as your Lord, your Saviour, your exemplar? So do we. You believe the Bible is the divinely inspired revelation of God to man? So do we. You believe the Ten Commandments are God's laws of requirement and restriction, to be resolutely and absolutely obeyed, one not less than another? So do we. You believe that prayer is both a privilege and a duty? So do we. You believe in the great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind;" and the second, which is like unto it, "Thou shalt love thy neighbor as thyself"? So do we.

Thus it is found that we are substantially in accord upon the essential requirements of the religion of Christ as you understand it. And is this not sufficient to establish the conclusion that we should not antagonize each other, even if we have different ways of reaching the same Omnipotent Good, we in common profess to love?

### Essentials of Christian Science.

Now let me tell you in the most general way something of what Christian Science is, in the hope that upon reflection and investigation we may agree upon the essentials of Christ's religion, as Christian Scientists understand, believe, and practise it.

Christian Science was discovered and revealed to the world some thirty odd years ago, by the Rev. Mary Baker G. Eddy, a native of New Hampshire, and now a resident of Concord in that State. The whole philosophy and practice of Christian Science is published to the world in Mrs. Eddy's book, entitled "Science and Health, with Key to the Scriptures." The latter part of the title, "with Key to the Scriptures," of this marvelous book, is very significant; for in fact the great value of Mrs. Eddy's work, or, as I believe and am pleased to call it, revelation, is found in the light she has thrown upon the real, reasonable, and demonstrable meaning of the Scriptures, the divine revealment of God to man; and it seems to me that all merely captious objections, by Christian people, to Christian Science should be silenced by the fact that Mrs. Eddy distinctly announces how in her search after the Truth, she took the Bible as her only guide, and I am sure that she does not announce any doctrine or practice of Christian Science that she did not find, and that you may not find, in the Bible. Let us therefore start out with the distinct announcement that Christian Science offers to the world no new Bible, and no vague or mythical construction of the old one; it enthrones no new Divinity; but the "one only living and true God," so long ignorantly worshiped; Him, Christian Scientists re-enthrone and proclaim unto you. Indeed, the very substratum of Christian Science, its initial principle, the premise of all its reasoning, is the declaration of, and insistence upon, the patent *fact* that "God is all in all." This premise, I venture to say, no intelligent believer in God will presume to question; and yet, if conceded, the genius of Bacon or Locke could not imperil the logic of Mrs. Eddy's conclusion, namely, *Christian Science*.

### What Is the Healing Power?

The older Christian Churches urge as an objection against what they conceive Christian Science to be, that it is sheer impiety for any person to assert that he is clothed with the power of God to heal the sick. The striking weakness of this objection is that Christian Scientists do not profess any such thing. As it was in the time of Jesus, so now the power that heals the sick is the power of God.

Christian Scientists assert that the benefi-

cent God of nineteen hundred years ago, who so loved the world that He gave His son to suffer whatever might be necessary for him to suffer to reconcile man to God, to enable man to know God, is our God to-day, with all the power, all the tenderness, all the love, all the sympathy for man that He manifested nineteen hundred years ago, and that it is the same power and love that now makes the lame to walk and the blind to see.

The only argument that Jesus ever used to establish his divinity was the one he sent to the questioning John: Go tell John "the blind receive their sight and the lame walk;" and that is the argument we use to-day to establish the divine origin of Christian Science. The lame do walk and the blind do see, and all the logic in the world cannot lessen the force of this fact.

If, as Christian religionists, you believe that God by the word of His power created all the worlds, whirled them into space, and set them "forever circling round the sun," you must believe that He has the power to keep His creature, man, in the image in which he was created, free from sorrow, sickness and suffering, as well as from sin; you must believe that He who fashioned the eye and the ear, and strung to exquisite harmony what you call the marvelous association of human nerves, has the power to remove a film from the eye He created, a thickness from the drum of the ear He made, and inharmony, discord, or jarring, from the nerves created for song and joy and not for aches and groans. Now you really believe, or think you believe, that God has the power to do this, and you also believe that God is willing to exercise that power, and heal the sick, give joy for sorrow, peace for crying, roses for ashes. I say this because, in your churches every Sabbath, and at your family altars daily, I trust, you pray to God for the sick and suffering. It is yet fresh in the memory of us all that the whole civilized world was redolent with the prayers of Christian people for Grant and Garfield in their hours of dreadful anguish; and yet I cannot be so harsh as to presume that Christian people would indulge the impiety of petitioning God for relief which they questioned either His power or His willingness to bestow. It is true you come a little tardily to the Great Physician with your cherished sick, and somewhat, it must be confessed, in the spirit of the old elder who prayed, "O God, we come to Thee because we have no other place to go." It is only after the doctors, patent nostrums, seven-bark liniment, mud baths, electrical shocks, blue glass, pig-nut bread, cod liver oil and tepid water have left you desolate and hopeless, that you go to God, the infinite fountain of light, joy and life, with your loved sick ones, and even then, not trusting God for the relief you ask, for the chances are many to one that you pray with medicines in your pocket and doctors at your call.

All of you say, have said a thousand times, "In God we live, move, and have our being;" but do you really believe this? For it is simply equivalent to saying, "In God we live, have our health and immortality." I sometimes doubt whether you do believe it, for you act as if this beautiful declaration of the Allness of God were a promise made to the ear, to be broken to the hope; and that, in fact, your life and health rest in human aids, material things, the dull, unpitying clods of earth. This will not do; a moral belief that does not find expression in act is not an intellectual conviction; you may deceive others, possibly yourselves, but you cannot deceive the Infinite. I submit to you this simple proposition: If you believe you live and move in God, should you not, as a mere act of intellectual integrity, of common honesty, trust your life and health to their infinite Keeper?

Really, your lack of trust in God's healing power is not very strange; it is the natural result of the ancestral opinion I spoke of a moment ago. Our fathers believed, and taught us to believe, that God makes us sick; that God makes us blind and deaf and lame, and therefore we can easily under-

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stand how reluctantly and doubtingly one who believes that God is the fruitful source of all his sorrow and heartache, would go to Him with a confiding petition for relief from the very sorrows He has wrought. And here is the marked distinction between the old churches' thought of God and our thought of Him. Christian Scientists do not believe that God makes you sick or blind or deaf or halt, but we do believe that God is infinite Love, "the Great Physician who heals all our diseases."

You ask for help as a last resort, but you do not expect it. Perhaps I can illustrate the thought I am trying to enforce. A few years ago, in a New England district, the drouth was so great that all the churches agreed that on a given Sabbath there should be united prayer to God for rain. As the people from one country home were starting to their place of worship, a little girl said, "Wait for me a moment, I have forgotten something," and ran to the house and brought out an umbrella; whereupon her mother, her pious mother, her God-fearing but not God-trusting mother, said, "Why, child, what on earth do you want with an umbrella to-day? The prospect of rain was never so distant." The little girl, with the confiding and abiding trust of a child, replied, "I thought you were going to pray to God for rain."

The fact is, my friends, our respective concepts of God are wide apart. Christian Scientists do not believe that Infinite Goodness filled the world with reprobates and sinners simply to give Himself occupation in pardoning their sins "to the praise of His glorious grace," or in torturing them with sickness, anguish and flame "to the praise of His glorious justice;" but they do believe, and act upon the belief, that God is infinite Love, the bountiful Source and Preserver of all life, the Great Physician who heals all our diseases.

### The Mission of Jesus.

Christian Scientists believe that when Jesus went into the synagogue on the Sabbath day and read from the prophecy of Esaias, respecting the "office of Christ," where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and, closing the book, declared to the congregation, "This day is this scripture fulfilled in your ears." Christian Scientists insist that when Jesus did this he thereby solemnly made proclamation to all men, of all time, of his God-sealed ambassadorship, not only to preach the gospel, but also to heal the sick, break the shackles of the bound and usher in "the acceptable year of the Lord." And thus we have clearly defined by prophecy and by the unequivocal words of Jesus, the substance, spirit and practice of the religion he established; a religion of faith, works, freedom—freedom from man's oppression, from sickness, sin and death; a religion of ministry, cheer, and love. And Jesus literally fulfilled his high commission, preached the gospel, healed the sick, cleansed the lepers, broke the fetters of sin, and gave liberty to the bound. He taught his disciples to emulate his example and told them that the mighty works he did, and greater, they should do. Who in the old churches will be so recklessly bold as to assert that Jesus did not mean what he said?

It must be remembered that the "works" of which Jesus spoke, were his so-called miracles, his ministrations to suffering, stumbling, cringing, crying men; the restoration of health, sight, hearing, strength, courage, hope, happiness, life, to men; and all without the aid of any drug, manipulation, diet, change of climate, mechanical contrivance, mesmerism, hypnotism, or effect of mortal mind upon human ills; but all, from the withered hand to the raising of Lazarus, by the power of God—the supreme majesty of the all-pervading Spirit of Good.

This was what Jesus did, and in his last admonition to the Eleven, his chosen faithful disciples, is found the crowning cheer of his sublime ambassadorship, "Go ye into all the world, and preach the gospel to every creature. . . . 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."

I submit that it is not within the range of intellectual operation to apply this last command and blessed promise of Jesus to the Eleven only, and not to all generations of men forever and aye; and consequently to us, to you and to me; Jesus the Christ has spoken it, spoken it to you and to me. "If you believe, in my name you *shall* cast out devils; if you believe, in my name you shall lay hands on the sick and they *shall* recover."

Christian Scientists accept this call to duty as addressed to them, and by the most crucial tests, by thousands upon thousands of absolute cures, covering the whole range of mortal affliction, have demonstrated the efficacy of metaphysical healing, and therefore the absolute truth of Christian Science.

From what I have said, it must be apparent to you that Mrs. Eddy with perfect propriety named her great discovery "Christian Science;" *Christian*, because it is the Christ system, the Christ practice; and *Science*, because it is demonstrable Truth, infallible Principle.

### What Christian Science Has Accomplished.

May I tell you some things Christian Science has accomplished in the fifteen years last past? It has drawn to its loyal support more than five hundred thousand adherents; has organized more than four hundred congregations; has built, during the last five years, many churches, ranging in cost from one thousand to two hundred thousand dollars; it has more than ten thousand practitioners, devoted to healing the sick; it has restored to health, happiness and hope, more than seven hundred and fifty thousand of your fellow-men and mine, most of whom had hopelessly exhausted the remedies usually known to medical learning. The membership of the Christian Science denomination has been drawn from all the churches, Catholic, Protestant and Jewish, and from all the respectable professions and callings in life. There is not a religious denomination in the world that has in its membership a larger percentage of educated, refined and cultured people than Christian Scientists have; and nowhere on earth, I am sure, and I say it not boastingly, but as a simple statement of fact, will you find people freer from the cares and worries of life, more contented in their business and their homes, more devoted to the duties of home, state and church, prompter in discharging their obligations to neighbor and to God, stricter moralists, closer observers of the proprieties, more munificent abettors of every good work, or people richer in the graces and amenities of pure manhood and womanhood, than Christian Science has given to the world.

I submit to the candid judgment of my fellow-men the simple proposition that an organization showing such results cannot flippantly be ignored, and by all the tests of common candor, demands your serious, earnest thought.

I will not discuss the stock objections urged against Christian Science. They are in fact so contradictory that they are self-destructive. For instance, I noticed in an iconoclastic newspaper a series of interviews with prominent people, respecting Christian Science. A prominent Doctor of Medicine said, "Christian Science is a beautiful religion; it is spiritual, devotional, and uplifting in its thought; but it is impotent and imbecile as a curative of human ills." Immediately following this a no less prominent Doctor of Divinity said. "Christian Science does effect wonderful cures of disease; the evidence of this is too patent to be denied; but it has no semblance of religion."

The destructive clash of these two opinions has, to my mind, a forcible illustration in a law-suit I had the pleasure of hearing when quite a small boy at my old home in Bloomington, Ill.; Mr. Lincoln, the great President, was defending a case brought upon a written guaranty of a horse, the guaranty being that the horse had good eyes and sound lungs. The plaintiff in his declaration alleged that the horse's eyes were not good and his lungs were not sound, and to maintain his contention introduced two witnesses, Doc. Lindlay and Cap. Ferguson, supposed experts on all questions relative to the horse.

Lindlay first took the stand and testified: "I know the hoss the suit is about, and have examined his eyes and lungs. So fur as his lungs is concerned they are as sound as a blacksmith's bellows, but sure as you're born the horse is moon-eyed."

No questions were asked this witness on cross examination, and Capt. Ferguson took the stand and testified: "I know the horse very well; I think his eyes are all right. They are just as good as were ever put into a horse's head: he can see in daylight and in dark and in any of the moon's phases, but his wind is a little shaky; he haint got good lungs."

This witness also took his seat without any questions from the defendant's counsel.

Mr. Lincoln introduced no witness for his client, and went to the jury upon the testimony of the plaintiff's witnesses; and made the briefest and most logical argument that was ever made in a court of justice in my state. This is what he said:

"Gentlemen of the jury, if these witnesses are creditable, then the plaintiff has proven for my client by one of them that the horse's eyes are good; and for my client he has proven by the other that the horse's lungs are sound; now if the witnesses are not creditable then the plaintiff has not proven anything for himself, or anything against my client, and in either event my client is entitled to judgment for costs." It is needless to say that the plaintiff paid the costs.

I will not offend your sense of "fair play," of warfare "in the open," your love of justice, exalted character and high endeavor, by entering upon a seriatim defence, in this magnificent presence, of Christian Science, that has gladdened the world with such surcease of Sorrow, or the beneficent woman who in hope and prayer and love revealed Christian Science, and applied it to the daily needs of men,—against the wanton assaults of malevolence, ignorance, or greed, made upon either. As one of the tens of thousands of beneficiaries of metaphysical healing, with love unalloyed I say of Mrs. Eddy, that time to its utmost bound will be too brief for the world to discharge to her its debt of gratitude. Her life of devotion to God and humanity, her sacrifice of self for others, her ministrations to weary, suffering, dying men, her long years of fearless and faultless association with perfect good are her invincible panoply against every shaft of envy, ingratitude or malice. And of the science of life, immortal life, she has revealed, it is enough to know that, if it is true, all the powers of earth and hell cannot prevail against it. No detraction can mar it, and no eulogy can compass the sum of its infinite greatness.

### More Light.

In the opening splendors of this dawn of truth, shall we not with sublime courage keep pace with the march of good manifest to-day? Alas for him who constantly looks mournfully into the future and depreciates the present. I believe in the progress of good in the sublime and beautiful Now: in its breadth of intellect, its conscience, its morality, its reach after God.

I champion this day as the brightest and best since the world began. Every yesterday was but the dawn of a grander to-day, and each to-day will pale in the sublimer splendor of to-morrow. There is more re-

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finement, learning, gentleness, and genius; more estheticism and common sense, more contempt for hypocrisy; there is more truth and courage, homely honesty, simplicity and virtue, more unfaltering Christian faith, more devoted Christian piety, more affection, love and charity in the world to-day than ever blessed humanity in any yesterday in all the tide of time.

The world has learned that its great need is not a more intimate acquaintance with microbes and germs; not a science that will more accurately measure the sun and weigh the stars; not a loftier walk with the muse, or a more exquisite touch of brush or chisel, but rather a realization of the promise that flashed in splendor upon the world with the advent of the humble Nazarene, a knowledge of the true God, to be adored, worshiped, and loved, but not feared.

Christian Science is hastening the fruition of that promise. Its apprehension enlarges the moral stature of man, quickens the kindlier sentiments of his nature; makes the husband and father more devoted and affectionate; the wife and mother more tender and loving; works the negation of self and the development of love for our kind; moves the heart to pity, spreads the mantle of charity, and lifts the weary children of earth nearer to the great loving heart of God.

Strangely enough, the objection to Christian Science is made that it is the work of a woman. I say strangely, because to my mind this fact is the sign-manual of its integrity and purity. It seems to me that to the most careless observer it must be apparent that by the exercise of mental and moral forces, woman gladdens to-day, and hastens the dawn of the brighter to-morrow. In the republic of letters; in every forum of intellectual combat; in every profession; in all the arts, in all the sciences; in every walk of human learning; on every field where humanity struggles for humanity; woman, panoplied with Truth and Love, moves to the shining goal of every laudable human ambition, confessedly the guardian of the "Holy of Holies," the spiritual thought of the world. Surely, the beautiful to-morrow is dawning, when enlightened justice will have one code of morals for all God's children, and not, as now, one for the man, and another for the woman; when man will be more just to woman, and woman will be more just to herself; when she will not shrink with loathing from her poor, tempest-tossed sister, who, in the uneven struggle for existence has fallen, and leave her a helpless and hopeless waif upon a remorseless human sea; but in the spirit of the pitying Christ, will take the hapless one in her loving arms, and with that "Touch of nature, which makes the whole world kin," lift her up into the sunshine, the gladness, the effulgent glory of redeemed womanhood. For let it never be forgotten that it was a woman, a sadly sinning but sweetly repentant woman, who bathed Jesus' feet with her tears and wiped them with the hairs of her head, and of whom the Saviour said, "She is most forgiven because she hath loved most."

In the sublimity of that broader and better allegiance, into which the Science of Being leads us, every good man and woman will be an integral part of its glory, just as every blade of grass, impearled by the dews of heaven, lifts its jeweled crest to kiss the dawn, and to reflect the splendor of the rising sun.

As woman was last at the cross and first at the sepulchre; as woman was the holy messenger to proclaim a risen, triumphant Saviour, so now, in the opening splendors of his kingdom on earth, a woman, another Mary, is the sweet messenger of "glad tidings" and

"Her clear voice is heard in the van
Proclaiming the dawn, when all nations
Shall echo the Great Heart's pulsations.
And God be reflected in man.

"She guards the Christ love in her keeping;
By her are the Christmas chimes rung;
She rekindles the yule-fire's glory,
And all the world over, the story
Is written, and spoken, and sung.

"And all the world over the people
Are spreading the blessing abroad;
Are cleansing the depths of the fountain;
Are climbing the heights of the mountain;
Are waiting the coming of God."


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entist, the free use of this edifice during the month of August, 1899, for our Sunday and Wednesday meetings, and,

Whereas, in granting this privilege, and in the care taken by the officers of Temple Israel for our every comfort and convenience, the utmost kindness, liberality, and courtesy has been shown,

Therefore, Be it resolved, as the sense of this Church and congregation, that we deeply appreciate this great favor and most neighborly courtesy, and that our especial thanks are tendered in recognition of the spirit of lovingkindness shown by our brethren, the Trustees of Temple Israel;

Furthermore, we rejoice with great rejoicing that through the teaching of Christian Science, based as it is on the utterance of Moses, reiterated by the great Nazarene, —"Hear, O Israel: the Lord our God is one Lord,"— we, as Christian Scientists, can so surely and confidently see that on-coming day of God when true Judaism, true Christianity, and true Science are seen to be one,—the time so well described in these lines from our Hymnal:

Now is the time approaching.
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold.

Now Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore.

St. Louis, Mo., August 30, 1899.

A copy of these resolutions was forwarded by the clerk of the church to the Trustees of Temple Israel, and in due time, acknowledgment was received in the following letter from Rabbi Harrison, full of cordiality, and a broad sense of religious unity.

Mr. Henry C. Ochterbeck, Clerk of First Church of Christ, City.

*Dear Sir:*—The Board of Trustees of Temple Israel have handed to me the resolutions of acknowledgment passed by your Church at their Wednesday evening meeting, and have requested me to do what my own inclination would naturally suggest, namely, to express their deep appreciation of the fraternal sentiments contained in these resolutions. It is a welcome sign of a closer fellowship when men and women long for religious unity, when they can with a perfect sense of homeness worship at the shrines of sister religions and feel that they are indeed sisters, when they can fix their attention on the things that unite instead of on those that separate them. We feel impressed, therefore, with the hearty words communicated to us as a symbol of the better understanding that we all hope and pray will come about between all earnest seekers after the highest good.

And we are glad to hear, also, that you felt at home and were able to find a congenial resting-place during your temporary plight. I trust you will always feel at home in our little Temple, and that we may have some opportunity again of serving you, though not, I trust, from any cause unpleasant to yourselves.

With kindest regards and fraternal greetings from all our people and from myself, I remain,

Very cordially yours,
LEON HARRISON.
Minister of Temple Israel.

This letter was read at a subsequent Wednesday evening meeting, after the return of the Christian Science congregation to their own re-beautified church; and it is pleasant to note further that upon the celebration of the New Year in Temple Israel the Christian Science Church and congregation were represented by a beautiful bouquet of white roses.

## A Plain Statement.

BY FLETCHER L. WILLIAMS.

HAD any one predicted five years ago that I would write the following statement, I should have ridiculed the idea. But it seems to me that I should now come out before men, and acknowledge my God.

Although I lived many years on Beacon Street in Boston, I heard of Christian Science but on one occasion, and it was presented in such an unwise manner I never wished to hear of it again. It might not be out of place to state that we as Christian Scientists cannot be too careful in our statements of this Science, and it seems to me that the wiser course is to put our text-book "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, into the hands of the investigator. I feel this deeply, because had this been done in my case, it would have saved me much suffering in the years that were to come.

Having married, I decided to leave my home and settle in England. At this period of my life I was an Agnostic; and was it to be wondered at, as (I believe) there are to-day four hundred different sects who base their belief on the Bible, and each claims it is correct, and the other three hundred and ninety-nine are incorrect. Where was an honest man to turn? It would be an impossible feat to honestly look into each sect's claim, and in all this theology the religion of Jesus was lost. Then my love for mathematics was so strong that it made me demand a proof—if there was a God, prove it. I did not affirm that there was a God or that there was not, but I demanded a proof.

Five years ago Mrs. Williams put that marvelous work entitled "Science and Health with Key to the Scriptures" in my hand, and asked me to read it, and give her my opinion of it, and to-day I can willingly and joyously state that in my opinion it is only second to the Bible, and to me it has made the Bible first; while before, the Bible had no interest to me, except from a literary standpoint.

What makes me devoted to Christian Science is its wonderful mathematical accuracy—once understand its premise, and the deductions must come out correct. A failure is *never* attributable to this Science, but to the demonstrator. One must be true to its Principle, and then the demonstrator cannot fail. The immutable law of Love is always the same. The statement that God is All-in-all is as axiomatic to me as a Christian Scientist as the statement that a straight line is the shortest distance between two points is to me as a mathematician, and the first statement seems to me more easy to prove than the last.

I accepted Christian Science at first intellectually, as I had no need of it from a physical point of view, and this may have been the reason of my not waking up to what Christian Science really is until about a year ago, although I had received class instruction, and attended all the services. Every day only proves more conclusively that there is nothing for an honest man or woman to do but to make Christian Science first. And in this manner we can best return our gratitude to our beloved Leader.

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The Bible emphatically declares that God is Spirit; also that "There is none beside Him." This being true, the onus of proving a matter-life apart from God is clearly upon the opponents of God as Spirit and All. The Christian Science text-book surely has made an affirmative case.

To heal mankind of sin and sickness, and teach them so to live as to be able also to overcome death—this is the mighty mission of true Christianity,—the Christianity of Christ.

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## An Interesting Meeting.

For several months past Christian Science has been occupying the attention of our people, because of the reports of some wonderful cures being effected through the assistance of Christian Science, which caused your scribe to drop in at a meeting last Wednesday, which happened to be what is called a testimonial meeting. The meeting was crowded and appeared to be devoid of any seriousness or the usual look to be seen at an ordinary prayer-meeting; on the contrary, everybody was social and wanted to impress every one that they were possessed of some particular kind of pleasure.

The meeting opened up by Mrs. Hatch reading a few selections from the Bible apropos to the text, "Ask and ye shall receive." She then read from the text-book, Science and Health, by Mrs. Eddy. A song followed and then began the testimonials.

Mrs. Hatch, the leader in the work here, testified how Christian Science had healed her. She spoke, in substance, as follows:—

"How good it is to know how to pray, and I am glad that I do know how to pray, and that our prayers are not mere meaningless words. From childhood I could not see to thread a needle unless it were a very large one. My eyes were examined by the doctors and I was told that nothing could be done for me—that I would be obliged to use spectacles. My hearing was also bad, as bad as my eyes. When I was sixteen years of age the doctor said the drum of my ear was partially destroyed and that my hearing would never be any better, but instead would become worse every winter. Since taking Christian Science treatment I can see perfectly without the aid of glasses, and my hearing is now all right. I also suffered with severe trouble with constipation but I am now well—Christian Science has healed me. I am thankful I know how to pray and that my prayers are answered."

The next was a lady with dark eyes and dark complexion, showing signs of having come through some form of sickness. She stepped out to the middle of the floor and standing erect said, "I am in perfect health and have not felt better in ten years. For the last two years I have had to use a crutch, but most of the time I was on a couch. I had lost the use of my left arm and my limb was paralyzed, my head was drawn to one side, I was just in perfect agony, and many times did not expect to live another day. My husband would often tell me 'Don't be discouraged.' For ten years I suffered with heart disease and the only relief was morphine. I suffered everything, as those who know me can testify. Last Thursday something came over me, I could not see nor tell what, but it was a great struggle. I had tried everything I knew but found no relief or help until I tried Christian Science, and, thank God, I am free. I thought if I could only live to tell my friends, but it seemed so dark and I could not move; my hands were cold, even my mouth would not open. When I was set free, I at first could not realize it, but got up and walked into the other room and said, 'Oh, sister, see me,' but she was so badly frightened she only answered, 'Oh, mamma!' for she did not realize what had happened. Then for five minutes I walked the floor. I could not tell her how I felt for all the pain had left me. Before I was healed I could eat nothing; now I can eat anything."

Later on the husband of the above speaker told some of his experiences, stating that when he first met his wife, eighteen years ago, she was not in the best of health, but that now she was better than he has seen her for seventeen years. "I am happy to say that Christian Science has given me back my wife. I have had no less than six doctors make examinations, but they all differed, except that the most of them said it was heart trouble, and ever since 1890 I have spent money and doctored. When I went to work in the morning I hardly expected to see her alive again. I would frequently stop work to go home to see, expecting to meet some one on the way to tell me that she had gone. There was a strange thing about her trouble, the symptoms would vary from year to year apparently. Just one year ago last June, Doctor (giving name of a local physician) said my wife would not live three days, and that I could get any other physician I would like to have; in fact, she came very near dying at the time. She was for three weeks kept under the influence of morphia. She rallied, however, but she had chills and nervous spells which appeared to go right to her heart. Many times I caught her just as she was about to fall, and sometimes I thought she would die in my arms. I often thought I would have to tell my children that their mother was dead. No one can tell how she suffered. When my daughter went to the Christian Science Sunday School I had no belief in it, in fact never gave it any consideration, but I am a person who is willing to give a thing a trial. I finally concluded to have my wife give the treatment a trial. When I left home last Thursday she was worse than usual, but when I returned home I was more than surprised to meet her at the gate. People ask me what I said. What could I say? I could not say anything. I can now say that I have an electric battery for sale and have no further use for medicine in the house.

"I cannot say that I am a Christian Scientist, but this I do know, that a great deal of good comes from it."

A white-haired gentleman of about seventy years was the next speaker.

"I am glad the day has come for me to say a few words. Three months ago I was in a paralyzed condition from the effects of rheumatism for about forty years, and I have not been able to see without the use of glasses. Some people say it is second sight. Well, I don't feel that I am that old, for I feel as young as ever I did. In daylight I can thread the finest needle my wife has and can do all the reading I want. I am glad to know what little I do of Christian Science."

Another speaker told about the trial he had with his wife, she having consumption, and how he had traveled west in search of health for his wife, and how, since receiving Christian Science treatment, his wife was healed of consumption. She had been ailing for thirty years.

A lady told how she had recovered from neuralgia and the necessity of glasses. "I cannot tell how I feel, for I have forgotten that anything was the matter with me. I had the catarrh very badly and was very nervous, but now I am well."

Another lady also gave her testimony. She has a family of eight to look after. For years she was a sufferer from rupture and found relief only in injections of morphine, now, since she has taken treatment, she is relieved of all former distress and can do as much as any one.

Several others gave their testimony to being healed of rheumatism, stomach trouble, and other ailments.

The Christian Science people seem to feel that ministers and others who disbelieve their practice should do a little investigating before condemning it. If the statements of the above parties are true, of which there at present appears to be no doubt, the Science should not be so severely criticised as is now being done. All those who gave their testimony are well-known people in the community, and can be consulted very readily if desired.

*Callam County Courier.*

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Rev. Theodore Cuyler says that "The glowing list of promises in the New Testament, 'To him that overcometh' is enough to fire every Christian heart."

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# Testimonies.

### Typhoid Fever.

A short time ago I received a telegram to come at once to Bowie, Texas, as my sister was not expected to live. There was no train out till nearly two o'clock next morning, so I did not arrive till between five and six. She was very low with typhoid fever. I had only been there a few minutes when it was agreed that the doctor should be dismissed and the case turned over to me. Even my father, who had bitterly opposed Science, gave consent. Anything to save his child. Had my sister been dead the family and friends could scarcely have expressed more sadness. I gave her the first treatment about six o'clock, and by nine o'clock she was laughing and talking and eating an apple. The next day (Thursday) she went to the dining-room and took dinner with the family. Friday morning she was up and dressed as early as I was. Saturday she cleaned up my mother's room, making the bed, sweeping, and dusting. Sunday she helped generally with the housework, and in the afternoon went out for a walk. Monday morning, as I was preparing to start home, I asked her when she wished me to stop the treatment. She said, "I am as well as I can be and have been for two or three days."

Christian Science healed me when everything else had failed. I had female trouble in its worst form, rheumatism, heart trouble, tonsilitis, in short, I think I was diseased all over; but thanks to Christian Science I am well.

MRS. A. JONES, Chickasha, Ind. Ter.

### Helped by the Lecture.

Hearing the lecture delivered by Judge Ewing in Tremont Temple last evening, is one of the many blessings for which I am indebted to Christian Science.

An unusual experience came to me during the discourse; it seemed as if a veil of which I had been scarcely conscious, was suddenly removed from my eyes, making everything clear and bright. I knew at once that the Truth declared there and the Love expressed had wrought this change, and that not a film from my physical sight, but a cloud from my inner consciousness had been dissipated. In proof of this my realization of Truth to-day has been clearer, more assured, and, I *know*, more effectual. Thus Scientists as well as those calling themselves not such are helped by these glorious outpourings of Truth.

How can we be thankful enough to God for the blessing of these lectures, for the faithful laborers through whom they come, and for her whose obedience has made them possible! Truly, "We have nothing to fear when Love is at the helm of thought" (Miscellaneous Writings).

E. S.

### Scarlet Fever and Diphtheria.

I desire to tell something of what Christian Science has done for me and my family. Under *materia medica* I was called upon to lay away two children within eighteen days. A little later my husband. The third child was attacked with scarlet fever and diphtheria at the same time, and she was also given up after a consultation of doctors. I then saw there was nothing in the drugging system. I had just heard of Christian Science. I sent for the only Christian Scientist I had ever heard of, a young student who had had no class instruction. The healing was instantaneous, and my joy and happiness were so complete that it seemed to me I was lifted entirely out of material consciousness.—MRS. A. S. KISH, Joliet, Ill.

### Glasses Laid Aside.

For many years I was a great sufferer with chronic inflammation of the eyes. I wore glasses, used all kinds of remedies, and consulted specialists in different cities, but found no relief. One oculist to whom I applied told me that the nerves of my eyes were nearly destroyed. It seemed as though I should be blind. I tried to be reconciled, but could not see why I was so afflicted. About this time a Christian Science healer came to Preston to see a patient. I called to see her. She assured me that with "God all things are possible," and advised me to procure Science and Health and to read it faithfully. She said others had been healed why should I not be? At my request she gave me a treatment. I was at once enabled to lay aside my glasses, and in a short time I could read the finest print, sew, or do any kind of work without them either night or day.—ROWENA MCNEIL, Preston, Ia.

### No Desire for Tobacco.

I have been a subscriber to the *Journal* over ten years. For twenty-three years I used tobacco. After learning something of Christian Science I bought Science and Health and commenced reading it. Soon my cigars lost their good flavor, and I changed the brand. I tried more expensive ones, but they were no better. One day a friend presented me with an imported cigar, supposed to be very fine. It was reserved for an evening smoke. I remember as if it were but yesterday the feeling of contentment and also of the assurance of enjoyment that came to me as I took my Science and Health, sat down, lighted the cigar and began to read. The cigar was absolutely tasteless and I laid it one side but kept the book. This was thirteen years ago. I have never tasted, or even had a desire to taste, tobacco since, but I still keep the book.

DAVID ANTHONY, Providence, R. I.

### Morphine Habit Cured.

Last October I went to a Christian Scientist to be healed of the morphine habit of fifteen years standing. For three years I had morphine injected in my limbs daily, and sometimes several times a day. At times the skin about the joints would look green. I had no flesh, and was afflicted with a nervous movement of the head which prevented my attending church or going in company. I had also abscesses of the womb, paralyzed hips, and other ills. I have had as many as seven spasms in one afternoon. I received treatment about four weeks, when I was entirely healed and have had no desire for morphine, nor have I taken any since. The jerking was destroyed with the habit. My husband says a miracle was performed. I am a living witness to what Christian Science can do for those who are under such abject slavery to morphine as I was.

S. J. M., Emlenton, Pa.

### How Baby was Healed.

My little baby had been very sick for two months teething and belief of fever. He was a mere skeleton and I was afraid to lift the little one up, he seemed so frail. His father and I had given him up to die when a Christian Science healer gave him his first treatment July 2; he had not slept in eight or ten weeks without soothing syrup or paregoric in double doses. The night she treated him he went to sleep in five minutes and slept all night. He is now a fine fat baby a year old and can talk and almost walk. He is devoted to his healer. Everybody thinks his cure a miracle.—MRS. O. L. WHITEHEAD, Halifax, N. C.

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## Questions and Answers.

*If a patient is not healed where is the fault? Is it on the part of the patient or on the part of the healer? or is it because there are some cases that are incurable even in Christian Science?*—A Patient.

Speaking from the highest standpoint of metaphysical healing there are no incurable cases. The Principle of Christian Science is perfect and a perfect understanding of the Principle could not fail in any case. One might as well say that some of the errors made in the attempt to solve a problem in mathematics could not be corrected by the right application of the Principle, as to say that some of the errors of mortal existence cannot be corrected by the application of the Principle of perfect and universal harmony. In the highest sense there is no such thing as an incurable case in Christian Science, although the practitioner may occasionally fail to make a complete demonstration. So far as specific cases are recorded in the Gospel, Jesus did not fail to heal always. There is, however, an implication that he did not attempt to heal, or do mighty works, in some places because of the people's unbelief. His life was in strict conformity to the demands of infinite Good, and because of this he was able to heal sickness, cast out devils (evils), and even raise the dead. In no case did he say it was God's will for man to be in bondage to sin or sickness. If there were such cases, is it not probable that Jesus would have found at least one during his three years ministry, and so stated to his disciples? Such an important point as that it was not God's will for all to be healed, would certainly not have been omitted by the great Teacher. He would have made this point clear to his students, and not sent them out into the world with the express command to heal all manner of diseases, and leave them ignorantly to attempt to do some things impossible, if there were cases which could not be cured because it was not God's will they should be.

The Christian Scientist believes that it is God's will for all to be saved from sin and sickness, and he is firmly convinced that the understanding of the Principle of Christian Science can and will heal any case. If this be true it necessarily follows that if there are failures the fault must be on the part of the healer, or the patient, or both.

The healer can demonstrate only so far as he knows, and his understanding may not be equal to that particular demonstration. Then the fault may be on the part of the patient. While he is willing to be healed physically he may not be willing to part with some moral evil that causes his suffering or makes it possible. The healing of Christian Science is scientific—it can remove the effect only by removing the cause. If sin is the cause of sickness the sin must be destroyed before the patient can be healed.

With Jesus the healing of sickness and sin were one. To the man sick of the palsy he said, "Thy sins are forgiven thee." Likewise in the work of the Christian Scientist the healing of sickness and sin go hand in hand. The demonstration is in proportion to the healer's understanding of Truth and the patient's fitness and willingness to be benefited by that understanding.

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*If God is the only power and there is in reality no power in a drug, either for good or evil, why is it necessary to require a patient to give up all material remedies? Would it not be just as well to allow him to continue to use them if he desires to do so, since they can neither help nor harm him? When he is healed he will give them up of his own accord.*—A Beginner.

While it is true that a drug has no inherent power, either to help or to harm, yet mortal man believes that it has. It is his belief that makes it possible for him to experience the good or ill effects ascribed, by universal belief, to material remedies. The Scriptures tell us that "no man can serve two masters," but does not one attempt to do this if he uses drugs when a Christian Scientist is endeavoring to heal him through Mind alone?

Mortal man is so material in thought that if he should be healed by a Christian Scientist while using material remedies he would probably give the credit to matter rather than to Mind. Then he would not have less faith in matter but more, for he would believe that matter had not only made him sick but had also made him well again. Matter would be to him a friend as well as a foe, and he would be encouraged to look to matter more than ever. Would his healing then be of any real benefit to him? True, he would be relieved of his suffering, but the mission of Christian Science is not so much to save mortal man from suffering, as to save him from the error that makes suffering possible.

If the patient is unwilling to give up material remedies he should be allowed to continue their use until he is convinced they can do nothing for him. Then when he turns to Christian Science, perhaps as a last resort, he will be in a condition to receive the help he desires. As his suffering is relieved and he regains his health, he will, if he is truly honest, give the credit where it belongs. Then when he is told that the same power which heals disease can also prevent it, he will desire to know for himself how the sick are healed. As he takes up the study of this all-important subject and begins to work out his own salvation, the mission of Christian Science is being fulfilled in his experience.

## The Other Eye.

BY E. C. D.

We all know how a very insignificant object, when held close to the eye, seems capable of hiding much of the outside world, so that the beauty of God's earth may seem to be shut out from us by a disc no larger than a dime. But the moment the obstacle begins to recede into space, the all-pervading light rushes in around it, and finally engulfs it, and it is lost in immensity. So it is with every calamity that we hold close, and to which we give a place in our thoughts. Only as we banish it do we discover the clear light of Truth still shining, and by that light we realize the insignificance of the condition which seemed to us so real.

It gives us courage to know that we have always the power to prevent to temptation from assuming such false proportions (we are not obliged to hold the object so near the eye) and that by always exercising that power, the influx of light, understanding of Truth, comes, in response to God's eternal law.

But we know too that *one* eye must be *closed* in order to make the object held before the other eye exclude so much—with both eyes open the illusion is not complete; and it seems to me that the lesson there is that, no matter what trial of our faith comes, no matter how dark things seem, we have always *the other eye*, the eye of spiritual understanding, and if we keep that eye open,—"single"—we shall not be left in darkness, but rather the whole body shall be full of light.

The *Missionary Herald* reports an incident from India as follows: "In a gathering of native Christians at a Bible reading about love to God and love to man, a man suddenly ran out of the room into the darkness, exclaiming, 'It is in your book, but you don't do it.' This might apply to other than heathen countries."

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## From the Religious Press.

### Why are Conversions Few?

The statement has recently been published that conversions are comparatively few in the Protestant churches, and are becoming fewer still with each passing year. This complaint does not proceed from unreasonable and censorious critics, but from wise and good men whose word is entitled to great weight.

Does not careful observation prove that much less attention is being devoted to the conversion of sinners now than in former years, and that conversions are not so frequent as they formerly were? Is it not possible that Christians are losing interest in the conversion of sinners?

Many interests now engage the attention of ministers and churches. We are building and endowing educational institutions. We have several great publishing houses, from which we are sending out millions of pages of religious literature every year to bless the world. We have many strong organizations for the collection and disbursement of millions annually for religious purposes. We have an immense young people's organization, into which many thousand young men and women are being gathered for discipline and training for future usefulness. To all these Christian institutions and enterprises we say Godspeed.

But it is possible that these may divert the attention of the Church from the chief object of its mission. . . . The early Methodist Church sought one thing—the conversion of sinners. Those heroic ministers and laymen did not think of pleasing men or building a colossal ecclesiastical structure for their own glory. They preached, exhorted, sang, prayed, traveled, and toiled for the conversion of sinners. . . .

Many reasons for the dearth of conversions may be given. Christian people do not expect nor desire the conversion of sinners as they should. When church members really expect and earnestly desire this thing it will not be long before they shall witness the desire of their hearts. Much of the preaching of this day is not calculated to produce conversions. The craze for entertainment and excitement in the Church cripples its energies. We do not need entertainment, but worship; we do not need sensational excitement, but spiritual excitement. Conversions are hindered by coldness and worldliness in the Church.

New York *Christian Advocate.*

### Agitation Prevents Stagnation.

Agitation keeps lakes, seas, and oceans from stagnation. By the constant movement of its particles water is purified, aerated, and, whether in the salt seas or fresh-water lakes, is made wholesome and refreshing. In like manner society is kept in motion, purified, freshened, and filled with the breath of life by the constant movement of its constituent parts. Many are alarmed by the restlessness of theologians, laboring men, political leaders, governments, and nations. But the very life of modern society and the permanence of civilization and progress, break up barbarisms, and bring out into the fresh air and sunshine all the inert elements, which else would settle and stagnate. But it is always to be borne in mind that in society, as in the atmosphere and the ocean, the currents which most powerfully affect the welfare of the human race are not the noisiest or the most obvious. The movers and the movements which are most conspicuous in the head-lines of the daily press commonly do not represent the deep, slow-moving forces, which, like the great ocean currents and the trade winds, are shaping continents. They are rather the puffs, flaws, squalls, cross-currents, and rips which abound in the neighborhood of islands and shoals. They often indicate danger, but they cannot be depended upon to indicate the course of a long voyage or a journey round the world. Taken too seriously, agitations of this kind in Church and State excite alarm on the part of some, and in others excite expectations of rapid change and progress, which have no warrant either in experience or in sound reason. Agitation prevents stagnation. But he who would read aright the signs of the times will look beneath the surface of events, and study the deeper, slow-moving forces which shape the course of history.

*Christian Register* (Unitarian).

### Mormon Invasion of New Hampshire.

Six Mormon missionaries are now at work in various parts of the State. When some of them were interrogated as to the reason for their visit and zealous activity, the reply came that Governor Rollins' proclamation revealed the fact that New Hampshire had more unchurched to the acre than any other New England State, and it is the mission of this people to carry the gospel to the "lone sheep," and they thought there was ground for salvation in this State. The humor is manifest. Later, however, they declared they came to correct prevalent misunderstandings concerning their church in regard to the practice of plural marriages, strongly denying them, as the laws of the United States forbid them, and are rigidly adhered to by them as obedient citizens. One said he was ready to stake his life that there had not been a plural marriage in the church since 1891—an assertion hard to substantiate in the face of facts now and then coming to the surface. They declare their policy is not to tear down, or make proselytes, but to teach the truth as they understand it. As they fail to secure buildings in which to speak, their services are held in the open air, poorly attended, and with a display of more zeal than converts. The father of one was a native of New Hampshire. It is a fact not generally known that eight men born in the State in Sullivan and Cheshire Counties were ordained to the Mormon priesthood, though none thus ordained entered upon active service.

*The Congregationalist.*

### Y. M. C. A. Annual Report.

The last annual report of the International Committee of the Young Men's Christian Association says that of the 1,429 associations in existence, 1,341 sent in reports which showed an aggregate membership of 228,568, and an active membership of 108,592; 344 own buildings valued at $10,847,936, and 92 own other real estate valued at $1,270,550. Deducting debts, the net value of all property is $10,347,272. The cash paid out for current expenses was $2,453,778.—*The Watchman* (Baptist).

## Miscellany.

### The Hindoo Idea of Religion.

I met in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one god, and I repeat my prayers, called japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes."

He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?"

He replied, "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 P.M., one evening, to 7 A.M. next morning."

I asked, "What good did you expect to get by going through this task?"

He replied, "I hope I have laid up a great store of merit, which will last me a long time." This is a genuine Hindoo idea.

*Concord Evening Monitor.*

### The Coldest Place in the World.

Verchoiausk is considered to be the coldest place in the world. It is a small collection o. native log-houses, planted near to, but not on, the Yana River, says the *Philadelphia Press.* The street, if so it may be called, extends on each side of a narrow sheet of water, a kind of creek formed by the autumn overflow of the Yana, which in winter forms a frozen promenade or driving place for sleds. It is a dreary place enough. The summer lasts only four months, and during the other eight of the year it is bitterly cold; the thermometer sometimes indicates 86 below zero, and seldom goes above 50 until April 30.

Corn will not grow in this desolate region. Barley and oats have been sown, but have always succumbed to the early frosts. Of vegetables, there are only the radish and the turnip, with perhaps an occasional and very precarious crop of potatoes. Cabbages all run to leaf. The ground rarely thaws, even during the hot season, beyond twelve or eighteen inches, and in places most exposed to the sun never beyond a yard. Most of the dwellings are Rakut huts, built of fir-trees against a square framework and covered thickly with mud to keep out the cold.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.

*Fenelon.*

The *Religious Herald* says: A preacher in consulting his bishop about organizing a surpliced choir as a drawing power in his church, said: "Bishop, what do you think of it?" The good man simply replied: "Have you ever tried preaching the Gospel?"

A philosophical statistician calculates that in the year 2000 there will be 1,700 million people who speak English, and that the other European languages will be spoken by only five hundred million people.

*The Church Standard.*

Lord Kelvin in a lecture stated that, as a result of recent investigations, it was estimated that the earth had been the abode of life for about thirty million years.

*The Church Standard.*

## Notices.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

### Clerk of the Mother Church.

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to WILLIAM B. JOHNSON, C.S.B., 30 Norway St., Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

The first race of the American cup series was sailed Monday, October 16. The course was fifteen miles to windward and return. Columbia, the American yacht, won by ten minutes, eight seconds. Time 4h. 53m. 53s. The second race, over a triangular course of thirty miles, was also won by the Columbia. When only three miles from the starting-point the topmast of the Shamrock broke, which so disabled her that she gave up the race and was towed inside Sandy Hook. The Columbia sailed over the full course alone, and was declared the winner. Time 3h. and 37m. The third race was over a windward and leeward course of thirty miles. The Columbia again came off victor by six minutes thirty-four seconds. Time 3h., 38m., 09s. Having defeated the challenger three times, the famous yachting trophy stays in America.

Senator Hanna and others favor creating another cabinet department, to be called the Department of Commerce. It is thought the President will, in his next annual message, recommend such a department. The reason given for creating a new department is that too many great branches of business are grouped under the control of a single cabinet officer. For instance, the Interior Department embraces, the Land Office, Pension Department, Indians, and so on.

General William R. Shafter was sixty-four years old October 16, 1899. For over a year he had held the positions of brigadier-general in the regular army, and major-general of volunteers. On his sixty-fourth birthday he was retired by operation of the law which fixes the age-limit of officers of the regular army. He will remain in the volunteer service in command of the department of the Pacific until relieved by the President.

About one hundred and sixty delegates from different parts of the country assembled in Chicago, October 17, to launch a crusade against the policy of the administration in the Philippines. Among the prominent persons who attended was the Hon. Carl Schurz. He declared he was opposed to making any further war upon the natives, and urged that an armistice should be established at once.

Representative stove men from Maine to Texas will meet at Philadelphia next month to effect a manufacturers' combination. It is estimated that the combination will result in a saving of eight million dollars annually. The aggregate sales have averaged twenty-five million dollars annually for the past three years. There are 218 manufacturers of stoves throughout the country.

The consuls at Manila have received a book containing the correspondence between Aguinaldo and the American commanders and consuls. The book is addressed to the members of the United States Congress, and upon it the Filipinos base the assertion that the American government recognized their sovereignty and promised them independence.

In his address of welcome at the eighteenth National Conference of the Unitarian Church at Washington, D. C., Senator Hoar of Massachusetts said, regarding the Philippine question, that nations as well as individuals may work out their own salvation according to the law of God, without dictation or coercion from any other.

The *New York Commercial* says that it is proposed to consolidate the National Bank of Commerce and the National Union Bank, both of New York City. These banks are two of the largest and strongest institutions in the United States, and have a combined capital of six million two hundred thousand dollars.

Alfred S. Hartwell, who will represent Hawaii as an unofficial territorial delegate at the coming session of Congress, has for thirty years been a leading member of the bar in Hawaii. He is a graduate of Harvard. In 1868 he was appointed first associate justice of the Supreme Court of Hawaii.

During the past two months two thousand Spaniards have arrived in Havana, who say it is impossible to get work in Spain, and that the government is assisting them to emigrate to Cuba. It is believed that two hundred thousand will reach Cuba within the next few months.

When Admiral Watson receives the reenforcements which have been assigned him he will have no less than fifty ships, large and small, under his command. This will probably be the largest naval force ever maintained in Asiatic waters by any Power.

The Canadian Pacific has placed orders for thirty or forty new locomotives with several of the leading locomotive manufacturers in the United States. This is the first order for locomotives this road has placed outside of Canada for many years.

Several large plants for the manufacture of iron tools are to be erected in Berlin, Germany, by American firms. It is reported that about twelve thousand dollars worth of iron tools are exported weekly from New York to Germany.

The British Parliament opened October 17, in extraordinary session, to consider the South African situation. The Parliament voted to stand by the government. The Liberal leaders criticised the ministry, but pledged the party's support.

A national organization, to be known as the American Anti-Imperialist League, was formed at Chicago October 19. All existing organizations become members at the outset, and new organizations will be formed all over the country.

Andrew Carnegie donated three hundred thousand dollars for the erection of a public library in Washington. He recently informed the commissioners in charge of the work that he would increase the donation fifty thousand dollars.

Secretary Root holds that no franchise can be granted, except by Congress, to any company to land a cable in Cuba. For this reason the American troops will continue to prevent the landing of an American cable in the island.

The fifty-third annual meeting of the American Missionary Association opened at Binghamton, N. Y., October 17. The treasurer's report showed that $296,910 had been expended during the fiscal year.

Arthur Twining Hadley, LL.D., was inaugurated president of Yale University, October 18. He is the thirteenth president of Yale, and the only one who had not previously been ordained a clergyman.

Notwithstanding the recent agreement of Germany, Great Britain, and the United States to abolish the office of king in Samoa, it is reported that the natives have proclaimed Tamasese as king.

The Supreme Court of Michigan has decided that women are ineligible to hold elective office in the state, unless the statutes or constitution expressly stipulate that they may do so.

The Treasury Department will soon put into operation in the mint establishments a new plan for refining, which will save the Government sixty or seventy thousand dollars a year.

A formal petition, signed by several million citizens of the United States, protesting against the seating of Representative-elect Roberts of Utah, is to be presented to Congress.

President McKinley and party returned to Washington October 19, having covered a distance of five thousand miles. The President made nearly one hundred speeches.

William J. Bryan and party recently made a tour of Kentucky and Ohio. The Colonel made several speeches, and was greeted by large crowds wherever he went.

It is expected that within a month the organization of the Consolidated Cattle Company, with a capital of one hundred million dollars, will be effected.

The number of immigrants who came to this country last year was 311,715, which exceeds the number of the previous year by more than eighty thousand.

A fund of $375,000 has been raised by the lord-mayor of London for the South African refugees. The Queen subscribed twenty-five hundred dollars.

The collections of internal revenue for the three months of the present fiscal year have averaged nearly a million dollars for each business day.

The taking of the census in Cuba began October 16. The enumerators were well received, and all the desired information was readily given.

Miss Susan B. Anthony is about to retire from active service as president of the National Association of the Woman Suffrage Societies.

Ex-Speaker Reed has been admitted to the New York bar, and has declared his intention of residing permanently in the state.

Active preparations for war in the Transvaal continue. Several battles have been fought, with heavy losses on both sides.

John D. Rockefeller outbid Andrew Carnegie for the control of the American Barge Company's fleet of lake steamers.

The gold production of the South African republic in July, 1899, was 409,127 ounces of fine gold, valued at $8,308,757.

United States packers have received contracts for supplying five million pounds of canned beef to the British army.

Dr. W. H. P. Faunce was inaugurated president of Brown University, October 17, 1899.

Missouri's fruit crop this year is estimated to be worth twenty million dollars.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Ancient Egypt's Greatest Monument.

### Begun Before the Time of Abraham, it was Building for Two Thousand Years.

THE Temple of Karnak, work for the restoration of which has been going on for a number of years under the direction of American, English, and French archæologists, is perhaps the most interesting ruin in Egypt, though less known to the tourist than the Pyramids and the Sphinx. It was and is the most enormous structure in the world. Its ruins to-day cover many acres. The nucleus of the temple alone is over twelve hundred feet in length. All the great rulers of Egypt from the time of the Middle Empire, over 2000 B.C., until after the Roman occupation, added to the work from time to time during a period, therefore, of over two thousand years.

The temple was approached by three long avenues of sphinxes. One of these extended all the way from the temple of Luxor, on the south, a half-hour's ride on a donkey, the whole way being lined on either hand with hundreds of sphinxes hewn from stone. Seven large temples surrounded the main temple. The last is the sanctuary of Ammon, the "Throne of the Two Lands." It is the greatest architectural construction ever built. You approach it from either end through a gigantic outer gateway. Six mighty pylons, or tower gates, extend in succession across the shorter dimension of the building. The largest of these tower gates is 372 feet wide, 50 feet thick, and 140 feet high. Between the first two of these pylons are the remains of the great court. It is so large that two considerable temples are built within it.



From the great court you enter the colonnaded hall, a vast structure, the most stupendous of all buildings of its kind. It is 338 feet long and 170 feet wide. The entire cathedral of Notre Dame, in Paris, might be put into this one hall alone and leave plenty of room to spare. Its roof is supported upon sixteen rows of columns, 134 in all; the two central rows of columns are 60 feet high, 35 feet in circumference, and 11 feet 10 inches in diameter. The remaining columns are 42½ feet high and 27½ feet in circumference. They are all carved with representations of deities and kings, once colored in bright hues; no place in all the world so thrills the traveler or makes him at the same time so conscious of the vanity of human greatness.

Behind the great colonnaded hall is a central court. Here are still standing two obelisks, two solid shafts of granite. These two are representatives of four—that is, two pairs, which originally stood here; one from each pair has fallen. The first pair was the work of Thothmes I.; the second was erected by his great daughter, Hatshepshut (Hatasoo). The standing obelisk of this latter pair is the largest in Egypt, being 97½ feet high, and is notable as being the work of a woman. Back of the obelisks is the sanctuary chamber, and behind this are a few scattered blocks, which, as the fruit of recent discoveries, are now known to be the remains of a Middle Empire temple.

The whole temple is more or less in ruins. Sad heaps of ruins represent what were once beautiful columns and exquisite statuary. The huge pylons are crumbling at the top and wasting away at the base. The remains of dwelling-houses of sun-dried brick built round the temple by natives in the Christian period, long since the temple was deserted, have disintegrated into dust and half-covered the outer walls. Even in the great colonnaded hall there yet remain immense heaps of debris.



The date of the building of the temple is not known definitely. It had been thought by archæologists that it was begun by Setee I. of the nineteenth dynasty, and continued by his son and successor, Rameses II. The great hall commemorates in its grandeur and by its sculptures the magnificence and power of those two pharaohs. The sculptures of the interior of the walls represent these monarchs making offerings to the gods, and were undoubtedly carved during a period shortly after their reigns. But only last April there were found by M. Legrain two statues in the ruins which go far to confirm the belief, first advanced by Lepsius, the great German explorer, and agreed in by the Frenchman Mariette and others, that this vast temple was a gradual growth, probably reaching back in its beginnings to the Middle Empire kings of the twelfth dynasty, over two thousand years before Christ.

Of these statues, one was in alabaster, and represented the great Theban god Ammon; the other, which is of the highest historical importance, was set up by King Usertesen, in honor of his father, in the days of Abraham. The alabaster god is eighteen feet high, and was made from one solid block of stone, the largest alabaster statue in the world. He was in three pieces. The head and shoulders were in one large piece, the trunk another, and the feet and pedestal form the third, the whole when put together constituting an eighteen-foot standing image of the god. It seems as perfect a work of art as if it had been carved by some Greek Praxiteles, although the hand of the Egyptian sculptor who hewed it was dust perhaps a thousand years before the birth of the Greek. The statue has doubtless been in the ruins for a long time. Possibly one of the columns of the hypostyle hall fell upon it long ago. This conjecture is supported by the fact that the statue was found close by the entrance near a fallen column. The age of this work of art can be determined with some degree of definiteness. Before Amenhotep IV., a king of the eighteenth dynasty, about 1500 B.C., Ammon was the god of Thebes. Amenhotep destroyed the worship of Ammon, but upon his death the priests of Ammon at Thebes overthrew the religious movement of Amenhotep. The following kings (of the nineteenth dynasty) were devotedly attached to the worship of Ammon. It was doubtless at this time, the age of Rameses II., that the statue was made. Had it been made before, Amenhotep would have destroyed it, and it is hardly possible to assume that the decadent art of any later age than that of Rameses II. could have produced it.

The second statue, though less beautiful, is of greater archæological interest, bearing this inscription in hiero-

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glyphics: "The King of Upper and Lower Egypt, Ra-Kheper-Ka (*i.e.*, Usertesen I., this being another name by which he was called), has made in remembrance of his father, the Prince Antef, an offering of a thousand loaves of bread, a thousand oxen and fowl, a thousand garments, a thousand bolts of cloth, and incense like unto a faithful follower of Ammon, Lord of the Thrones of the Two Lands. The Prince Antef, son of Akoui."

The historical significance of this inscription is great, for the finding of this Middle Empire statue positively carries back over five hundred years the date of the building of this temple. Usertesen I., called Ra-Kheper-Ka in the inscription, was the second king of the twelfth dynasty. This dynasty was the nucleus of the Middle Empire period, beginning in the twenty-second century before Christ. Usertesen lived not later than 2100 B.C. No monument or inscription ever before found in the temple was carved before 1600 B.C. M. Legrain unearthed it in the very part of the building which had been supposed to belong to the twelfth dynasty. Those who have visited Karnak will remember the two beautiful granite columns in front of the granite sanctuary of Thothmes III. At the base of these the statue was found.

The cause of the fall of the present columns is undoubtedly the same which has made the work of restoration even perilous, the fact that the bases of the columns have crumbled. They are composed of sandstone, and the surrounding dust of the ruins, containing as it does much nitre, so impregnates the waters of the inundation that they become a solution of nitre, which enters into the stone and disintegrates it. It is then turned into simple sand, which may be brushed aside with the hands.

The work of restoration in progress is under the supervision of M. Legrain. He has already spent four years here, and to complete his work with the present force will require ten years more. The labor goes on during the six cooler months of the year, and seven hundred men are employed. These Karnak excavations are the greatest task ever attempted in Egypt. The clearing began in the hypostyle hall of the temple of Ammon. During the excavation the avenue of ram's head sphinxes was cleared, and many walls bearing interesting sculptures were here brought to light. One of the most important discoveries was undoubtedly that of the "Nilometre of Karnak," which, in contradiction to certain expressed opinions, gives the level of various floods of the Nile. By the inscriptions and dates on this nilometre, modifications are made in the chronology of some dynasties; the level of the floods and the dates of the reign under which they occurred are documents of the highest historical importance. A good deal of the Egyptian chronology is based on a flood which took place in the third year of the reign of King Osorkon II. This flood is mentioned again on the Karnak Nilometre discovered by M. Legrain. The importance of this discovery will fully appear when the dates inscribed on the nilometre have been compared with other accepted chronological facts.

*Boston Evening Transcript.*

## Characteristics of World Heroes.

IF there be any qualities above others by which the world's heroes have been characterized, those qualities are modesty and simplicity. Modesty and simplicity have an extraordinary development in Admiral Dewey. Was ever anything better than his non-acceptance for himself of the plaudits of New Yorkers for the great Manila victory, and his turning to his officers and men and proudly remarking: "Those are the winners of that victory"? His simplicity is equal to his modesty; he will have no state, no show, no magnificent retinue in his entourage, his ambition is to be a simple American citizen among American citizens.

*New Orleans Times-Democrat.*

## Defence of Christian Science.

*To the Editor of the Commercial Tribune:*—Will you kindly allow space through your columns to make mention of some mistakes, as it would clearly seem, that appeared in the recent trial of those persons known as Christian Scientists, who were arrested for the so-called illegal practice of healing the sick in our midst, the correction of which might possibly result in quite another termination and verdict? The charge is the violation of the Mosgrove bill, that has for its object, ostensibly, the protection of the community and state at large against healers of the sick by quackery, fraud, ignorance, or otherwise, by those unlicensed or unqualified who use material aids or other agencies. It is not intended here to give the specific letter, but, as I understand it, this is the substance of the statute. The Mosgrove bill aims at the healer, and deals directly with those who profess to heal the sick by any agency whatever who do not conform to the prescribed methods of the State Medical Board. This bill, then, includes all schools of allopathy, homœopathy, hydropathy, electricity, eclectic, osteopathy, hypnotism, mesmerism, massage, all applications of liniments, salves, glycerin, all applications of water, cold or hot, all bandages and every other known appliance, local or foreign, that is employed to bring ease to disease. This Mosgrove bill may send out its searchlight upon every conceivable school of healing and upon individual efforts, and bring under its ban the non-conformist; but, according to my judgment, neither in its letter nor spirit nor in its most subtle essence can it touch the Christian Scientist.

We plead guilty to the fact that a vast amount of healing has been and is now being accomplished; that almost every known disease has been met and mastered. In a million of cases given up by all other schools as incurable, Christian Science has been able to score a glorious triumph. But the Christian Scientist is not the healer in any sense implied by that term. I disclaim it. To call a Scientist a healer is a misnomer. It is wholly a mistake.

Is the mathematical principle included in numbers? Certainly not. The principle simply works through numbers and so governs the problem correctly to which it is applied. It is so in Christian Science, which is founded on the eternal Principle, on Infinite Mind that governs all and upholds all by the universal law of harmony. In this Mind, or God, health is the everlasting fact, and it has been proved conclusively within the last quarter of a century that this ever-operative divine Principle of love, peace, and good will to the race, when understandingly applied to disease, of whatever type or virulence, at whatever stage or continuity, heals with irresistible power and certainty. God alone is the physician and healer in every case, be it toothache or cancer, rheumatism or leprosy, crime, insanity, or consumption. The Scientist is not the healer. What part has the Scientist, then, in the work? The part that the pane of glass has that admits light into our homes, or the part that numbers have through which the mathematical principle is expressed. This fact is recognized by all schools of theology, else why do ministers preach and people assemble to hear? We admit that a careful and persistent fitness is required for the high and holy work of Christian Science. As the window pane must be kept clear and transparent to transmit the greater light, and as numbers must be accurate to express mathematics, so must the life of the Christian Scientist come into harmony with Principle, God. This life must be kept pure and transparent; it must be meek and humble; it must be poised in the understanding of its relation to God, that light and blessing may be radiated upon itself and upon all with whom it comes in contact. The Scientist is but an instrument, to direct the Truth-seeker to the source of health and harmony. He is a channel for the accomplishment of God's will and God's

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works. Jesus himself said, "I can of mine own self do nothing, . . . but the Father that dwelleth in me, he doeth the works."

Will not arrests have to be made on a higher plane, since among the many thousands of Christian Scientists not one can be found to admit that he or she is the healer? It would seem that the Mosgrove bill will have to undergo a peculiar sort of revision in letter and spirit to adjust itself to the universal law of harmony that recognizes nothing outside of its own perfect and focal existence.

But why, then, do Scientists take remuneration for their services if God alone is the healer? Scientists never take pay for the healing process, nor for the Truth as taught in Christian Science. In numberless instances among poorer classes no fee is required or taken, but where parties can, and ought to pay, a fair equivalent is accepted for their time and trouble. The law of compensation holds as good here as in other departments. The Scientist must be a constant student, supplied with proper books and literature, and must give his earnest thought and attention to solving these great problems of Life, Love, and Truth. His daily expenses must be met, even as others, and for this continual outlay and preparation of fitness, are charges made.

If, then, the Scientist is not a healer and makes no charges for healing, how utterly futile is the Mosgrove bill to affect the work of Christian Science. It falls to the ground.

Dust to dust! F. M.

*Cincinnati Commercial Tribune.*

## A Distinction.

THERE appeared in the "People's Column" of the *Traveler* October 7, a communication entitled, "Ruined by Christian Science," in relation to which a gentleman connected with the Christian Science movement, whom we know to be entirely reliable, presents to us the following statement: "This man was victimized by a professional swindler, who claims to be a Christian Scientist, but who is not, and never was, a member of the Mother Church. I have received letters from the writer of the communication referred to, in the last of which was contained a threat to the effect that if the church here did not pay to him the money that he had been swindled out of by the individual named, he would expose the whole matter through the newspapers. As to his alleged treatment by Christian Scientists, he gives no specifications which would enable us to determine whether he was treated by true Christian Scientists or by charlatans masquerading under some misleading analogous title."

We can say from our own knowledge that there are many who claim to be "healers" who are confused in the popular mind with Christian Scientists, but who are not of that church, and for their acts Christian Scientists should not be held responsible.

The "People's Column" of the *Traveler* is open to all for a fair statement of their grievances, and for the expression of their views in a proper manner upon any proper subject that may interest them, but we desire it to be distinctly understood that the *Traveler* assumes no responsibility for the views therein expressed. We frequently publish severe criticisms of ourselves in the "People's Column," because we intend to give all who desire to use it the utmost liberty for free discussion. Editorial in the Boston *Traveler.*

A Scientific Christianity implies a methodical, symmetrical Christianity,—a whole Christianity.

When the mists roll by the bright sunshine again appears; but the sun was shining all the time.

## The Eternal Womanly.

IN her inaugural address, Miss Caroline Hazard, Wellesley's new president, set forth a noble conception of woman's place and power. After comparing the women of to-day with those of two centuries ago, she said,—

The order of nature does not change. Yet nature's law is growth, and with that growth the position of women has changed, and with that change the cultivation of the individual becomes more important. The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated; or, if the high development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit. For I take it the eternal feminine is simply this: it is the power of love which has its throne in a good woman's heart. Call it altruism if you like, call it the mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus' feet.

Granted, then, that this is at the root of woman's life, that every woman child who comes into the world has this great gift and responsibility, that this is her contribution to human life, with what reverence, with what awe, should we approach her, to make or to mar! Sentimentality and mannishness, like Scylla and Charybdis, stand on either side. The intellect must be trained to its full capacity or there will be an uneven balance. Heart and head in happy union must rule the conduct. And so we believe in what is called higher education. . . .

And with this education our sources of joy are enlarged. Not until we sound the depths of sorrow do we know the reservoirs we have to be filled with joy. "God giveth that is good in his sight wisdom, and knowledge, and joy." The wise man puts it all in a sentence for us—the wisdom which cometh from above, this soul education, which is so impossible to define; the knowledge the mind is so eager to acquire; and as the crown of both, the legitimate fruit of both, joy, the last heavenly gift. Without this joy no good work is possible. It is the sustaining power sometimes called enthusiasm, sometimes satisfaction—always precious, always to be desired.

This highest gift of heaven, this gift which is good in God's sight, woman is peculiarly fitted to receive. If the deep, abiding fountain of love in her heart is her greatest element of strength, then, indeed, she has a true and vital spark of the divine life in a peculiar sense. It is her great task to interpret the divine spirit in terms of every-day life. What countless men, the best of the world's leaders, have acknowledged their debt to their holy mothers! There have always been men to speak with tongues, and there must always be women to interpret. How close, then, to the source of all life must we women press, lest the light that is in us should turn to darkness!

*The Congregationalist.*

## Inerrable Word of God.

IN the Tremont Theatre a large audience listened to a lecture by Rev. Hiram Vrooman, pastor of the Church of the New Jerusalem, on "The Bible; Its True Nature and Divinity and Its Spiritual Inerrancy." He said in part,—

A certain scholarly examination of the Bible is now being made by leading clergymen in the various Christian denominations and by other Biblical students, the results of which are known as the "higher Biblical criticism." This higher criticism, so-called, concludes from the evidences it has examined, that the Bible is not the inerrable and veritable word of God. The change of attitude toward

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the Bible by the Christian ministry during recent years as the result of this higher criticism has been almost revolutionary.

Many of the exponents of the higher criticism, notwithstanding their practical repudiation of the Bible as the word of God, are deeply spiritually minded men with clear visions of spiritual truth. These men have been drinking from a crystal stream innocently denying the fountain. They have had twilight visions of a new world of righteousness, innocently denying the rising sun.

A clear line of demarcation exists between natural and spiritual knowledge. Natural knowledge, including the natural sciences and the materialistic philosophies—all knowledge derived through the senses—deals only with a set of facts which perform their ultimate use in man's physical body. Spiritual knowledge, however, deals with another set of facts, which are revealed and which perform their ultimate use in the human mind or soul. Spiritual facts are conveyed to the mind by the mediumship of symbols. Whenever a man sees with spiritual vision the mental picture symbolized by Biblical grouping of natural objects, then the vision of that symbolic picture is the conception of some spiritual truth: thus it is that spiritual facts enter the mind to become a part of a man's definite knowledge.

For clearness let us say that there are some things about the Bible, as we ordinarily comprehend the term, that are finite and human. The paper and ink are finite and human. The literature as such is finite and human. But the symbolic pictures to be seen through the literature as their medium are divine. To me the greatest and surest joy of my life is the belief, founded upon the rock of rationality, that the Bible is the divine and spiritually inerrable word of God. To it I may turn in confidence as an authoritative guide to direct me through the labyrinthian ways of confusing and constantly surprising worldly experiences.—*Boston Transcript.*

## A Unitarian Conception of Jesus.

I ASK you, I entreat you, keep in your thoughts and hearts that which those hearts cannot help loving and cherishing. And by this I do not mean those things that all the world, even those who patronizingly rank Jesus only as one in a long line of many prophets, are forced to allow. It is not his unerring knowledge of man, his matchless insight into the Divine, his spotless life, his precious example, his fiery denunciation of sin, his tender sympathy for the sinner. It is not merely his martyr's death or his hero's crown. Cherishing and clinging to all these—cherishing, too, what no self-complacent critic shall prevail on me to reject, his mastery over every form of physical and moral suffering and evil, even unto death and the grave; believing, as I do, that death could not hold his spirit nor earth retain his spirit—it is something else of his that makes me cling to him as the way, the truth, and the life. That something is himself, his person, his nature—that exalted, unique, being, who is to me more than parents or brethren, more than teacher or example, my living, real, present friend, in whom I live, through whom I come to God.

Friends, the world has seen a long line of glorious prophets. They have gone on from age to age manifesting the truth, and commending themselves to men's consciences in the sight of God. For their precepts and their examples, their lives and their deaths, we are grateful. Whether their teachings are recorded in books as among the great of earth, or whether they have made their kindred better by that modest and unseen influence which a record would only stain, we are grateful. We bow the knee in gratitude to our Father that He has given them for our help. But, however much we owe to them, of all of them we must say, "They were, they have been, they are not now." Whatever faith or reason tells us of their existence in other and higher spheres of service or of glory, to us they are not; we may read of them, we may love to recall them, but to us they are gone. But he, he our Lord and Master, Jesus the Anointed, is. We cannot think of him as gone in the way those others have gone. Superstition has looked for his second coming. It has come, he is with us; he is with every soul of man that turns in trembling love and tender awe to that Father of whom he first taught us as no other teacher ever did. From the story of his gospel, from the experience of his saints, from our own inmost lives, our dear Lord comes forth in his own person, beyond, above, beneath, behind all criticism and all doubt, shining at the portal of that way which he has opened behind the veil, our living friend and brother, manifesting the truth which is himself, commending himself to every man's conscience, in the sight of his Father and our Father, of his God and our God.

DR. WILLIAM EVERETT.
*Christian Register.*

## Power of Habit.

HABIT is defined as the tendency or inclination toward an action or condition, which, by repetition, has become easy, spontaneous, or even unconscious. Thought itself is governed by habit.

How is thought governed by habit? Every man has two kinds of opinions: one kind consisting of logical conclusions that are the result of thought, while the other kind consists of opinions that are merely the result of habit. The majority of our opinions are of this last character. We, ourselves, call them our "views," other people call them our "prejudices." Most of what we call "thinking" on every-day occurrences of life is little more than a mechanical adjustment of our minds to our environment. There is a strong tendency in us all to accept what seems inevitable as right. This applies to most of our ideas about the conventionalities of life, but it also applies to more important matters. Fifty years ago everybody in the South, and almost everybody in the North, defended slavery. The conviction was not a logical conclusion—it was a habit. Slavery had always existed, and our thinking was adjusted to it; it therefore seemed a part of the Divine plan. Our thinking is at present adjusted to the wide existence of poverty in the world. Some people think that this is not an intelligent conviction, but a habit of thought which we may get rid of some day.

If you wish to change a man's opinion on any subject, the first thing to do is to find out whether that particular opinion is a logical conclusion with him or an opinion formed from habit. If it is a logical conclusion, you can change it by argument; but if it is a mere habit, argument will only irritate him and make him stubborn. You must give him a chance to outgrow it. As we grow older we form many such habits, which constitute a kind of "mechanism of thought." After that, when a new proposition is presented, the first question is not "Is it true?" but, "Does it accord with my views?" If it fits into our mechanism of thinking, we accept it; if it does not, we reject it. In this way most of us crystallize at about forty and fossilize at about sixty years of age. Great minds, however, remain plastic until extreme old age.

*The Mechanic Arts Magazine.*

The *New York Observer* says: "The one hundred and two Pilgrims who on the 16th of September, 1620, landed at Plymouth represented the moral sinew that vanquishes a world. In their veins ran the best blood and in their hearts pulsated the purest love and life in all England."

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## Among the Churches.

### Corner-stone Laid.

At 7.30 on the morning of October 12, 1899, the corner-stone of the new edifice being erected for the First Church of Christ, Scientist, Berlin, Ont., was quietly laid in the presence of the church members. Appropriate selections were read from the Bible and the Christian Science text-book, and also a brief history of the local branch church. The simple ceremony was completed by placing in the stone a copper box. Its contents comprised a handsomely bound Bible, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, the latest numbers of both the monthly and weekly publications of the Christian Science Publishing Society of Boston, Mass.; a copy of the declaration of incorporation of the Berlin church, and copies of the *Daily News Record* and *Telegraph*.

The new building will present a striking and substantial appearance, being built of field stone laid at random, and the site, at the corner of Water and Francis Streets, is convenient for the members both from Berlin and Waterloo.

*News Record.*

### New Quarters at Canon City, Col.

First Church of Christ, Scientist, of Canon City, Col., have removed from their old place of worship, an up-stairs hall, and October 1 held their opening service in the church edifice, corner 5th and Main Streets, recently vacated by the M. E. Church. It has been repapered and painted, and is now a very pretty place of worship.

One of our members purchased this property and leased it to us for a year. When the lease expires we hope to have our own vine and fig-tree.

We have felt sometimes as we read of the rapid progress elsewhere that our growth was slow, but we rejoice in this, that we are learning to love and are growing in the understanding of Christian Science, and our hearts are made glad to see the increased attendance since our removal.

MINNIE C. SHAEFFER, Clerk.

### Union Meeting.

The Christian Scientists of Park County, Col., held a union meeting at Fairplay on Sunday, July 30, in the M. E. Church. There were present Scientists from Jefferson, Garo, Buffalo Springs, Alma, and Leavick, besides residents of Fairplay, in all about sixty in number.

Mrs. Ella P. Sweet, C.S.D., who first taught Christian Science in Park County, came up from Denver to attend the meeting.

On Saturday evening a testimonial meeting was held in the parlor of the Hotel Windsor.

The Scientists went from the meetings greatly encouraged and strengthened.

E. G. P., Buffalo Springs, Col.

### Public Reading Rooms.

In Indianapolis, Ind., the Scientists have long felt the need of public reading rooms, that all interested in Christian Science might be provided with a way to learn its precious teachings. Our need has been met and we now have ready for the public, a beautiful reading room centrally located.

ROSETTI KNEIP.

### Organization at Vinalhaven, Me

A church to be known as First Church of Christ, Scientist, in Vinalhaven, Me., was incorporated under the laws of the state August 29, 1899.

This organization has its present home in a pleasant hall in a central location on Main Street.—S. S. L.

## The Lectures.

### At Racine, Wis.

Association Hall was well filled Thursday, September 28, with intelligent men and women, among the number being a delegation from Kenosha, to listen to ex-Judge Clarkson of Omaha, on Christian Science.

At 8.30 the speaker came upon the stage, accompanied by Mr. Simmons, who introduced him to the audience, in the following language:—

*Ladies and Gentlemen:*—It may be taken for granted, I think, that every fair-minded person is or ought to be a seeker after truth. Inasmuch as truth has, from the very dawn of creation, had a habit of presenting itself from time to time in new and unexpected forms, the candid mind will reject no idea nor form of belief, no doctrine of life, which has met the acceptance of any considerable body of his fellow-men, without careful investigation. It will not be sufficient to such a mind, merely that it fails to have the sanction of authority or antiquity. While I am not sufficiently informed as to Christian Science to count myself as an adherent to its particular form of thought, I cannot fail, indeed no one can fail, to recognize that it has within a few years past drawn to itself a numerous following, including some of our most intelligent and best people. This fact alone is sufficient to render it a pleasure to me to listen with you to-night, to an exposition of its principles by one who has given them deep and earnest study. You will permit me to say that the only hesitation I have felt about introducing to you the speaker of the evening arises from the fact that he is a lawyer, and being a lawyer yet contends that he has found a more satisfactory way of serving his fellow-men than by following strictly his profession.

I have the pleasure and honor of introducing to you the Hon. Joseph R. Clarkson of Omaha, who will address you.—*The Racine Times.*

### Lectures at Other Places.

Rice Lake, Wis.—William G. Ewing, Monday, September, 18.

Marion, O.—William G. Ewing, Sunday, October 1.

Chicago, Ill.—William G. Ewing, Sunday, October 15.

## A Thought.

BY EVELYN SYLVESTER.

I SAT in my study, thinking,
When a pure and holy thought,
In the depths of my quiet consciousness,
Was clearly and sweetly wrought.

"Arise," said the angel message,
"For the world hath need of thee;
Not only to do thy duty well
But to do it cheerfully.

"Not only to help thy brother
The rugged way along,
But to soften the upward path with a smile
And sweeten it with a song.

"Not doing unto others
As they do unto you,
But, denying self, reflect to them
The beautiful, good, and true."

I folded the angel closely,
In humility bowed my head;
Afar, as in distant ecstasy,
A faint "well done," was said.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## Take Notice.

BY MARY BAKER G. EDDY.

THE following three quotations from "Science and Health with Key to the Scriptures" are submitted for the dear Churches of Christ, Scientist, to select from, and to place one of them only on the walls of the church. Otherwise, as our churches multiply, promiscuous selections would write your text-book on the walls of your churches.

Divine Love always has met, and always will meet, every human need. MARY BAKER G. EDDY.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.

MARY BAKER G. EDDY.

Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. MARY BAKER G. EDDY.

## Historical.

WE desire to quote some letters and articles which will give a retrospect for a year, and inform our readers regarding the opportunities given the *Washington News Letter*.

In May, 1898, Captain Linscott of Washington, D. C., reported to Rev. Mary Baker Eddy that a patient of his had been filling the pages of a little sheet of which he was editor with articles relating to Christian Science, and as a consequence had so lost patronage that financial ruin threatened him. The response of Mrs. Eddy to this appeal was immediate.

In the *Christian Science Journal* for June, 1898, appeared a letter from our Leader, recommending "every Scientist on *terra firma*" to subscribe for the *News Letter* for one year. Can one imagine greater kindness to a struggling paper about to cease its existence, than this recommendation, which gave it entrance and welcome into thousands of homes of good people? Kind thoughts were given to the editor, many subscriptions were sent in to his enterprise, and contributions poured in for his columns, so that success was assured; but it should be clear that all this grace of love was solely the outcome of the recommendation referred to, which called it forth. Years and years of toil could not gain for any paper such a position. Does this warrant the charges now made by Mr. Sabin about exclusive "combines," "trusts," etc.?

The fact is that in their loving desire to help, some Christian Scientists passed the line of kindness, and poured in what was really flattery, which became so much of an intoxicant as to turn our brother's head, and make him believe that his success was due to his own greatness and cleverness.

At the expiration of the year, Scientists everywhere began to send inquiries both to Mrs. Eddy and to the Publishing Society as to whether they were expected to renew their subscriptions to the *Washington News Letter*. One year of weekly issues had surely furnished the paper with ample opportunity to prove its service to the Cause, and its usefulness to workers therein; therefore it seemed expedient to let the paper stand upon its own merits, so any obligation to continue subscriptions because of the first recommendation was removed by the publication of the following letters:—

We quote first the letter from the Publishing Society which appeared in the August, 1899, *Journal*.

THE WASHINGTON NEWS LETTER.

The Publishing Society has felt and still entertains a friendly interest in the *Washington News Letter*, and through the loving counsel and admonition of our beloved Leader—not to "cast the first stone"—we trust that this attitude has been put upon the truly Christian and Scientific basis.

The editor of the *News Letter* in a recent editorial says of his paper, that it is "not a Christian Science organ, nor is it a Christian Science publication." We understand that he thereby defines his position in relation to our cause.

The matter which appears in the Christian Science organs is under the careful inspection of the Christian Science Publishing Society, and is understood to be officially representative of our movement. The *News Letter* does not come under this care and inspection. Nevertheless, the friendly interest of the Publishing Society will continue so long as its editor boldly defends the Truth, and is obedient to the Principle and rules of Christian Science; but the Publishing Society cannot in any way be responsible for what appears in the *News Letter*.

Christian Science Publishing Society,
JOSEPH ARMSTRONG, Business Manager,
SEPTIMUS J. HANNA, Editor.

We quote next the following letter from the Rev. Mary Baker Eddy, which appeared in the same *Journal*.

*Dear Editor*:—Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D. C., in or about May, 1898, informing me that Colonel Sabin of that city, editor of the *Washington News Letter*, had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper,—I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: "Are Christian Scientists under obligation to continue their subscriptions for the *Washington News Letter*?"—they are under no further obligations to me.

July 10, 1899. MARY BAKER EDDY.

The editor of the *News Letter* admits that his paper had been saved by the generous help of Christian Scientists, in the following comment upon a letter regarding the obligation of Scientists to continue as subscribers to his paper, published in his issue of August 9, p. 560. He says:—

When the editor of the *News Letter* first commenced to write Christian Science the patronage of the paper left it, and, as appears from her [Mrs. Eddy's] letter, Captain Linscott, First Reader of the Church in Washington, wrote to her, stating the facts. She, of her own volition, asked Christian Scientists throughout the world to subscribe for the *News Letter* for one year, and her request was generously responded to.

This enlarged subscription list placed the *News Letter* where it was not obligatory upon any person to subscribe for it for the purpose of sustaining its life, or, in other words, the object of the Mother's original recommendation had been accomplished. The *paper had been saved* and become an instrument of usefulness, notwithstanding the abandonment of its mortal-mind patronage.

The Mother's note does not signify in the slightest degree that she is not yet the friend of the *News Letter*.

The *News Letter* and its editor is the devoted friend of Christian Science and the Mother, as its Founder and Discoverer, and whatever we can do for the advancement of this great Truth it is our ambition to do. We take her advice in all things, and our desire is to follow her leading.

To show the kindly feeling which was then expressed, we quote also the following from an article in the *News Letter* entitled "Christian Science Publishing Society" from the same issue, page 561:—

In view of the fact that the Christian Science Publishing Society and its managers, with the editors and all connected with it, are now being subjected to persecution by the powers of evil, it becomes the duty of all loyal Christian Scientists, and those who desire to see the advancement of the kingdom of God on earth, to rally to the support of Christian Science and to those who are the appointed leaders of such propagation. In this behalf I desire to call attention to the publication known as "Christian Science History," and also the "Legal Aspects of Christian Science," published by the Society in Boston. The pamphlet "Christian Science History," is sent free of charge, and should be very widely circulated throughout all parts of the country and the world. The "Legal Aspects of Christian Science" is charged for, and the price will be given on application to the Publishing Society.

The present time seems to be fraught with antagonism against

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the Truth to a remarkable degree, and the clouds seem thicker and thicker as we advance into the future, but we know that God reigns, that God is absolute, that God is All, and that God is Good; therefore, no worker of evil can affect His cause or injure those who are faithfully working in His vineyard.

The *News Letter*, like each one of its subscribers, is but one in the field that is endeavoring to carry on this great work, and we are all working in the one great cause, and should do all we can to advance the work and uphold our Mother and her appointed agencies.

In the *News Letter* of August 16, the editor, in his article on "Law of Interpretation," undertakes to interpret his own language, from which article we extract the following, page 592:—

THE EDITOR INTERPRETS.

I have given this general rule and explanation in order that I may claim the right all others are entitled to, to explain the meaning of my own writings in my own way. I refer especially to the article written in the *News Letter* of July 5, in which I made use of the following words: "The *News Letter* is not a Christian Science organ, nor is it a Christian Science publication." I have received innumerable letters asking the meaning of these words, and even so good a lawyer and good a friend as Judge Hanna, the editor of the *Christian Science Journal*, put an interpretation upon that writing which I never dreamed of. One may ask, Can't I read? I answer, yes. Can't I understand? I answer, no. You cannot understand unless you are guided by the one infinite Mind. There has never yet lived the human being guided by mortal mind who was able to understand another's writings. This I am justified in saying by the innumerable cases which fill the law books and fill all history with such controversies, showing that human reason cannot fathom infallibly the meaning of others. I wrote to my good friend, Judge Hanna, stating that he had mistaken my meaning, and he replied that he had given it the only interpretation which seemed possible, but adds "that we shall be glad to hear any explanation which you have to make in reference to what you intended to be the import of your editorial."

My intentions when writing that article were in perfect harmony with my former enunciations as to what the *News Letter's* policy was to be. I meant to say, as I say now and repeat, that the *News Letter* is not a Christian Science organ, nor is it a Christian Science publication. My idea of a Christian Science organ and a Christian Science publication is, that such paper or magazine, or whatever it may be is such as is published ONLY by the Christian Science Publication Society, and NOT by anybody else. The *Journal* and the *Sentinel* are Christian Science organs and Christian Science publications. They write Christian Science. The *News Letter*, on the other hand, writes OF Christian Science and ABOUT IT. It is a John the Baptist—"one crying in the wilderness;" it is he who goes through the wild forests and blazes the trees, that those following after him may know that the hand of civilization has been before. The *Journal* and the *Sentinel* are my organs, the same as they are the organs of every other member of the Christian Science Church, and what they say and do are binding upon us as loyal Christian Scientists; but if the *News Letter* should make a mistake and enunciate some principle which in fact should be wrong as to what Christian Science is, there is no one on earth who can hold the Christian Science Church organization responsible justly for what the *News Letter* may say, because *it is not a Christian Science organ, nor is it a Christian Science publication.*

. . . . . .

My object in writing this editorial is to inform my friends throughout the world my exact position. There is no unfriendliness, no tension, or anything but brotherly love existing between the *News Letter* and the Christian Science Publishing Society or the Mother Church, or Judge Hanna or the Mother herself. They all love the *News Letter* and it is devoted to them, but some have misunderstood the meaning I intended should be given to my article of what the *News Letter* is, and as I have stated, I alone of all the world have the right to interpret and say what is the meaning of my own writings. I know of only one living person who can infallibly interpret the writings of others, and she is not guided by mortal mind. OLIVER C. SABIN.

In his issue of September 6 the editor says of the article from the *Journal* that it "purposely and maliciously puts a construction on an editorial I had written trying to show that I had said exactly what I did not say." As there was no attempt at interpretation in the *Journal* article other than to suggest that the editor had thereby defined his position in relation to our Cause, it is difficult to see how the editor can justify his charge of malicious misconstruction.

The editor's attitude toward the Cause and its Leader on August 30th was indicated in the following extract from his issue of that date, page 656:—

A FRIENDLY ATTITUDE.

God is blessing us all in this work, for, even though surrounded by enemies who are black with the envy and hate of mortal mind, who snap and snarl at Christian Science, our blessed Mother, and all who are working in this vineyard of the Lord, they can neither hurt, injure, nor retard any of us, and as for the *News Letter*, it, under the guidance of Truth, has become a great paper, and doing the work of the Lord manfully and without fear or favor.

COMPLETE CHANGE OF BASE.

Within one week we are astonished at learning that the editor has undergone a marvelous transmogrification. He no longer recognizes the leadership of the Discoverer and Founder of Christian Science, but, publishing his own photograph as a frontispiece in his paper, declares editorially: "The editor of the *News Letter* is as competent to teach Christian Science as anybody in the world, and it is simple and plain to all and easily taught" (Page 691).

In his issue of August 9 before quoted from, in comment upon the letter from the Rev. Mary Baker Eddy, he calls himself her "devoted friend," but in the issue of September 6 he spoke of it as part of a "combine" made to destroy his paper.

BROTHERLY EFFORTS.

When rumors and inquiries began to come to headquarters, the following letter (which he terms "unfriendly") was sent to him by the Christian Science Publishing Society, and published in his issue of September 6, page 691:—

BOSTON, June 27, 1899.

Col. Oliver C. Sabin,
512 Tenth Street, Washington, D. C.

Dear Brother: In view of the many stories that have been circulated about you in connection with your work in Christian Science, we think you should come to Boston at once.

We are constantly receiving inquiries from the field relative to the reliability of the *News Letter* as a Christian Science publication.

You will readily see the desirability, as well as the absolute necessity, of having a satisfactory explanation from you before we can give an intelligent reply to these questions.

Kindly let me hear from you upon receipt of this.

Yours in Truth, J. ARMSTRONG.

In the reply to this letter published in the same issue, the editor said, among other things, "I recognize no power but God and His duly appointed messengers on earth to control my conduct and my actions, and so far as I am now advised, you have nothing whatever to do with me or my business, further than Christian friendship and brotherly love."

We fail to see wherein the letter quoted was unfriendly, or written in other than a Christian spirit, or any cause for so defiant a reply, or where the basis for a charge of conspiracy was found therein.

To show more clearly how the "Christian friendship and brotherly love" asked for, continued to be shown, we give the text of a letter sent to the editor from the First Members after some knowledge had been gained that he was making the plans recently disclosed by him. It is as follows:—

July 22, 1899.

Col. Oliver C. Sabin,

Dear Friend: The kindly attitude of our beloved Leader towards you as editor of the *Washington News Letter*, has found its expression in loving counsel and admonition to the First Members of the Mother Church in response to which they hereby express to you their cordial appreciation of all the good which results from the work of the *Washington News Letter* in behalf of our Cause.

We have noted that the editor of the *News Letter* has candidly admitted that said paper is "not a Christian Science organ, nor is it a Christian Science Publication."

This defines its position in relation to our Cause, and though the matter for this paper is not under the careful inspection and sifting of the Christian Science Publishing Society, yet our friendly interest toward it will continue so long as it remains a bold defender of Truth, and is obedient to the methods of Christian Science. Sincerely yours,

THE FIRST MEMBERS.

P.S. I should have stated that this letter is not for publication in the *Washington News Letter*.

WILLIAM B. JOHNSON, Clerk.

P.S.S. There was in preparation a statement from the Publishing Society which would have seemed severe in regard to the *News Letter*, but by reason of our Leader's disapproval thereof only her kindly communication was published. W. B. J.

THE REAL CONSPIRACY.

Many readers of our publications may not be aware of the plans that the editor of the *News Letter* has been incu-

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lating for months while professing his loyalty, and which he now has declared. So we may summarize them:—

The organization of a central church in Washington with contributing branches elsewhere; the authorization of preachers, lecturers, and teachers; the writing of a book; the raising of money upon "certificates of indebtedness" redeemable in subscription to paper, books, etc., and other schemes for establishing a "trust."

IN CONCLUSION.

In conclusion we republish from the *News Letter* of September 6, page 694, the editor's own confession that it was not any act or attitude on the part of Mrs. Eddy or Christian Scientists that urged him to separate from the movement and attack it.

ONLY DUTY COMPELS.

That all the world may know forever that I make this move from a sense of duty and in obedience to God, and that forever all liars' mouths shall be closed from saying that I was forced to this move by Mrs. Eddy or the Mother Church of the Christian Science denomination, I publish first the following letter:—

PLEASANT VIEW, CONCORD, N. H.,
July 19, 1899.

My Dear Colonel Sabin: About one year ago I asked my Church to help you financially; they did it. Now I have asked them to continue to patronize your newspaper and to help you spiritually. I did then, and do now, what I do, for your sake, to be able to know that I keep the Golden Rule inviolate, and love others as myself. . .

(Signed) With Love, Mother, M. B. EDDY.

The second document I will give is a copy of a resolution, sent me by Mrs. Eddy in her letter above referred to, as follows.

(Copy.)

Resolution passed by the First Church of Christ, Scientist, Boston, Mass., July 17, 1899:—

Resolved, That the First Members express their kindly interest in the welfare of the *Washington News Letter*, so long as it keeps free from matter injurious to the cause of Christian Science, and stands out, as it now does, in defense of Truth.

These documents show that Mrs. Eddy and the Mother Church were the friends of the *News Letter* and its editor.

The only reason for my new move is because of the direct leading of our blessed Father. The command to me is, "UNCHAIN THE TRUTH; IT SHALL BE FREE." OLIVER C. SABIN.

These documents and the editor's own words show that Mrs. Eddy and the Mother Church were friends indeed of the *News Letter* and himself, even whilst he was maturing his plans to attack them and establish his church.

Mrs. Eddy has been the best friend he has ever known, and his own course illustrates what was said by him in an editorial in his issue of July 5, from which we quote:

"If we look at the history of the Mother and see how often she has been betrayed, denounced, and abused, and for no other cause than doing good (many of these betrayals and outrages having been committed by those who were under the *greatest obligations of immediate help*), then one can catch a slight glimpse of the frailty of mortal man and mortal mind." (Italics are ours.)

## An Expression of Love.

THE following expression of love and confidence speaks for itself:—

Washington, D. C., October 7, 1899.

Reverend Mary Baker Eddy, Concord, N. H.

*Beloved Leader and Mother:*—We, the Board of Directors and Board of Trustees, comprising the Official Board of First Church of Christ, Scientist, at Washington, D. C., desire to express to you, on behalf of the Church, our love and gratitude, and the profound respect and confidence we entertain for you as our beloved Leader and Guide in Christian Science work and methods.

We desire to say to our Leader and to all, that we believe her system of Church government and methods of propagating the cause of Christian Science are the wisest and best, as a means to an end, that could possibly be adopted under existing circumstances, and as such, they reflect in a large degree the Wisdom and Love that have characterized each step taken by her for the advancement of our great cause and the betterment of mankind. Therefore, for any one to seek to improve upon, or to reform her methods at any time, is, to our sense, the sin of presumption, and we herein and hereby most emphatically disavow and disclaim any affiliation or sympathy with any such movement. Truly "the letter killeth."

Again permit us to assure you of our love and loyalty, and beg to remain your obedient and faithful followers in Christian Science.

| | |
|---|---|
| JOHN F. LINSCOTT, | ELLEN B. LINSCOTT, |
| A. C. PETER, | ELIZBETH A. PETER, |
| THOMAS F. DAWSON, | ELLA D. DAWSON, |
| HARRY W. SESSFORD, | KATE N. FOOTE, |
| EDWARD P. CRAIG, | BERTHA HELM SESSFORD. |

E. W. KEPNER, Clerk.

### Mrs. Eddy's Reply.

To the above Mrs. Eddy promptly sent the following eloquent and appreciative reply:—

Pleasant View, Concord, N. H., October 10, 1899.

First Church of Christ, Scientist, Washington, D. C.

*Beloved Brethren:*—The Board of Directors, and Trustees of this Church will please accept my grateful acknowledgment of the receipt of their Christian canon pertaining to the hour. The joint resolutions contained therein show explicitly the attitude of this Church in our Capital toward me, and the cause of Christian Science, so dear to our hearts, and to all loyal lovers of God and man.

This Year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope, of strengthened hands, of unveiled hearts, of fourfold unity between the churches of our denomination in this, and in other lands. Religious liberty and individual rights, under the Constitution of our Nation, are rapidly advancing, avowing and consolidating the genius of Christian Science.

Heaven be praised for the signs of the times. "Let the heathen rage and imagine a vain thing;" our "Trust" is the almighty God, who ruleth in Heaven and upon earth, and none can stay His hand, or say, "What doest thou?"

After reading this letter to your Church please unite in singing the hymn, 169, in the Christian Science Hymnal.

With love, Mother,

MARY BAKER G. EDDY.

## Timely Action.

WITH much pleasure we publish below the resolution adopted September 20, 1899, by the Board of Management of First Church of Christ, Scientist, London, England.

THE RESOLUTION.

It was moved by Mrs. Thomson and seconded by Major Rowley and resolved,

That this Board having had its attention drawn to the issue of the *Washington News Letter* of 6th instant, expresses its unqualified disapproval of the misstatements contained in it reflecting upon our beloved Leader, the Reverend Mary Baker G. Eddy, and showing hostility to the Christian Science Publishing Society of Boston; expresses its unshaken loyalty to and reverence and regard for Mrs. Eddy, and its continued confidence in the motives and acts of the members of the Christian Science Publishing Society, its editors and business manager; and directs that no copies of this newspaper be issued from the Book Room or allowed to remain in the Reading Room of this Church; and that copies of this resolution be forwarded to Mr. Calvin A. Frye, Mrs. Eddy's secretary, and the Publishing Society.

(Signed) W. N. MILLER,
Chairman Board of Management of First Church of Christ, Scientist, London.

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### Mrs. Eddy's Reply.

Board of Directors of the First Church of Christ, Scientist, London, England.

*My Beloved Brethren:*—Pardon delay in answering your loyal letter, and living light set upon a hill. The chain of Christian unity unbroken stretches across the sea, and rises upward to the realms of incorporeal Life—even the glorious beatitudes of divine Love. Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe, man emerges from mortality, and receives his rights inalienable—the love of God and man. What holds us to the Christian life, is the seven-fold shield of honesty, purity, and unselfed love. I need not say this to thee, for thou knowest the way in Christian Science.

Pale sinful sense, at work to lift itself on crumbling thrones of justice, and by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation; there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science; here the connection stops.

God spare this plunge, lessen its depths, save sinners; and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray.

God is blessing thee, my beloved students and brethren. Press on towards the high calling whereunto Divine Love hath called us, and is fast fulfilling the promises.

Satan is unchained only for a season, as the Revelator foresaw; and Love and good-will to man, sweeter than a sceptre, are enthroned now and forever.

Lovingly yours,

MARY BAKER EDDY.

Pleasant View, N. H., October 22, 1899.

The above resolution of the London Church was surely timely, and fully warranted by the remarkable action of the editor and publisher of the paper in question. His change of attitude in the short space of one week is without a parallel in newspaper history. We do not deem it necessary at this time to characterize such conduct as it well and justly might be characterized. It speaks for itself, and tells its own amazing story.

We, therefore, feel that the London Church acted wisely and justly in the premises, and venture to express the hope that other churches will go and do likewise.

We take this occasion again to thank the many friends who, by private letter and otherwise, have given expression to sentiments quite similar to those contained in the above resolution.

## Christian Science in Dresden.

BY EMILY COTTON.

WE know that our co-workers will rejoice with us in hearing of the onward march of Truth in this good city of Dresden.

It was after Christmas, 1897, therefore in the last days of that year, that our teacher first arrived here. We were but *two* to welcome her, for though there were several who took some slight interest in Christian Science, there were but very few at that time who were willing to investigate it seriously. But the healing work done by Mrs. S— began at once to attract attention, and in April, 1898, she taught her first class. During the months which followed, Sunday and week-day services were organized, testimonial meetings held, and also readings for such foreigners as understood no English,—and then, in the autumn of that year, our teacher had to return to America, and the little band of students here worked on during her absence, along the lines she had laid down, and tried to "quit them like men" and "be strong in the Lord," though conscious of many a mistake and many a stumble.

Slowly but surely, more and more have joined the little working band, and when we had the joy of welcoming her return in the spring of this year, she found new students awaiting her.

At present we have two services on Sundays—first a German, followed by an English one, and the former is attended by people of all classes, the very poor as well as their richer neighbors. We have Wednesday evening meetings, where interesting testimonials are often given, for almost all patients become workers in their turn, and once a week a meeting is held for such Germans as understand no English, in order to study our text-book, and teach them to read it for themselves.

One young lady, for instance, who does not know enough English to understand what is said to her in that language, can yet read "Science and Health with Key to the Scriptures" with understanding sufficient to enable her to heal by its means, and she has had such demonstrations as cause her face to fairly *beam* with joy. "The joy of the Lord is your strength." In the study of the book her understanding is evidently divinely illumined.

Part of the population of Dresden being a floating one, as numbers of strangers arrive here yearly to stay a few weeks or months, we have had many transient visitors at our meetings and services, who, becoming interested in the presentation of the Truth, have carried the good seed with them when they departed, to sow it in other lands, where it surely will spring up and bring forth fruit in due time. Thus, a young man has but now gone to Siberia with a copy of our text-book in his pocket, that he means to make his constant companion, and who can tell how far the influence of that blessed book will reach in that darkened land?

Much good healing work has been done too, and though it appears but modest as compared with the wonderful demonstrations given elsewhere—demonstrations which fill us all with delight and awe, as bringing the Infinite Presence so near to our apprehension,—yet we know that it is the same Power that works in all, it is the same Truth demonstrated, and we are cheered and encouraged in our fight with error. The blind and the near-sighted have recovered sight, the lame walk, the effects of accidents have been neutralized, surgical operations rendered unnecessary, cases of fear, nervous prostration, paralysis, lung-trouble, etc., healed, and often the healing has been accomplished in one treatment. And in how many cases have burdens been lifted, cares relieved, poverty dispelled, and harmony established where all was discord before! These signs have followed the Good Tidings proclaimed here, and do give us the assurance that the reign of Christ is begun, and that "the wilderness will blossom as the rose."

To show how interest in Christian Science is growing here, I should like to mention that nearly fifty copies of Science and Health have been sold during this summer, besides others of Mrs. Eddy's works, and the *Journal* and *Sentinel* are eagerly looked for, welcomed, and studied by all. And how shall I express the love and gratitude that fill the hearts of all, teacher and students, for her through whose unwearied labor we have received such joy and consolation!

## Christian Science in Oklahoma.

BY L. W.

SUNDAY morning, July 23, amid sunshine, music, and sweet harmony the Scientists of El Reno, in Oklahoma Territory, held their initial services in their little home on Capitol Hill. The pure white reading-desk was bedecked with flowers and lovely plants, as was the organ. The white walls and white wood-work, the former ornamented with appropriate mottoes, were all in harmony with the

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pure teachings of Science. About forty persons were in attendance, and the services were impressive. The congregational singing was hearty and sincere. Mrs. H. J. Williamson of Kansas, sang the Communion Hymn, and "Nearer, my God, to Thee," was rendered by Mrs. Williamson. Mrs. R. S. Turlock, and Mr. E. J. Simpson.

Before reading the lesson of the day, the First Reader, Miss Lena Weischedel, delivered the following address:—

Let us observe this saying and learn a lesson in being obedient, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This saying is not confined alone to Jesus, but includes all who accept his teachings. Disobedience applies not only to Adam, but to all who obey the law of sin; and Paul said, in Romans, 6 : 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Jesus is the way; we must become like him. How much we owe to Mrs. Eddy for revealing to this age again the Gospel that Jesus lived, and taught others to live! I know whereof I speak, for I was raised from helplessness to strength by the understanding received from "Science and Health with Key to the Scriptures" that God is the only power; therefore, no other power could rule over me.

It is a little over two years since the work in Christian Science was established in El Reno. The 6th day of January, 1899, we organized our church with seven charter members, called the First Church of Christ, Scientist, of El Reno. We now have fourteen members, and a Sunday School of twelve members. They are faithful little workers, and with their free-will offering have presented to the church this beautiful reading-desk of pure white, with the motto "God is Love," in gilt letters on it. This motto means much to each one, as "love is the fulfilling of the law."

Up to this time we have rented upstairs rooms for our services. In December, 1898, the way was opened by a donation of three lots. In March, 1899, a building fund was started; in June a building committee was elected, and now you see our humble home, in connection with the Christian Science Reading Room, called the Christian Science Home. The cost of this home is five hundred and fifty dollars. The amount left over in the treasury is fifty cents. Thereby God has blessed us, as none of us are rich in this world's goods. The help received from other Scientists not belonging to this organization was fifty-five dollars.

"Nearer, my God, to Thee," was sung, after which Mrs. Ernest J. Simpson, the Second Reader, made the following remarks:—

God is everywhere. A realization of this supreme truth makes the humblest home radiant with joyous sunshine, peace, and harmony. No magnificent structure can make a home unless the hearts of the people beat in unison, in harmony, and in love. On the other hand, the most unpretentious dwelling will crystalize into "Home sweet home" when thought is filled with sincerity, charity, and honest purpose. As we assemble to-day in our modest home, may we all realize that harmony is abiding with us, and that divine Love has breathed a silent benediction. Imbued with the principle of Truth and Love, as taught, practised, and demonstrated by our beloved Master, mountains of difficulty disappear like morning dew; materiality's nothingness is made apparent and the reality of the spiritual becomes manifest.

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Dr. Watson—Ian Maclaren—says that the "shadow on American life is the tendency to give an undue place to the value and influence of wealth."

## In The Mother Church.

A GENTLEMAN from Colorado gave the following testimony at the Wednesday evening meeting in the Mother Church last week.

We have many evidences of the spread of Christian Science influence both as to longitude and latitude, all over the world. My testimony will relate to the higher altitude where I found it this summer, having occasion to stay at a hotel in the Rocky Mountain region. I wrote my name on the hotel register, and while the landlady, who performed the office of clerk, assigned me to a room, I turned my attention to the show-case, usually containing cigars, tobacco, and frequently cards and dice-boxes. This little hotel is in a small town. Possibly all the inhabitants could find room in this house. It is the county seat, and at this time the town was full of jurymen and witnesses. In times past it has been my pleasure to see the leader of this meeting there attending to his professional duties.

A show-case always tempts the eyes, and I must say that I never looked into a show-case where my eyes were so rewarded as in this. In that show-case were no dice, cigars, cards, or tobacco. The floor of it was covered first with an open Bible; second, the Christian Science text-book, Science and Health; third, "Miscellaneous Writings;" fourth, the *Christian Science Journal;* fifth, the *Christian Science Quarterly,* and there were besides these Christian Science tracts.

I had occasion to go higher and stay over night with a man who had charge of a property, and found him to be a Christian Scientist. On Sunday morning he said, "If you have no use for me here, gentlemen, I will go to my Bible class." Some one remarked that if it were known that he was a Christian Scientist they would not want him, but he replied, "The superintendent of our Sunday School is a Christian Scientist."

These circumstances show how Christian Science has found its way into remote Rocky Mountain regions.

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## Testimonies.

### Healed after Material Remedies Failed.

SEVERAL years since, the writer was assailed by a very severe disorder, which material remedies had failed in overcoming, after quite a persistent trial. Resorting to Christian Science treatment, I was restored, and upon further investigation became an adherent to its teachings. I feel very grateful for this manifestation of divine Love and I would like to acknowledge the Master in this, and his many wonderful works. His message of Truth "with healing in its wings," spoken by him nearly nineteen centuries ago, has brought peace and harmony into the lives of a mighty host in the present age. Indeed, an army has gathered under Truth's banner, beautiful in its praises "to God in the highest," for to almost every land and clime hath the glad tidings gone, of the Father's loving care for His children—"healing the sick and sin-laden, binding up the broken hearts." Those crosses which are strewn all along material paths, speak to us now more of a living and triumphant Saviour, and in striving for the Christly mind, the watch is toward this radiant light which portends the full tide of his coming. My invocation is for more realization of the Father's allness, to assimilate more and more of Truth, which giveth perfect peace; and for the hastened day when life shall no longer be denominated anywhere. The crown of life is Love, for God is Life—God is Love. In illumining this way which leadeth to eternal life, and whereby cometh a panacea for every ill

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and woe, Mrs. Eddy has wrought that for which humanity stands under lasting obligations. I am the recipient of much for which to be thankful in health and happiness, also in a business way, through a study of this divine Science.—R. H. GRESHAM, near Guavalujara, Mexico.

### Total Blindness Healed.

In reply to the statement that Christian Science is too expensive and that three dollars is too much for a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I would like to make the following statement: I was born in Louisiana, Pike Co., Mo. My father was a wealthy banker there for almost thirty years. In early childhood I was taken sick and grew much worse as the years rolled on. I was constantly under the care of the best physicians and oculists. I was in many different sanitariums, traveled far and wide, and everything that love or money could do for me was done, but all to no avail. I was a complete physical wreck, and finally became totally blind. As a last resort I was persuaded to try Christian Science, but had no faith in it whatever. I had paid about fifteen thousand dollars to the different physicians and oculists, and was much worse when I stopped their treatment than when I began with them. I paid for Christian Science treatment sixty dollars, and three dollars for a copy of Science and Health. My health was completely restored under Christian Science treatment. This was more than three years ago, and I have never been sick one day since. My eyesight is perfect, my eyes being as strong and as well as can be. I would like to ask the world this question, If three dollars is high for a book through whose teachings the Scientist was enabled to heal me in three months for the sum of sixty dollars, compared with the fifteen thousand dollars I had paid the physicians and oculists, and the twenty-five years of terrible suffering I endured at their hands.

MRS. FANNIE C. BRADY, St. Louis, Mo.

### A Severe Burn.

About six weeks ago while at work my husband got some hot solder in his eye. When he came home with his eye covered I asked him what had happened. He said he thought he had lost his eye. At first I thought I would offer to treat him, but as he had been very much opposed to Christian Science I thought it best not to do so. I gave him the remedies he asked for, but they failed to give him any relief. At 8 P.M. he went to bed. He groaned and tossed till 10 P.M. Then he asked me if I would treat him. I did so and in an hour he was asleep. When he awoke in the morning he put his hand over the well eye to see if he could see, but he did not say anything. During the forenoon he went up street, and went to see the gentleman who, the night before, had advised him to go to a specialist. The gentleman said, "Well what did you do to your eye? It was blistered and now it is all right." My husband told him that I had treated him with Christian Science. I felt very thankful that I was able to treat him. He said he never had anything so bad get well so quickly. I know he was thankful.

MRS. KITTIE JOHNSON, Jamaica Plain, Mass.

### Testimony of a Child.

MONDAY, the second of January, I was taken suddenly ill while in school. I went home and grew rapidly worse. I had fever and a dreadful headache accompanied with sore throat, and by Wednesday there was left little more than the shadow of my old self. Mamma read the lesson on "Life" from the Bible and Science and Health and I was instantly healed and had a supper of fried potatoes and pickles at 9 P.M. I slept through the night without once awaking, and in the morning resumed my play as usual.

The morning of January 9 I awoke with the dreadful hoarse croup cough. Mamma took me in her arms and read from Science and Health, and I was immediately healed, and went to school. I came home at noon and sang "Shepherd," also took my music lesson and sang four songs with my teacher with perfect ease.

These demonstrations seem more beautiful, as a third of the town are suffering with the grip. I am nearly nine years old. I read Science and Health and I love Mrs. Eddy for teaching us the way of Life, Truth, and Love.

*George Laura Marble, Plymouth, Ind.*

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The *Sunday School Times* says, "Clear ideas must be possessed by their owners before they can be imparted to others. Vague thinking is the chief cause of vague teaching."

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## The Science of Christianity.

HE that would to a proper sense attain
In Knowledge, of the very rudiments
Of this Great Science, must his Cross uplift
And bear it meekly in his daily life,
Following in the footsteps of his Lord
And Master Jesus Christ, the Way-Shower.
As Christians verily in deeds, and not
In words alone, this Comprehensive Truth,
That God is the Great Principle in which
Man lives and moves and has his being—we
Must realize.

The very air we breathe
Is redolent of God's Own Presence, which
To those who love Him is the breath of Life.
The Sun's bright rays which shine upon the path
We daily tread in passing through this world
Of Mortal strife, in which our aim should be
The working out our own Salvation from
The claims of Sin and Death—these same bright rays
Are mere reflections of that glorious Light
Which radiates from One All-seeing Mind,
All-wise, All-loving, and Eternal God,
The Life, Truth, Spirit, and Intelligence,
The Great I AM, which rules the Universe.

. . . . . .

In God's Own Truth is naught but Glorious Light
In Mortal Error naught but darkness black
And sombre:

If a small but shining light
No matter how diminutive, is brought
Into a darkened room—dark as the night—
Then instantly that darkness disappears
Nor trace of it remains:

Reverse this fact,
And try with darkness to destroy the light
What ignominious failure must result:
'Tis thus with Error as 'tis thus with Truth,
Confront this Error with of Truth one ray
And instantly it vanishes away,
Confront the Truth with Error's dark, unreal,
Unlovely countenance, and the result
Must be discomfiture; for evil has
No power to extinguish or suppress
The Glorious rays of Light in God's own Truth.

*—Dunmore.*

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## Questions and Answers.

*Do not Christian Scientists claim too much when they say the understanding of Christian Science is a help in all the affairs of life?*—Investigator.

Has not God promised to be an ever-present help? and does not the Bible teach that the Christian can rely upon Him in every time of need? The Bible certainly teaches that at all times and under all circumstances, it is man's privilege to look to God for help. When Jesus said to his disciples, "Lo, I am with you alway, even unto the end of the world," he declared God's presence and power to help at all times and in all ways. Because mortal man does not know God is why he doubts God's willingness and power to help. The understanding of what God is, removes this doubt, and not only causes man to have faith in God, but also shows him why he should always rely upon God. Christian Science gives man a truer conception of God, and thereby increases faith in the present fulfilment of the many promises recorded in the Scriptures.

Persons in all the walks of life have accepted the teachings of Christian Science, and have testified to benefits received. The sick have been healed after all other means have failed; the sinner tells how his sense of pleasure in sin has been destroyed and that he now finds a hundredfold more pleasure in right doing than he ever thought he found in the ways of sin; the business man testifies to the benefit he derives from Christian Science, how it helps him to overcome worry, fear, and anxiety, and how it enables him to conduct his business in accordance with the Golden Rule; the teacher tells of the benefit of Christian Science in the schoolroom; the mechanic knows that he is helped in his work by the realization that God is with him to supply needed strength and intelligence; the mother declares that the blessings of Christian Science in the home are innumerable. Thus the testimony of persons of all classes, in all conditions, and under all circumstances, bear faithful testimony as to how Christian Science has helped them.

The teachings of Christian Science impart the understanding of Truth which demonstrates that "now is the day of salvation." Only the one who understands somewhat the teachings of Christian Science, and lives what he knows, can realize how many and how great are the blessings to be derived therefrom.

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*Why do Christian Scientists encourage their patients to procure the text-book, "Science and Health with Key to the Scriptures"? Is it necessary for the patient to study this book in order to be healed?*—J. R.

While it is not necessary for the patient to become a student of Science and Health in order to be healed of disease, yet if he is willing to take this book and study it faithfully in connection with the Bible, his recovery will, as a rule, be more rapid and complete than if he had made no effort to help himself. But patients are not always ready to do this. Sometimes their only conscious desire is to be healed physically, and they are unwilling to make an effort to understand the teachings of Christian Science. If their restoration to health awakens a desire to know what has healed them, they will take up the study of Science and Health and learn for themselves how the sick are healed.

The Christian Scientist knows that he is not the healer of the sick. He understands that the Truth, revealed in the Bible and Science and Health, is the only real healer of sickness or sin. Because of this he realizes the importance of encouraging the patient to seek diligently for the understanding of Truth which heals morally and physically.

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Religion is faith, hope, and love in motion.

*Boston Evening Transcript.*

## To Students.

BY EMMA C. SHIPMAN.

It is sometimes said that when people become Christian Scienists they lose their taste for books; but this is not true, for Christian Science teaches one to love everything good and uplifting, and it acknowledges the best books as an important aid to one's growth.

If the students in our schools and colleges knew what Christian Science would do for them, no sacrifice would seem too great for them to make in order to obtain the text-book, "Science and Health with Key to the Scriptures."

To illustrate the benefit students may derive from Christian Science, I will relate what it did for one student. The one of whom I speak is a girl who had not been strong from childhood. She was extremely fond of her books and studies, but her school life was frequently interrupted by ill health, which so increased that in the last months of preparation for college she was forced to go from each recitation to her bed; yet when suffering from the greatest pain or weariness, the thought of her beloved studies would send her back to school.

She began her college work in Boston. There she met Christian Scientists, attended the Christian Science services, and commenced the study of Science and Health; from this time her life was entirely changed. She grew well and strong. The studies which before had been a burden now became a pastime. Her love for books has increased, so that two, the Bible and Science and Health, have become her constant companions.

In Science and Health she has found a philosophy so broad and high that it meets every human need; a history which is that of the upward march of mind; a science which is exact and unchangeable; a botany which is the analysis and classification of the flowers of thought; a physiology which gives perfect health; a language which is the new tongue spoken of by Jesus in his last commission to his disciples; and a glorious mathematics, even the infinite calculus of divine Love.

By proving the problems in this book, each one may find his true self as the reflection of infinite Intelligence and Life eternal.

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## An Acknowledgment.

BY C. C. M.

I wish to acknowledge through the columns of the *Sentinel* an error which I unwittingly committed and others may have done the same.

In my eagerness to have my friends, and others, accept the truths of Christian Science, I subscribed to other publications purporting to be in the line of Christian Science instead of subscribing for the regular official organs through the channel of the Publishing House.

I now see that was error. If the name of Christian Science arouses antagonism in a person's thought, then such an one is not ready "to receive the blessing and give thanks," and we must follow our Leader's admonition and "wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept."

Christian Science is the "pearl of great price," and to cheapen its value or try to get it for nothing shows that the one who attempts it does not appreciate its worth.

I see the matchless wisdom of our Leader in placing the price upon her works and instruction that she has done.

Truth is its own protection. An eminent New Hampshire jurist, the late Judge E. D. Rand, once said, "We never need be alarmed at the perilous situation of Truth. Of all things in this world, that is the one thing which is best capable of taking care of itself."

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### ...w to Secure Them.

...y has been well defined as "doing ...ed in a kindly way." The last ...his definition is quite as important first part. It is not enough to have ...nd heart and a benevolent disposition, it is not enough to give alms and to do deeds of charity. The courteous man is more than kind, he is also kindly. The rough, gruff, overbearing philanthropist, who throws out his charities to the needy as he would pitch a bone to a dog, is not a model of kindliness, however large-hearted and generous he may be.

Abraham is a capital illustration of genuine courtesy in his entertainment of the angels who, unannounced and unheralded, in the garb of ordinary wayfarers, presented themselves at his tent door.

Note how courteous he is in his hospitality! The three strangers suddenly present themselves. How does he know who they are? They have not presented their credentials, nor any letters of introduction. To be sure, since they lived four thousand years ago on the plains of Mamre, they could hardly have been insurance agents or book canvassers, but how does Abraham know but that they want to interest him in their pet financial scheme of cultivating a new breed of sheep, or a distinct variety of camels on the plains? How does he know but they will present a subscription paper for a new university or library in Egypt, where letters and polite literature already flourish?

Nevertheless, though they present no credentials, he bows himself to the ground and begs them to pass not on, but to let his servant bring them water that they may wash their feet, and urges them to rest under the trees, while he himself promises to bring them food; "a morsel of bread," in his modest Oriental style he calls it. He begs them to "comfort their hearts." What a homely, courteous phrase that is! Then after that he tells them that they shall go on their way. FRANCIS E. CLARK, D.D.

*The Watchman* (Baptist).

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### The Chiefest of Evils.

Selfishness is the root of every evil, the deadly poison which paralyzes the better impulses of men. So insinuating is it that it finds an entrance into nearly every heart. Sometimes it assumes the garb of the goddess of pleasure, and with luring voice and seductive ways seeks to lead astray whomsoever it may into the forbidden paths of self-indulgence. It encourages oppression, cruelty, indifference; and discourages self-sacrifice and generosity. When there is a disposition to indulge the petty vices of unkind speaking and fault-finding, and the greater evils of jealousy and envy and ill-will, selfishness whispers indulgence to sensitive conscience. There is a mean kind of happiness in being unkind and hateful and revengeful; and selfishness encourages people to seek it through the indulgence of these despicable traits of human nature. When a person injures another's feelings through unkindness, it is a manifestation of the selfish spirit. He finds spitefulness a pleasure. He enjoys inflicting pain. It is selfishness which wings the barbed dart of malice, selfishness which prompts us to disregard the happiness and peace of mind of our acquaintances and friends, even of those nearest and dearest to us, selfishness which causes us to barter righteousness and purity and duty, for sensual gratification and ease and pleasure and wealth and power and caprice. It is the deadliest of all vices because the root of all vices, the most malignant foe of all goodness and nobility of soul because the leader of all foes. It exerts its pernicious influence in business life, in social relations, in the home, in the very temple of Christ. It should be shunned as a pestilence, eradicated from the heart as a poisonous weed, battled ...ith as a deadly enemy, cast down from its throne as the falsest of all the false gods before whose shrines we are all too ready to bow the knee.

*Universalist Leader.*

---

### Quality of Men's Work.

The difference in value between the work of two men is determined largely by the quality of their work. More largely, we think, by this consideration than any other. It is conceded by all that good intentions will not stand in lieu of good work in the case of a blacksmith or a tailor. But it is quite generally held that moral and religious work furnishes an exception. We must take the man here for what he means rather than for what he does. Is there not a fallacy here of a particularly harmful kind? Is not the fact this, rather? that in work of this high and delicate description the greater the blunder the greater the harm? Accuracy, patience, thoroughness tell in these fields as nowhere else; carelessness, want of knowledge, and lack of method are never so distinctive and wide-reaching as in the important task of realizing true spiritual and social ideals.

*The Universalist Leader.*

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### Wait for the Light.

Suppose we grow bewildered and feel at a loss to know what is right or what is true —what then? Is right less right, or truth less true because of our confusion? To ask the question is to answer it. What, then, is becoming in us? What, let us ask, would some people do who should happen to find themselves in the dark? Would they become excited and angry, rush upon and destroy objects around them, and wound themselves in their foolish frenzy? Would they not, on the contrary, wait patiently till the light should come?

*The Examiner* (Baptist).

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The *Advance* says: "It is hard to love the truth when it speaks against us. And it is hard to live the truth unless we are sanctified by it."

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## Miscellany.

### Arithmetic 1700 B. C.

Probably the oldest copy book for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B. C.,—that is, about one hundred years before the time of Moses, or almost thirty-six hundred years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading: "Direction how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained nevertheless.

Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him. Another example given is: There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way? The papyrus also contains calculations of area, the calculation of the area of a circle, and its transformation into a square, and finally, calculations of the cubic measurements of pyramids.—*Philadelphia Record.*

### He Warmed Himself.

Yesterday afternoon at the court house one gentleman unconsciously amused a dozen spectators. In front of the elevator entrances on the several floors are laid large rubber mats. They are heavy, and were so molded that they looked something like registers in the floor. The gentleman under consideration went into the court house yesterday. It was cold outside, and his nose was red, his cheeks looked pinkish, and he had a sort of frozen air. He stepped up to one of the big mats, held his hands over it for a while, and then rubbed them satisfactorily. He turned around and backed up to the mat as a man does to a stove, and a look of satisfaction crossed his face.

He was getting warm. He thought the mat was throwing out the heat. He was mistaken. He got warm just the same.

*Selected.*

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### Pills or Death.

Discussing the question of patent medicine advertising in church papers, the Pittsburg *Christian Advocate* says that Dr. William Hunter, one of its early editors, when appealed to by one of the clergy who objected to such advertisement, replied that in the present state of the paper's financial health it had to take pills or die.

*Western Advertiser.*

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A jar of wheat at Wisbeck, England, is known to have been sealed for sixty years. It is in good condition, and a portion is to be sowed to test its vitality, the remainder being again sealed up to wait the lapse of another long period.

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A whistle to be heard forty miles consists of three whistles—the two smaller with mouths turned downward—between two steel discs. The steam passes through openings in the disc.

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## Notices.

### Supplement to the Sentinel.

The able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, has been issued as a supplement to the *Christian Science Sentinel*. The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follows: Single copies one cent each, postpaid, to any address; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1.

### The Board of Education.

Requests for application blanks for the next examination cannot be complied with until due notice is given through our publications, as announced in the *Sentinel* of January 19, 1899.

### Clerk of the Mother Church.

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to WILLIAM B. JOHNSON, C.S.B., 30 Norway St., Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

The twenty-sixth annual convention of the National Woman's Christian Temperance Union met at Seattle, Wash., October 20. The treasurer's report showed a balance of $3,435. The Willard memorial fund amounts to $3,268. In her address, the president, Mrs. Lillian M. N. Stevens of Portland, Me., recommended opposition to the seating of Congressman-elect Roberts of Utah. She said that in three-fourths of the State of Maine the prohibitory law was enforced as well as other laws. She hoped that other states would follow the example of Massachusetts, which has the first law in the world prohibiting vivisection in the schools.

Frank A. Vanderlip, of Washington, D.C., chairman of the Dewey home committee, received the following letter from the admiral:—

Washington, D.C., Oct. 26, 1899.

Dear Sir: I acknowledge the receipt this day of the title deeds to the beautiful house presented to me by my countrymen. My heart is full of gratitude to them for this overwhelming expression of their regard for me, and I request that you will also accept and convey to the committee my heartfelt thanks for your and their efforts.

Very sincerely yours,

GEORGE DEWEY.

The administration has notified the great powers on the continent that the United States will not take part in any movement to interfere with Great Britain during her present operations in South Africa. There is no alliance between the two countries, but it is understood by the continental powers that Great Britain has the moral support of the United States as against them, without reference to the Transvaal question, just as last year the United States had the moral support of Great Britain. The administration has not interfered in the Transvaal matter, and will not do so.

While the British have been generally successful thus far in the war with the Boers, yet her victories have not been without loss to herself. Since the beginning of hostilities ninety-four have been killed, four hundred and ninety wounded, and thirteen missing. Among the casualties are eighteen officers killed and fifty-five wounded. Great Britain now has twelve thousand regulars and fourteen thousand volunteers in the field. The strength of the Boers is estimated at 50,864.

General Leonard Wood has issued an order for the establishment of an industrial school for boys at Santiago. The sons of Cuban soldiers killed in the late war will be admitted. Competent American teachers will be employed, and the boys will receive instruction in various trades and an education in elementary English branches. The Spanish military hospital has been repaired at an expense of forty thousand dollars, and turned over to the civil authorities for the purpose.

During the last fiscal year the postoffice money order department issued 29,976,371 orders. The amount of the issue was $224,958,363. The total earnings of the department was $1,591,638. On these orders there was paid a war revenue tax of $579,886. There was an increase of twenty million dollars in issues, and almost four hundred thousand dollars in earnings.

Admiral Dewey has told the President that a resolution by Congress for the suppression of the rebellion and the retention of the Philippines, will be more effective than the army and the navy in the Archipelago, where Aguinaldo has made the impression that Congress and the country are opposed to the "President's war," and will repudiate it later on.

Russia has at last agreed to arbitrate with the United States the claims resulting from the seizure of three American sealing vessels by Russian authorities about eight years ago. The claim for damages amounting to one hundred and fifty thousand dollars has been pending ever since. The arbitration will probably take the form of the Venezuelan Court.

The total income of the postoffice department for the last fiscal year was $639,136,899, an increase of nearly fifty million dollars over the preceding year. The deficit for the year was about six million dollars. The number of postoffices in the United States increased from 72,976 on July 1, 1898 to 74,384 on June 30, 1899.

The postal service in Cuba has been thoroughly organized, and shows a great increase in the volume of business. Of the six hundred clerks employed fully five hundred are Cubans, the policy of the administration being to hire Americans only where it was absolutely necessary to do so.

The terms of the late Cornelius Vanderbilt's will have been made public. The lion's share goes to Alfred Gwynne Vanderbilt. Numerous bequests were made to various institutions. He made a few bequests to friends, and gave substantial rewards to faithful servants.

The world's wheat supply is estimated at two thousand five hundred and forty million bushels, a reduction of about one-eighth, as compared with last year's crop report. There is also a deficit in rye, barley, and oats, but a surplus in maize.

Before Rear-Admiral Schley leaves to take command of the South Atlantic squadron, he will be presented with a loving cup and a dinner service, made from silver coins recovered from the wreck of the Spanish ship, Christobal Colon.

The Woman's National Industrial and Patriotic League has undertaken the task of procuring, by popular subscription, a home for Rear-Admiral Schley at Washington. Admiral Schley has said that anything they may do will be acceptable.

The Carnegie Steel Company will spend about eight million dollars in improving its plant at Duquesne, Pa. Two of the largest blast furnaces in the world will be built. The Carnegie Company will then produce 2,700,000 tons of pig iron a year.

A Texas lumberman has received from his agent in the city of Mexico an order for three billion feet of lumber. The order would exhaust the supply of every mill in the State, and is the largest lumber deal ever made in the world.

There is an unusual demand for apples for export to England and Germany. So far this season over one hundred thousand barrels have been exported. The price paid to growers was about three dollars a barrel.

In recognition of his services at Manila, Georgia presented a sword to Flag Lieutenant Thomas S. Brumby of the Olympia. Admiral Dewey sent a telegram in which he highly commended the gallant officer.

According to recent estimates, the California farmers will receive about fifteen million dollars for the product of their orchards and vineyards this year. This is a gain of three million dollars over last year.

Canada has offered to give up much of the gold country included in the Alaska dispute in return for a seaport, but stipulates that she must get the seaport before she agrees to arbitrate the boundary line.

It is said that M. Cambon, the French ambassador who became so well known on account of his influence in bringing about peace relations between the United States and Spain, will return to Washington.

October 25, Rear-Admiral Sampson was presented with a sword by Governor Voorhees on behalf of the state of New Jersey as a mark of appreciation of services rendered during the war with Spain.

It is reported that a representative of Aguinaldo is coming to Washington, and will present to President McKinley new terms for ending hostilities and for the future government of the islands.

The exports of manufactured goods in September, 1899, amounted to $31,373,264, which was an increase of more than six million dollars on the corresponding month of last year.

The signal service is preparing a table showing the enormous expense of telegraphing to the Philippines. It is intended for use in urging the necessity for a Pacific cable.

The British gained a decisive but costly victory over the Boers at Glencoe, October 20. The English loss was thirty-one killed and one hundred and fifty-one wounded.

The British military authorities will use the wireless telegraph in South Africa, and in this way hope to obviate the difficulties experienced from the cutting of wires.

At the one hundred and fifty-third anniversary of Princeton University, October 21, the degree of LL.D. was conferred upon Hon. Whitelaw Reid.

The demand for laborers throughout all sections of the West greatly exceeds the supply. Wages are higher than for many years past.

The fifty-first regiment of Iowa volunteers, numbering 764 men and 46 officers, arrived at San Francisco from Manila, October 22.

The world's gold production for 1898 was $287,428,600. Of this amount the United States contributed $64,463,000.

The American women in London are preparing to equip a hospital ship for service in South African waters.

The special session of Parliament called on account of the South African war, was prorogued October 27.

The quartermaster's department is preparing to ship $1,500,000 worth of supplies to Manila.

The Russian Red Cross has tendered its services to both belligerents in South Africa.

General Lawton has established a civil government at San Isidro.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Archaeology Upsets Higher Criticism.

### Professor A. H. Sayce, an Eminent Assyriologist, Declares Latest Researches Demonstrate Bible's Credibility.

"HIGHER criticism is wrong. The higher critics of the Bible are engaged in hair-splitting trivialities and are pursuing false methods. The old view of the old book is correct, except regarding the Book of Daniel, which is composed of legends."

This is the startling statement made to a correspondent of the *Herald* by Professor A. H. Sayce, archæological explorer and professor of Assyriology in Oxford, England, after thirty years spent in deciphering the ancient hieroglyphics of Eastern lands.

"Our researches," he continued, "among the monuments of Babylon, Assyria, and Egypt, have opened up a new world undreamed of a few years ago. They show that the history of mankind goes back to the very remote past, and that civilization was then quite as high as that of imperial Rome or the civilization of Europe at the time of the Renaissance, if not higher in some respects. The population of the early East was highly cultured and highly literary. Both in Egypt and Babylon a large portion of the people seem to have occupied their time in reading and writing.

"The monuments found in Egypt and Babylonia are literally covered with writing. Even the smallest articles of daily use have been found covered with inscriptions. The revelations are also partly due to the discoveries that the old cities of the East had very large libraries of books, and some discoveries made a few years ago at Tel-el-Amarna in Egypt—where a large number of letters on clay tablets were found—proved that in the fifteenth century before the Christian era the whole educated population of the East, from the Euphrates to the Nile, were engaged in writing letters to one another.

"This correspondence was going on actively in a language and form of writing which belonged only to the Babylonians. Those, therefore, who wrote in this language must have studied and learned it as we do French.

✠

"Not long since a discovery was made in the extreme south of Egypt showing that papyrus books were written in the very early days of Egyptian history. As regards the Babylonian libraries, they were equally ancient and very numerous. Every great library had its clay books. Some time ago at a place called Tello, in South Chaldea, a French excavator discovered a library which was formed three or four centuries before the birth of Abraham, and which he concludes had contained thirty-three thousand separate clay tablets or books on all kinds of subjects. He found them arranged in shelves, piled one upon another. They had probably been overwhelmed by the fall of the building in which they were placed. Many of these clay tablets are now in Constantinople. About ten thousand were stolen by the Arabs. The tablets are mostly written in Accadian, a language which is still imperfectly known.

"What is especially needed now is excavation on the site of certain old cities in Palestine, where it is certain we should find early libraries of clay books like those I have spoken of. For instance, there is one place I should like to excavate, and that is Gezer. There we know, from the cuneiform inscriptions, that there was a library in Canaanitish days, and I believe a number of inscribed clay tablets would be found. No doubt these would throw much light on the history of Palestine. One of my discoveries was that of the Hittite Empire. Certain monuments found in Asia Minor were the work of the Hittites, and they possessed a peculiar system of hieroglyphics."

✠

"And what has been the result of these discoveries as far as the Bible is concerned?"

"I believe that in the main they establish the traditional as opposed to the modern critical view of the antiquity and credibility and historical trustworthiness of the Old Testament records, especially the Pentateuch. I do not mean to say that in all respects the old views we had upon the subject were correct, but that on the whole the Old Testament records seem to have been vindicated by the discoveries we are making.

"I have come to disbelieve thoroughly in the so-called critical view of the composition of the Pentateuch. I believe that substantially it belongs to the Mosaic age, and I see no reason why it should not have been written by Moses. The book has undergone certain alterations and changes, but substantially it is the work of the Mosaic age and of Moses himself. It contains extracts from earlier documents, more especially in the Book of Genesis, and some of these earlier documents can be shown to have been written and to have been contemporaneous documents in the Babylonian language and cuneiform characters."

"Then you consider most of the results of the higher critics to be mere guesswork?"

"Yes, the more archæological facts come to the light the more I am inclined to mistrust their conclusions. The higher criticism rests entirely upon what is called the literary analysis of the Bible, the division of the writings of the Old Testament among authors whose works are distinguished from one another by differences in style and in the use of words and grammatical expressions. Experience shows that any conclusions of that kind must be extremely precarious, because it is next to impossible successfully to analyze written documents upon a merely philological basis, even in the case of languages well known and still spoken."

"In what way do you define the special inspiration of the Bible?"

"Judging from what one reads in the newspapers and magazines, educated opinion in America has undergone a great change in the way in which the Bible is regarded. Instead of being considered as verbally inspired, authoritative in every word, it is now considered to contain the word of God, rather than to be itself the word of God. We believe, at any rate, that in the Bible we have the special revelation made by God to man, but

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made in the form of literature, and that it is the spirit that underlies the form, and not the form itself, which contains the message of God's will. As you know, the idea of inspiration has never been authoritatively formulated. The English Church knows nothing of the inspiration of a book. In the liturgy the only inspiration spoken of is the inspiration of the hearts and souls of men by the Spirit of God. What we mean by the inspiration of the Bible is that in it we have the will of God revealed to us. That will is revealed by the general spirit of the Bible, and not by the individual words or phrases."

"Has science disproved the possibility of miracles?"

"Science deals only with the phenomena observable by the senses. Of the cause of these phenomena it knows nothing, and consequently it can offer no evidence either for or against events which are not in accordance with every-day experience. The essence of a miracle is that it should be such an event. Criticism has been driven back to the conviction that the gospel narratives are a true record. In them Christ claims to be the Son of God, and therefore able to work miracles—*i.e.*, to produce effects which do not fall within every-day experience."

"What do you consider the greatest archæological discovery of the last quarter century?"

"On the whole, the most valuable archæological discovery of the last quarter of a century from the Biblical point of view has been that of the Tel-el-Amarna cuneiform tablets."—*New York Herald*

## Thanksgiving Proclamation.

THE following Thanksgiving Day proclamation was issued by President McKinley, October 25, 1899:—

A national custom dear to the hearts of the people calls for the setting apart of one day in each year as an occasion of special thanksgiving to Almighty God for the blessings of the preceding year. This honored observance acquires with time a tenderer significance. It enriches domestic life. It summons under the family roof the absent children to glad re-union with those they love.

Seldom has this nation had greater cause for profound thanksgiving. No great pestilence has invaded our shores. Liberal employment waits upon labor. Abundant crops have rewarded the efforts of the husbandman. Increased comforts have come to the home. The national finances have been strengthened and public credit has been sustained and made firmer. In all branches of industry and trade there has been an unequalled degree of prosperity, while there has been a steady gain in the moral and educational growth of our national character. Churches and schools have flourished. American patriotism has been exalted. Those engaged in maintaining the honor of the flag with such signal success have been, in a large degree, spared from disaster and disease. An honorable peace has been ratified with a foreign nation with which we were at war, and we are now on friendly relations with every power on earth.

The trust which we have assumed for the people of Cuba has been faithfully advanced. There has been marked progress toward the restoration of healthy industrial conditions, and under wise sanitary regulations the island has enjoyed unusual exemption from the scourge of fever. The hurricane which swept over our new possession of Porto Rico, destroying the homes and property of the inhabitants, called for the instant sympathy of the people of the United States, who were swift to respond with generous aid to the sufferers.

While the insurrection still continues in the island of Luzon, business is resuming its activity, and confidence in the good purposes of the United States is being rapidly established throughout the archipelago.

For these reasons and countless others, I, William McKinley, President of the United States, do hereby name Thursday, the 30th day of November next, as a day of general thanksgiving and prayer, to be observed as such by all our people on this continent and in our newly acquired islands, as well as by those who may be at sea or sojourning in foreign lands: and I advise that on this day religious exercises shall be conducted in the churches or meeting places of all denominations, in order that, in the social features of the day, its real significance may not be lost sight of, prayers may be offered to the Most High for a continuance of the divine guidance, without which man's efforts are in vain, and for divine consolation to those whose kindred and friends have sacrificed their lives for country.

I recommend, also, that, on this day, so far as may be found practicable, labor shall cease from its accustomed toil, and charity abound toward the sick, the needy, and the poor.

In witness whereof, I have set my hand, and caused the seal of the United States to be affixed.

WILLIAM MCKINLEY.

## The Church of the Twentieth Century.

DOCTOR JOHN R. H. LATCHAW, president of Defiance College, Defiance, O., spoke at St. Louis on "The Church of the Twentieth Century," from the text, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

We stand upon the verge of the Twentieth Century of Christian civilization. Great have been the triumphs of the past, fruitful and mighty are the issues of the present, and to the eye of faith and reason, hopeful, glorious, and sublime must be the output of the future. In world progress and experience, as in those of nations and individuals, there is no such thing as a dead level or as a continuous and gradual ascent from the lower to the higher, from the grosser to the more refined, from the sway and tyranny of passion to the liberty and law of the spirit. Like men and nations, the world in its progress has its ups and downs; but none the less as the centuries pass it moves forward and upward.

Therefore, the Twentieth Century should suggest a degree of progress and development in the unfolding of God's purpose and plan in creation, preservation, and redemption which the world has not yet seen. What, then, of the Twentieth Century church? In the first place, there will be one. The text is a call, an exhortation to activity; it is the persuasion of Jesus Christ, the head of his body, the church, to believe in his free redemption, to arise from lethargy and bondage, and to rejoice in the liberty wherewith Christ makes free all who believe on him.

Awake, arise, shake thyself, loose thy bands, captive daughter of Zion. Awake from drowsiness and lethargy. Open thine eyes to behold thy opportunity, and to know thy duty to God and thy fellows. Arise, be lightened, for thy light is come, and the glory of the Lord hath risen upon thee. The church of the Twentieth Century must be alert, vigilant, active along progressive and practical lines in retrieving herself from worldliness, idolatry, and sin, and in rescuing, evangelizing, and fraternizing our struggling and perishing race: a call to rise from the dust of the world, to crucify the flesh with its affections and lusts; to lay aside vanity, self-satisfaction, and self-gratulation, and to act upon the higher principles of the gospel, that if a man would save his life, he must be willing to lose it; if he would be great among his fellow-men, he must be their servant, not their lord—a minister, not an autocrat.

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The Church of Christ, in short, should be the Church of the Twentieth Century, not only in name but in character and power.

The Christian Church must recognize Christ as her head and righteousness; his word as her only and all-sufficient rule of faith and practice; all who accept him and his word as being one in him, and free and equal in the exercise and enjoyment of all the rights and privileges of a common father's house.

Liberty, unity, and charity, constitute the three-fold cord that makes and keeps God's people one.

Such a church will have a mission until the end of time. It will be catholic, because inspired as the habitation of God. It will be practical, because with its back upon an effete past, its hands will be busy with the ever-living present, and its face will be turned hopefully to the future. It will be cosmopolitan, because its hands will be extended in love and sympathy to all for whom Christ died.

*St. Louis Republic.*

## A Woman among Women.

THE following is an extract from a lecture delivered at Pittsburg, Pa., October 19, 1899, by Carol Norton, C.S.D.:

In a conspicuous degree Jesus Christ fulfilled his own prophecies and confirmed the very hopes that he set forth in his sublime teachings. His immediate followers and the Christian Church, which was the legitimate outgrowth of his career, for a brief period followed closely the Spirit and repeated the signs of his teachings. The ebb and flow of human consciousness, the characteristic tendency of the human mind, which invariably recedes after its first advance before making its second, brought about the temporary loss of the living energies, or signs, *i.e.*, works, of Christianity according to Christ, and from the close of the third century until the latter part of the nineteenth the metaphysical and healing aspects of Christ's teachings have been virtually lost sight of. Woman, true to her history and nature, after a long, patient, prayerful search for her buried Lord in the valley of human experience, alone amidst the darkness of the starless night of human woe, went apart from the common walks of life, and through prayer, meditation, and spiritual discovery rescued from the place of its entombment the undivided garment of Christianity, and lo! the world again walketh in the light of hope and Love under the illumination of a healing and saving understanding of Christianity.

The actual history of the Christian Science movement since its foundation, by Mary Baker Eddy in 1866, abides in a glory all its own and in its humane achievements, spiritual, and physical instances of healing and reformation, and in the self-evident good that it has accomplished.

Throughout history woman's life has been one of ministry. She it is who has seen life's pathos more than its victories. She has protected its periods of infant growth, youthful expansion, and manly development with a heart of love, and tenderly placed about it the protection of purity, ennobling influence, and righteous prayer. Woman is used to waiting. She has become accustomed to the suffering that sounds no murmur, and to unselfish labor known to and rewarded by God alone. In each period of Hebrew and Christian history woman has scaled the heights of the celestial mountains of holiness and pure living, and with feet firmly planted on the mountain-top of Soul-life has called to life's valley-dwellers and told them of the mountain vision, the divine vistas, and of the highlands of spiritual life. Woman's nature is peculiarly fitted to listen to the "still small voice" of the Eternal Pure One.

As in past ages, so in the present, a woman's illuminated vision has endowed religion with new life, clothed again the teachings of Christ with the garment of healing and regeneration, and brought to earth the sweetness, richness, and soul-satisfying elements of a vital, spiritual, transforming understanding of the divine Science of one God, one Christ-Idea, and one divine destiny for all men. Mary Baker Eddy, as the Discoverer and Founder of Christian Science, fills an individual single niche in religious and reformatory history. No one else can do the work that she is called upon to do by virtue of the responsibility laid upon her as the one to whom the fundamental truth of this great Science came.

The present era is responding to the energizing elements of the spiritual awakening in whose midst we find ourselves. A higher understanding of Christianity is entering human consciousness. Health, happiness, and holiness are becoming each day more directly the possession of man. The life of the present is being raised to levels of harmony and holiness, and the immediate future bears rich promise. The sweet melody of this great spiritual awakening floats across the wastes of earthliness, and, rising above the din of the world's untimely and unholy clamor, brings to the mind and body of man a foretaste of that peace which passeth all human understanding, that peace of mind and health of body which the world can neither give nor take away.

## Witnesses for God.

TRINITY CATHEDRAL was crowded this morning with a notable audience assembled to witness the consecration of Rev. Arthur Llewellyn Williams, bishop-coadjutor of the diocese of Nebraska. All the pews were taken early in the morning, an hour or more before the beginning of the lengthy services, and at ten o'clock, when the ceremonies opened, there was scarcely standing room.

Rt. Rev. George Worthington, S.T.D., LL.D., Bishop of Nebraska, was the presiding bishop and consecrator. The co-consecrators were Rt. Rev. John Francis Spalding, D.D., Bishop of Colorado, and Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa. Rev. Mr. Morrison served as substitute for Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago, who was unable to attend on account of illness. Rev. Mr. McLaren had been mentioned on the programme as the preacher, and in his absence Rev. Mr. Morrison delivered the official sermon.

He talked at length on the evidence of the existence of God; evidence that may be seen in every-day worldly affairs. He regarded belief in a supreme being as a vital issue, and indicated that the world in general knows positively the existence of a God. He referred to the great numbers that have professed belief in Christian Science, and while he was not advocating such doctrine, he used it as an illustration to show that the Christian Scientists have built up a large following because they are pronounced in their belief in a God.

Omaha dispatch to the *Nebraska State Journal*, Lincoln, Neb.

## An Interesting Question.

*Editor of the Buffalo Commercial:*—An item in a recent issue of your paper states that the census bureau is investigating to discover the cause of decrease in death rate in this and other cities. I take the liberty of calling your attention to the fact that wherever this decrease is noted you will find a corresponding increase in the number of persons who are adherents to the doctrine of Christian Science as taught in "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy. In view of this fact I raise the question for investigation, how far this marked decrease in death rate is due to the successful practice of Christian Science. Z.

Buffalo, September 23. *Commercial*, Buffalo, N. Y.

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## Legality of Christian Science.

The question of the legality of Christian Science practice has recently been made the subject of judicial decision in Illinois. The *Medical Record* calls the decision "one of the curiosities in jurisprudence."

The case was one of typhoid fever which ended fatally. The medical fraternity charged that death was due to neglect, although the patient had been treated by the methods employed by Christian Scientists. The attorney-general held that the laws of Illinois do not prohibit the treatment of disease by mental and spiritual means. The text of his decision is quoted as follows:—

I am of the opinion that the criminal code has not been violated. Section 42 of an act to amend an act entitled, "An act to prevent and punish wrongs to children," is the only provision of the criminal code that can by any possibility be held applicable to such a case. It reads, "It shall be unlawful for any person having the care and custody of any such child wilfully to cause or permit the life of such child to be endangered or the health of such child to be injured, or to wilfully cause or permit such child to be placed in such a situation that its life or health may be endangered."

I am of the opinion that the word "wilfully" as used excludes it from application to the case in hand. As there used it means "intentionally" or "designedly," and does not cover cases of mistaken judgment, where the parents or persons in charge of the child honestly believed in the efficacy of the treatment adopted.

I am also of the opinion that under the act of 1899 concerning medicine and surgery, persons may minister to or treat the sick or suffering by mental or spiritual means, without the use of drug or material remedy, without a license from the State Board of Health. Christian Scientists claim to heal or cure the sick, or those who think themselves sick, by such means, and that is exactly what was done, or attempted to be done, in this case.

The *Medical Record* is somewhat indignant at the interpretation here given the term "wilfully," by which cases of mistaken judgment are excepted, but to most laymen, the construction will commend itself as just, so long as medical science itself is divided in conflicting schools, and people of necessity will have to depend on their own judgment, which sometimes may be "mistaken," as to what line of medical treatment is to be sought—allopathic, homœopathic, osteopathic, or what not. At any rate, it will be interesting to see what can be urged against the decision.

*News,* Salt Lake City.

## The Lectures.

### At Pittsburg, Pa.

The lecture of Mr. Carol Norton at Carnegie Music Hall, Thursday evening, October 19, on Christian Science, and the attention which it attracted, again call to notice the remarkable growth of this new sect. Its rapidly augmenting importance as a factor in directing thought, as a philosophy of life, and as a religion, has been impressed upon us more than ever during the last few months by the many articles and books that have been published with a view to controverting its doctrines. But in spite of all this its growth and its hold upon its adherents are increasing in a remarkable manner, and it is one of the forces in the shaping of the intellectual and religious life of the day that cannot be ignored.

Mr. Norton, who is one of the ablest and most forcible exponents of the doctrines of Christian Science, draws great audiences wherever he goes. He recently addressed a gathering of upward of three thousand persons in Metropolitan Opera House, New York, and the reports of his lecture occupied a large space in the metropolitan press, which is one evidence of the wide interest in the subject. Mr. Norton certainly shows that he is capable of making a strong presentation of the subject, and his forceful arguments make it impossible to dismiss Christian Science as a mere fad. It must be reckoned with as one of the great spiritual movements of the day.

Editorial in the *Times,* Pittsburg, Pa.

Mr. Norton's lecture was attentively listened to by a large audience representing intelligent people of almost every walk in life. Clarence Burleigh, city attorney of Pittsburg, a lawyer and public speaker of high standing, presided over the meeting and introduced the lecturer. He spoke as follows:—

*Ladies and Gentlemen:*—I have been selected to introduce to this audience the lecturer of the evening.

Just exactly why I was chosen to perform this very pleasant duty, neither you nor I can guess. I do not think that I am especially renowned for my piety; I know that I am perfectly healthy, and, among the many and many things of which I am profoundly ignorant, Christian Science occupies a prominent place.

But, years ago, I learned a lesson, and I learned it well: that there are many things in heaven and earth that are not dreamt of in my poor philosophy; and I know that any movement which numbers among its votaries hundreds and thousands of the most intelligent, the most thoughtful, and the ablest people of the whole country, must, of necessity, have in it and through it true honesty of purpose and genuine integrity and merit.

This age which we live in is not only a material age, it is also the age of science. In almost every pursuit of life now the continual struggle is between mind and matter—between science and brute force. Practically, miracles are being accomplished and wrought out upon every hand, and in everything, mental and physical, and almost daily and almost continuously, the incomprehensible, and almost the impossible, is being accomplished, until, it seems to me, scepticism should entirely vanish until at least argument and explanation, investigation and demonstration have the fullest sway.

More especially should this be the case in regard to a movement which has for its motive health and love; and, therefore, ladies and gentlemen, I bespeak for the gentleman who will address you this evening the closest attention, the closest scrutiny, and the most intelligent and careful thought of which the audience is capable. And it may be, in the words of Goldsmith, that

> Truth will from his lips prevail with double sway,
> And those who come to scoff, remain to pray.

Without any more words, it is my pleasure to introduce to this audience Mr. Carol Norton of New York, the lecturer of the evening.

### At Johnstown, Pa.

Several hundred people, Tuesday evening, October 17, listened to the lecture of Carol Norton of New York, on Christian Science at the Johnstown Opera House, and they gave him a very respectful and earnest hearing.

Mr. Norton is a prepossessing gentleman, rather young, well dressed, affable in manner, straightforward of speech, and apparently quite sure of his ground. He talks with easy confidence, in a clear tone, and at times there are touches of the orator's art in the presentation of his theme. However, he was mainly argumentative, appealing to thought rather than to emotion, and urging his ideas as one who had no sort of doubt whatever of their perfect validity.

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Ex-Mayor W. Horace Rose presided, and introduced Mr. Norton.—Johnstown *Democrat.*

The introductory speech by Ex-Mayor Rose was as follows:—

*Ladies and Gentlemen:*—A great many years ago the wisest man that ever lived said there was nothing new under the sun. To-day there are few people who take this statement as literal and apply it in the concrete to all elements of nature. Man has made progress in all ages, but if Solomon were resurrected from the grave to-day he would doubtless be surprised to see the telegraph, the telephone, the locomotive, and the long list of practical inventions that in his time were never dreamed of. While man has struggled upward in all ages, the world's greatest progress has been made doubtless within the past fifty, twenty, aye, ten years! Since my advent on this sphere almost all the wonderful inventions that are now used every day have come into practical use. Even law has progressed, religion is progressing, and science is blazing paths through hitherto untrodden wildernesses.

To-night we have with us a gentleman who will address you on what is denominated Christian Science. I know nothing of this Science, but I do know that many educated men and women all over this enlightened world are becoming Christian Scientists, and I am anxious to hear its message and consider its claims, and I bespeak for Mr. Norton a respectful hearing.

I have the honor, ladies and gentlemen, of introducing to you Mr. Carol Norton of New York.

### At Des Moines, Ia.

Foster's Opera House was crowded to its capacity and many were turned away Tuesday evening, October 17, the occasion being the lecture by Judge William G. Ewing of Chicago, on Christian Science. By the time the lecturer was presented the house was so full that it was necessary to place a guard at the door with strict orders to admit nobody. The seats were all taken and people stood in the rear, at the sides, and in the aisles. A considerable number secured the privileges of the stage, and occupied seats in the wings.

The lecture was given under the auspices of the local Christian Scientists. Judge Ewing is well known in Christian Science circles and is recognized all over the country as one of its ablest exponents. He was presented to his audience by Judge S. F. Prouty, who referred to him as one of the ablest jurors in Chicago prior to the time he left the bench to take up the work of Christian Science. Judge Ewing spoke with great earnestness, and throughout the hour and a half of his discourse was followed with the closest attention by his great audience.

Des Moines *Leader.*

Judge Ewing of Illinois, discussed Christian Science last night before a large audience at Foster's Opera House. His address was modest and eloquent and his words and manner indicated that he is a Christian. His address was full of faith and hope, presenting the bright side of life. Such an address would do good anywhere. The great audience gave breathless attention.

Editorial in the Des Moines *Capital.*

Though I am an old doctor of divinity, to this day I have not got beyond the children's learning—the Ten Commandments, the creed, and the Lord's prayer—and these I understand not so well as I should, though I study them daily, praying with my son John and my daughter Magdalen.

MARTIN LUTHER.

## The Board of Education.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-Law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

## Church Rule.

IT shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

## Notice to the Field.

THE November number of the *New England Magazine,* now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

## Regarding Christian Science History.

Do you send Christian Science History free? please answer in *Sentinel.* W. R. S.

Yes, this booklet is for free distribution. It should be judiciously circulated so as to do the most good.

## Index to the Sentinel.

THE index to volume I. of the *Christian Science Sentinel* is mailed with this issue. If, for any reason, subscribers fail to receive the index it will be mailed upon application.

To you who are perplexed and of doubtful mind, then, in these days of conflict and uncertainty, I say,—Try what trusting to the Living Soul will do; try whether God will not speak to you there. Do what prophets and psalmists did; do what Jesus and the Apostles did: Believe in God, the Living God, for yourself. Try all doctrines by the touchstone of pure thought, devout feeling, and religious trust. Believe nothing on any outward authority, but compel all to submit to the test of reason, conscience, and love. Believe only because you feel, approve, and know; believe like happy children, not like submissive slaves. So shall you be truly free; and, within yourself, you will have the witness that what you hold by is from God.

J. PAGE HOPPS.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### Is there an Easier Way?

WE have heretofore spoken of the price of medical and other text-books, and shown that by comparison the price of the Christian Science text-book, "Science and Health with Key to the Scriptures," is not only reasonable, but low. Lawyers know how expensive law books are. The lowest price is $5.00 for a standard text-book, and $6.00 to $7.00 a prevailing price.

The price on that invaluable compendium of 471 pages, "Miscellaneous Writings," bound in cloth, and printed on a fine quality of paper, is only $2.25, or in quantities of one dozen or more, $2.00 per volume. So of all the other books of the Rev. Mary Baker Eddy; they are not out of proportion with other standard books. They were, we dare say, never intended to be cheap, as the term goes. No spirit of competition entered into the fixing of the price upon them. They are sent forth on their intrinsic merit, to do their appointed work, and not to compete with other publishers.

The spirit that clamors for cheaper books relating to spiritual Truth, would, if it could, cheapen also the Truth itself. It would climb up some nearer and easier way. It is looking about for a back-door entrance, or a more convenient side-door entrance. It chafes under the stern demands of the front-door entrance and hopes to skip airily around it. Like Bunyan's allegorical characters in Pilgrim's Progress, "Formalist" and "Hypocrisy," this quality of thought would take the by-way leading to the right and left of the hill "Difficulty" rather than undertake to climb straight up it.

It will be helpful to consider an extract from this remarkable delineation of Christian experience.

"And he [Christian] espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

"*Chr.*—Gentlemen, whence came you, and whither do you go?

"*Form.* and *Hyp.*—We were born in the land of Vainglory, and are going, for praise, to Mount Zion.

"*Chr.*—Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, that 'he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber'? (John, 10 : 1.)

"*Form.* and *Hyp.*—They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

"*Chr.*—But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

"*Form.* and *Hyp.*—They told him, that as for that, he needed not to trouble his head thereabout: for what they did they had custom for, and could produce, if need were, testimony that would witness it for more than a thousand years.

"*Chr.*—But, said Christian, will you stand a trial at law?

"*Form.* and *Hyp.*—They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge: and besides, said they, if we get into the way, what matter is it which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we also are in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

"*Chr.*—I walk by the rule of my Master: you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way: therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

"To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another, save that these two men told Christian, that as to laws and ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness.

"*Chr.*—By laws and ordinances you will not be saved, since you came not in by the door. (Galatians, 2 : 16.) And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the gate.

"To these things they gave him no answer; only they looked upon each other, and laughed. Then I saw that they went all on, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

"I beheld then, that they all went on till they came to the foot of the hill Difficulty, at the bottom of which there was a spring. There were also in the same place two other ways besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring (Isaiah, 49 : 10), and drank thereof to refresh himself, and then began to go up the hill, saying,—

> The hill, though high, I covet to ascend;
> The difficulty will not me offend;
> For I perceive the way to life lies here:
> Come, pluck up heart, let's neither faint nor fear.
> Better, though *difficult*, the right way to go,
> Than wrong, though *easy*, where the end is woe.

"The other two also came to the foot of the hill. But when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which Christain went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of these ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide

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field, full of dark mountains, where he stumbled and fell, and rose no more."

Thus has it ever been, and thus will it ever be. The true Christian pilgrim must pass through the one and only gate; if he fall into the Slough of Despond he must get out on the right side and go on his way toward the wicket-gate over which is written, "Knock, and it shall be opened unto you." When he comes to the hill "Difficulty" he must boldly and courageously ascend it, rather than undertake to go around it; for as surely as Christ taught and proved the one Way, so surely will the by-paths lead to Danger and Destruction. Entering in at the straight gate cost Christian much from the human standpoint—even all the "rags" of the material senses, including his worldly possessions and (for a time) his family ties, but he won, indeed, a golden reward, when he reached the happy end of his pilgrimage.

Whenever Christian left the straight and narrow way to seek an easier, he got into trouble, and through much suffering, humiliation, and delay, had to retrace his steps until he again found that way. So will every sincere seeker of the Heavenly Kingdom have to do, for verily, the way is strait and narrow that leads thereto.

## Ingratitude.

THERE is no baser quality of the human mind than ingratitude.

Gratitude to God for His boundless goodness is a prerequisite of Christianity. Love of God is gratitude, for love of God is obedience to Him, the acceptance of His mandates, and the carrying out of His beneficent purposes. Ingratitude, therefore, is absence of love, and absence of love may be hate.

He who turns wilfully upon a benefactor hates his benefactor. He who hates one who is doing God's work—doing good in the world and for humanity—hates God. God accomplishes His infinite purposes through His servants. To attempt to injure a faithful servant is a thrust at God Himself. What difference between hating and opposing one commissioned to execute a command, and hating and opposing the giver of the commission?

Jesus repeatedly declared that those who hated him hated his Father also. Nor did he speak in the merely personal sense. Jesus was commanded, in a special and peculiar sense, to do his Father's work. He was a teacher and wayshower. He taught others, in part, how to do the work he did.

What is the logical meaning of his saying: He who hates me, hates my Father also? This: He who attempts to interfere with or destroy my work of love and its helpful and saving effects, hates both me and Him who sent me, because he hates our works. He who hated Jesus and his works hated also his disciples and their works.

Bringing the application down to its still larger meaning, we assert that opposition to any of God's servants down through the ages has been opposition to God. Yet it is true that, in all ages, every great spiritual movement has been opposed, and usually most bitterly by those claiming to be friends thereof. History proves this to have been a prevailing idiosyncrasy of mortal mind in all ages. It strikingly illustrates the working of what, in Christian Science, is termed animal magnetism or mesmerism. The mesmerized person sees everything through a distorted vision. He sees his best friends as his worst enemies. He looks out only from the view-point of his own egotism. His own selfhood is his only reality, hence his only god.

Paul, that truly great Christian metaphysician, in his experience, came in contact with this phase of mortal mind, and most aptly defines it in 2 Thessalonians, 2, thus:—

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."

## Application of Christian Science to Dentistry.

BY CHARLES L. VAN FOSSEN, D.D.S.

ABOUT three years ago, I began an investigation of Christian Science, and immediately put into practice the little I could understand, both in my business and in my home. The transformation in my life has been very great, in fact, the comparison, before and now, is about as night to day. Physically—and this is the only man I ever knew up to that time—I was healed of what the world calls "being a good fellow." This included the excessive use of alcohol and tobacco in all their forms. When Christian Science wiped these habits away it completely obliterated all desire for them, so that they are no temptation whatever now. My eyes had given me a great deal of inconvenience, and I had worn glasses for astigmatism for over four years, when I awoke to the fact that glasses did not make me see. So, with the assistance of Christian Science, I discarded them, and found my eyes much more satisfactory without the glasses than with them. The claim of rheumatism I also set aside as an unnecessary appendix for me to carry longer.

My wife, in turn, discarded probably as many claims as I. Our little baby's healing—then two years of age—in one night of an aggravated case of whooping cough, which the doctor summoned told us it would take at least five weeks to cure, was one of the signs that tended to lead us to the Truth. And so I might go on and enumerate case after case of healing in my own family that thousands of others are experiencing every day and stand ready to testify to. What I desire to deal with more particularly at this time is the application of the teachings of Christian Science to dentistry. This has been one of my problems, and I have undoubtedly made a great deal of it. Like all other students of this unlimited Science, I have not been as patient as I might have been. I have wanted to solve the problems that *might* present themselves some time, and was not satisfied to apply as much as I knew today, and work diligently for a greater understanding tomorrow. It was so easy to see the seeming big black clouds ahead, that many times I have been unable to see the reflected light from underneath them. My ideas of the profession of dentistry, when I began the study of Christian Science, were pretty well ground in, and were formed after taking the usual collegiate course, which is practically the same as that given to the medical students. The M. D. candidate takes up the study of therapeutics—the general system, normal and abnormal—in a more exhaustive manner than the dental student, who delves more deeply into mechanics, its laws and application. The one studying the principles and practice of medicine, the other of dentistry. So you see the courses are very much the same. This, together with the experience gained from an active practice of dentistry laid down on these lines for about ten years, had, as I before remarked, been pretty well ground in; and when I began to consider remodeling my practice to conform to my very indefinite idea of what would harmonize with Christian Science, it was a pretty big problem. Very much like the M. D. attempting to continue the practice of medicine on the principles of Christian Science. One of the easy ways of evading this seemingly very hard problem was to go into some other business. This seemed, at first thought, the wise thing to do. There were so many things, to my sense, that could not be made to harmonize with Christian

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Science. The whole profession seemed the opposite of what it should be. To effect the change, the problem seemed endless, and as long as I looked at the whole problem, everything was black. Then I would think of the years I had spent in preparing myself for the business—the years in working to the point of success, both as regards experience and practice—and the fact that many of my patients thought that I was of great service to them—was it the right thing to drop it? Then came the thought that no material business was scientific and that the time would come when they would be unnecessary; and unless I was able to offer people something better than dentistry as practised to-day, would I be doing myself or any one any good by dropping it? I realized that running away from a problem does not solve it, and I began then to see that by my quitting the practice of dentistry, I would not stop the present seeming need of dental work. This line of argument began to bring me to a little light. I then could see that this same thought would apply to every form of material business, and how unreasonable it would be for us all to drop our material work until we had demonstrated a better work. There is no question in the mind of any one who knows anything whatever of the teachings of Christian Science, that the dentist who is applying as much as he knows of its rules to his work will bring out far better results than one who does not. His work will be accomplished easier, and the results will be more perfect and satisfactory, both for patient and operator. This can also be said of any and every line of business. I recall how, early in this experience, when talking to a Christian Scientist who afterwards became my teacher, I told him that in dentistry we had to use a great many medicines to cure diseases of the teeth and assist us in our mechanical work in the mouth, and, of course, I could not get along without them; and if Christian Science was going to interfere with their use, I could not adopt it. What factors in bringing about the results desired, I then, and the majority of dentists to-day, attributed to these medicines, and how useless, from the standpoint of common sense, otherwise Christian Science, they have been proven to be! How much I owe to this teacher, I can never express or repay; for often when I would go to him with questions pertaining to seeming impossibilities, to my sense, he would, without making a law for me, or without pointing a definite way, tenderly, carefully, lead me back to a place I could understand and demonstrate from, and there he would hold me, and a little later I would be able to go to him and say, "Why, it seems so strange, but that case I talked to you about at such and such a time, it never happened." Had he said to me "You must not do this or that, because it is not scientific," I should not have understood, and probably I should to-day not have this understanding to assist me in my daily life. Like all beginners, I insisted on looking way ahead, and felt that if Christian Science was what was claimed for it, there would be no necessity for mechanical work in the mouth, to fill cavities with gold, or replace lost members with an artificial appliance.

I look back at my first feeble steps in applying my little knowledge of Christian Science to dentistry, and then think that to-day it is with no doubt or indecision that I do so, but with the firm knowledge that the proper application of its rules brings certain results, and that failures are due only to misapplication, or lack of understanding. One of the greatest problems in dentistry to-day is the fear of the patient. This causes more pain than all the work put together. If we will look about us a little, we shall not wonder much that we are in this condition, and ready to jump any minute that some one says, "Ghosts!" This is caused largely by an exaggeration of facts dating from childhood. We court sympathy. The child goes home and tells the mother that it has fallen down and hurt its hand, and the mother picks the little one up, and knows that it is suffering terrible pain, and has probably broken some bones, and in a moment the whole household is upset. The child is petted the balance of the day, given everything he wants, and he naturally thinks it is real nice to get hurt, and the next time he makes a little bigger fuss than before. The mother will come to her dentist with her child and after being informed that certain work is necessary, will immediately get excited, go all to pieces, and say something like this before the child, "Oh, that is terrible! How she will have to suffer! Do you think she is strong enough to stand it, doctor? Had I better have her father come and hold her?" etc., etc. Is it any wonder that this child suffers when having her teeth fixed? This same child is reproduced in the adult, and, ordinarily, the older the person, the greater the fear. It is the general talk in most all households to that extent that almost before the child erupts a tooth she knows all about the terrible punishment she must endure at the hand of the dentist. After such an education, you will not be surprised at the statement I now make, and I do so without fear of contradiction by any dentist of experience, that if you can destroy in the patient the fear of what is liable to happen, you will eliminate ninety-nine one-hundredths of all the pain suffered in the dental chair. Medicine has never reached this condition. Christian Science is a specific. In my practice with children who have not been continually told about the horrors of dentistry, I very often have them sit in the chair and have nerves extracted and go away without knowing what has been done. This is not an unusual experience in my office, and it is accomplished with the aid of Christian Science. An operator attempting this who believes that pain is bottled up inside the nerve, and that the pain must be launched at the same time the nerve is removed, and who occasionally asks the child if it hurts very much, will find that it does, and that the child suffers greatly. If the profession of dentistry could realize the benefits to be gained by the application of Christian Science, in just this one place, that of allaying the fear of the patient, they would find their work entirely remodeled. I have had splendid results by employing a healer to treat the patient for this fear, and occasionally settle me down a little, for very often the operator's fear is the greater. Far better results are gained since I have understanding sufficient to destroy my own fear. It is a most unusual incident in my office to-day for me to lose any time waiting for my patient to get nerved up. When the patient thinks this a part of the necessary procedure, I spend a moment showing the nothingness of the work in hand, often mentally, sometimes audibly, and am able to proceed at once. I can recall but one patient in the past year where I have lost any time from this cause.

So-called diseases of the teeth, from the standpoint of the dentist who is a Christian Scientist, are not only more quickly met than in the old way, but when met this is the end of them, as there is no recurrence when once obliterated through Christian Science. An abscessed tooth is handled on the basis of cleanliness, not of disease. The roots are thoroughly cleansed. If I can accomplish this with pure water, it is done so. If it needs a little soap to clean them perfectly, I use it. Then I close the tooth with a filling to retain it in this clean condition. Any physician or surgeon will tell you that he is unable to heal a wound with any of his remedies, but that he simply cleans up the part and nature does the rest. Of course from his standpoint, he thinks nature needs a great deal of assistance. From the Christian Science standpoint, the less nature is assisted, the better and surer the result.

I have very often in my experience, when treating a tooth, been unable to accomplish the result desired, and after working days and possibly weeks, have sent the patient home and told her to leave it absolutely alone for a

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month, and upon her return I would find the tooth well. This result is accomplished with the aid of Christian Science without this waiting.

Patients continually ask me whether it does not handicap them in making a higher demonstration to have a tooth filled. This, I cannot answer. For me, to-day it seems to be more sensible to close a cavity in a tooth with a mechanical operation than to allow it to remain open for the food to pack into and decay, causing me to demonstrate over a foul breath as well as pain; but I am continually saying to my patrons, "If this does not seem best to you, go and work out the problem for yourself. I have nothing better that I can offer you to-day; but I know that the day will come when, if I do my work right, I shall have."

I have noticed a wonderful improvement in the teeth of Scientists over all others. A mechanical operation in their mouths seems to hold longer and better and gives better satisfaction all the time. Scientists know why this is, for it is not only true of the teeth, but of everything else.

I might cite a few instances of the power of Truth in the practice of dentistry that have come under my observation.

About a year ago, a lady from out of the city desired to have all her remaining lower teeth extracted. Fearing the pain, she had a healer treat her while the teeth were taken out. When I came to one of the front teeth, I found that it was attached to two others by a very heavy coating of tartar, and the process bone surrounding all three teeth seemed to be loosened. It was necessary for me to dissect away the soft tissues from about this segment and remove the bone and three teeth together. This took some few minutes, probably ten to twelve. In doing so, I cut one of the small arteries, causing the blood to spurt out three or four feet. The operation completed, I told the healer that the flow of blood was excessive, and asked if I should ligate the artery. He said he would meet it mentally, which he did; and in less than twenty minutes all bleeding had stopped, and the patient left the office remarking that she was surprised beyond measure in that she had suffered no pain. This was rather a serious little operation, and when the patient first came into the office she was very much worried over the anticipation of it. Without Christian Science, this work would have been impossible, except under systemic anæsthesia.

A case of chronic abscess of a molar, caused by a hole being drilled through the side of the roof. The tooth was so sore all the time that the slightest pressure was painful. Extraction seemed necessary, as the hole had been closed so many times, and on account of the irritation caused, had to be re-opened almost immediately, that permanent closure seemed impossible. As a last resort, the tooth was filled in the same manner as would have been employed if it had been one of the best in the mouth. The case was turned over to a Scientist for treatment. For a few days the old swelling and soreness appeared, which was met quickly. The tooth is to-day, and has been for over two years, one of the best in the patient's mouth. This operation having failed a number of times under ordinary treatment, Christian Science must be given the credit for saving the tooth.

A case of fracture. A bicuspid tooth, filled on both sides, was split in two places. Extraction supposed to be the only relief. The tooth was wired together, a cap made and set over it, cementing the two halves together. Christian Science treatment prevented any soreness. Case the same to-day as over two years ago when completed.

A case of loose teeth. Tartar had been allowed to accumulate to that extent that the roots of the teeth stood out of the gums over half their length. A discharge of matter exuding from the gums, a so-called incurable disease—Pyorrea Alveolaris. Seemingly, the teeth must come out. Very carefully the tartar was removed and Christian Science treatment resorted to. The teeth have given over two years' splendid service, and are more firm in their sockets to-day than when the case first presented itself.

I tersely cite the above cases as examples of the extent to which Christian Science is used by me in my practice, and refer only to unusual cases, and those whose healing was some time ago. Christian Science is just as effective in the simple cases of every day's work, with which we are coming in contact. Relief from worry, irritability, etc., is one of the first benefits to be obtained from the practice of Christian Science.

How many dentists need this to-day! I am thoroughly convinced that a small understanding of Christian Science by the dentists of the world will do more toward eliminating the pain of dental operations than all drugs, or systems of hot air, electricity, and their like, combined.

## Christian Science Heals and Satisfies.

BY S. GERTRUDE PALEN.

It has been some time in my consciousness that a tribute of gratitude was due Christian Science for what it has done for me. In reading the *Sentinel* of August 31, a statement was made on this line which confirmed me in my oft-put-aside idea of sending in my testimony to the power of Truth. It is almost two years since I first heard of Christian Science through the almost raising from the dead of one sentenced by *materia medica* to pass on in three weeks. A well-beloved member of my family was ill at that time, and I, on her account, stood facing a very dark, dismal winter, as for many years she had "suffered many things of many physicians," and was simply patched up, never "made every whit whole." The thought came to me, Could Christian Science do anything for me? I sought a relative who I felt might aid me, and with much assurance she said it was for every one and certainly she would be benefited. I was not seeking this "pearl of great price" at that time for myself, as my physical ailments were very few. I had always been strong and well and, although far from satisfied on the spiritual lines, I never thought of the awakening in store for me.

For twenty years of my life, I had been a member and active worker in the largest Presbyterian Church in New York City, and, although its doctrines were the best I knew, they afforded me but little real peace and I was most dissatisfied and always longing for answers to many questions, and the only answers I could ever get to what troubled me so, was, "God's ways are not as our ways;" "You will know some day." To wait until death opened up the vista seemed poor consolation, for then I felt there would be no necessity to know. In this spirit of mental unrest, I attended for one year an Episcopal Church, but here I became more heart-hungry than before, and again turned to another Presbyterian Church for two months, when, as I said before, ostensibly for the invalid member of the family, I sought one day a Christian Science reading room. I never can forget that day. The moment I entered that room, it seemed to me I was in a different atmosphere from any I had ever been in before, and it seemed even then, that with the flood tides of sunshine pouring in there were also flood tides of Love. I was introduced to several of the bright-faced women present, and although they said some things I did not understand which seemed to be in a "new tongue," I realized they had something that I had not, and I soon found myself again going down there to find out what this was, and if it was for me too.

The first service I attended, I again was impressed with the Love thought so apparent, and also with the fact that only one person whom I could see wore eye-glasses.

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I never had anything the matter with my eyes, but the mortal law had fastened itself upon me that a number of persons about my age had put on glasses and I ought to do the same, as I might strain my eyes. This had occurred about four years previously, and these glasses had become absolute masters, as I could neither read, sew, nor write without them. I thought this night, What am I doing wearing these things? If others looking as old and much older than I am are without them, why cannot I do the same? The next morning I went to the reading room, took a treatment, put aside the glasses, and have never had them on since. I took three treatments and had considerable work to do myself, but gradually I broke down this law by claiming at all times there was nothing but the spiritual sight and this was perfect, and long since, I have been able to read, write, sew, and do everything without artificial aid.

This naturally led me to go still further into this great Truth. I was soon in possession of Science and Health, our great text-book, and although the tears would often flow that everything seemed so vague in it to me, the demonstration over the eyes and over one other claim gave me a sure foretaste and forecast that greater things would follow. A year ago last spring, I entered a class taught by one of Mrs. Eddy's first students, and although even this splendid class instruction oftentimes seemed almost nothing to me, I always held to the thought that others had grasped this mighty power of God, and I, too, would surely see face to face some day. Through the summer many things opened up to me, and in the autumn, when I was privileged to enter a review class, I was able with the text-book to dig out much for myself and realize what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." I have seen stronghold after stronghold go down in my own experience, material laws broken time and time again. The invalid I before mentioned has been so wonderfully benefited after many years of bowing the knee to many gods of all sorts of drugs, all kinds of treatment, and foreign and home travel, and the change in her both physically and spiritually is so great that I feel as if I would like every one to know "how great a God is our God."

In June, I visited the Mother Church for the first time, and was present at the meeting of the members on the 6th of June in Tremont Temple and saw and heard our dear Leader and Teacher, Rev. Mary Baker Eddy, and never can I forget that glorious day. I would say to those reading this and knowing nothing about Christian Science, look into it and judge for yourselves, and cast it not aside until you have proved for yourselves if it be true or false, for I know having once put your hand to the plough (having once decided, as you must, that it is the Truth) you cannot turn back, and more and more will the light of Truth be revealed to you, until "you walk no more in the darkness, but come into the light."

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A holy life consists in resisting every temptation of evil, every suggestion, audible or mental, of the tempter. The world is not generally aware that evil thought can be lodged in unsuspecting and unprotected minds, and do its pernicious work without being audibly expressed. This is one of the vital lessons for mankind yet to learn.

It is a universal and inevitable law that dust returns to dust. And why not, since there is nothing else it *can* do?

Truth is permanent and abideth forever. Falsehood is fleeting and abideth nowhere. It hath no place.

## Christian Science is Practical Common Sense.

BY J. W. RUSSELL.

CHRISTIAN SCIENCE, as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, when properly understood, gives us an intelligent understanding of Life, and enables us to become our own minister and physician. If we have a fear of the future state of existence Christian Science will remove it by teaching us how to live in the present. If we are sick, Christian Science will heal us by teaching us that health is the real and true condition of life and that sickness is the unreal and false. It teaches us the way to live in harmony with our neighbor. Every one has a conscience, or a power to reason. If it is used, our understanding grows and controls our feelings; if we do not use it our feelings control us, and we are in bondage to a hard taskmaster.

This world is full of illusions; things seem to be and are not. Our senses tell us one thing, and our intelligence tells us the opposite is true. True education consists in being able to distinguish the real from the unreal, the true from the false. The only tangible capital stock we have in our business is the amount of intelligence we manifest in it. Thought governs our health, our work, and our business, just as much as it controls the movements of our hands. The same law which governs us governs our business. If we worry about our business, it affects our health, if we worry about our health it affects our business; hence, believing we are spiritual and our business material, is equivalent to saying that God takes care of us and the devil looks after our business. All business is mental; it is simply an exchange of thought. All a person does is the result of what he thinks; all we pay or receive from any one is the result of thought. If our thoughts in any line of business are true they are valuable, and one proof that they are true is that we are successful.

Each has his life problem to work out, and the less we depend upon others the stronger and more self-reliant and successful we become. In our dealings with our fellowman we should see ourselves as we see others, neither granting personal favors nor asking them; but we must settle every question on its merits, without fear or favor. By pursuing this course, we gain the esteem of all fair-minded thinkers.

A belief in another's goodness without any desire on our part to be good, will never help us. I have for many years seen my wife and my mother cooking, and yet I could neither cook a dinner nor set the dishes on the table properly. Why? Because I have been satisfied with their understanding of it and have had no desire to learn. A belief in another's honesty will not make us honest unless we put our belief into practice and become honest ourselves. Jesus was the best and most intelligent person that ever lived. His understanding of Life was so perfect that he was able to overcome sin, sickness, and even death itself. If we worship him as a martyr who died for us, that belief not only prevents us from understanding him but it keeps us in ignorance of the truth of his teachings.

If we look upon him as the wayshower and try to understand what he taught, we can do the things he did in proportion to our understanding of his teachings. The thought which has kept the world in bondage is, that the works of Jesus were supernatural, and not to be understood, but *believed*.

There cannot be a natural and a supernatural law when we have a case tried in court. The judge decides it and if we appeal to a higher court and get the decision reversed, this does not prove that there are two conflicting laws, but the higher takes the place of the lower when the decision was simply a misinterpretation of the law. When we hear anything that is new and believe it because some one

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in whom we have confidence told us about it, the belief in that person may prevent us from understanding.

A belief is personal and wavering, while understanding is impersonal and positive. We do not believe that twice two are four because some one has told us so, but because we know it to be so as a fact, for we have proven or demonstrated it. When a chemist is about to analyze anything, he does not form an opinion of it before he begins, but he waits until he gets through and bases his conclusion on the facts resulting from the analysis.

As we are able to rise above our personal senses, we are enabled to see the truth in Christian Science, which has been likened to a musical instrument. If there is no music in us we can find none in the musical instrument; so, if there is no appreciation of Truth in us, we can see no Truth in Christian Science. But if we do have a sincere desire to know the Truth we shall be content to study the Bible and Science and Health. The daily practice of what we learn will enable us to receive more.

## Man's Extremity is God's Opportunity.

BY SIGEL C. REED.

I FIRST heard of Christian Science nine years ago. For ten years prior to that time my principal article of diet was medicine, believing the more I took and the more disagreeable it was to take, the sooner desirable results would be obtained, but I was sadly disappointed.

I continued to grow worse, suffering constantly, both physically and mentally. I often asked God to restore me to health, and failing to have my petition granted, would pray to be relieved of my suffering through death, and could not help wondering what kind of a God we had that would ignore both of my requests, and allow me to continue to suffer as I did. During the ten years I was sick I gave twenty different physicians a trial, besides many different kinds of patent medicines.

One day it occurred to me that I had been doctoring all these years, not knowing what ailed me, so concluded to spend a day visiting with the M. D.'s, and ascertain, if possible, the cause of my sickness.

The first physician to examine me said, "I think it better to tell you plainly the truth, you have not more than four months to live, as you have diabetes in its worst form." Only those who have had the death sentence passed on them can understand the full import of those words, the agony I experienced for a few moments would be impossible to describe.

I soon recovered my composure, however, and called at another office. There were two physicians present. Both said I did not have diabetes, but could not agree on just what I did have. I called on another physician who pronounced my ailment stomach trouble.

I then returned to the physician who was then treating me, and had been for the past two years. He said, "I have done all I can do for you unless I experiment by trying remedies given in my medical journal." I could not see how there could be any difference between experimenting and the treatment I had been receiving, and so informed him, but decided, nevertheless, to take experimental treatment. The result of such treatment was that I came very near passing away in the doctor's office.

I then declared I would never take any more medicine, believing I had but a short time to live anyway. But "man's extremity is God's opportunity." In a few days Christian Science was mentioned to me. I remember how I tried to smile, and said, "faith cure." However, after considerable persuasion on the part of my wife to try it, although she knew nothing at all about it, but was favorably impressed with the name, I consented to an interview with a healer.

My first question was, "Will you take my case, no cure no pay?" Reply, "No." I then asked, "Does it require any faith at all on my part to effect a cure?" She replied, "Not necessarily." I very plainly assured her I did not have a particle of faith in it, and did not believe for a minute I would be benefited, but I concluded to take treatment.

Little did I realize while conversing with my healer I was negotiating for a new lease of life. At the end of the first week I felt as though I had been torn all to pieces and was being made over again as it were. At the end of the second week,—what a change! Free from all suffering, both mental and physical, and experiencing a sense of peace, happiness, and satisfaction I never thought possible for me again to enjoy.

Since then the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, have been my constant companions. I would say to those who have grown weary and discouraged in their search for health, and who perhaps are beginning to doubt that there is a power greater than evil, and that God has any jurisdiction over us on this plane of existence; to lay aside prejudice, opinions, and beliefs long enough thoroughly to investigate Christian Science, and I assure you, dear sufferer, that you will be satisfactorily convinced that God is just as able, willing, and ready to restore you "every whit whole" now, as He was, and did, centuries ago those who turned to Him. In fact, you may find Him to be all that the Scriptures claim Him to be, namely, "a very present help in trouble."

Chaff never becomes wheat. It is blown about of the wind as refuse, or consumed by the flame. Every lie is as chaff. Isaiah said: "Woe unto them . . . which justify the wicked for reward, and take away the righteousness of the righteous . . . therefore . . . as the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust."

The golden grain of Truth cannot be adulterated by the chaff of error.

The mists of error, however thick in the seeming, cannot obscure the sunlight of Truth. The Sun of Righteousness shineth perpetually.

Good is eternal. Evil is temporal. The first is real, the last unreal.

## Rondeau.

BY EUGENIE L. FRASHER.

"IN God we trust," this motto wrought
Upon our coinage, should have taught
Us all the unity of Mind,
That in our hearts its Love might bind
Our countrymen in loving thought.

At any time when needing aught,
Turned we, and other sources sought?
Why did we not recall to mind,
"In God we trust"?

Should any time our lives seem fraught
With pain, or in some tempest caught,
Should earthly friendship prove unkind,
We'll know the coin must be refined,
Then comes that Truth, though dearly bought,
"In God we trust."

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## Questions and Answers.

*The impression prevails among some of those outside of Christian Science that the healing of sickness is all that the Science accomplishes or seeks to accomplish; is this true? or does Science deal also with sin?*—An Inquirer.

While healing sickness is an important part of the work of Christian Science, it is the least important. Vastly more so is the destruction of sin. Indeed, sickness, in Science, being the consequence of sin, directly or indirectly, there can be no *healing* of sickness, in the highest sense, without the healing—destruction—of sin.

While physical regeneration—the renewal of the body—is by no means to be despised, spiritual regeneration—that is, spiritual growth—is the real goal. Yet the same divine Principle cures both sin and sickness. Our text-book, "Science and Health with Key to the Scriptures," makes this very plain throughout.

On page 394 we read:—

"The same Principle cures both sin and sickness. When Christianity overcomes faith in *Materia medica*, and divine faith destroys faith in drugs, and other material methods of healing, sickness will disappear."

Only a careful study of this book, however, will fully reveal what is meant by this statement. Please study it, and thus learn of Christian Science.

❧

*How can I know when I am making spiritual progress? At times when I feel spiritually strongest I have the least success in healing, and vice versa.*—A practitioner.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans, 8). So said Paul. Our seasons of what seem to us our greatest exaltation may not be the time of our best realization of divine Truth. Sometimes when sore pressed we are really nearer to God than when there seem to be no clouds, but all is sunshine. The heart may be more contrite in distress than in moments of ecstasy, or mere emotional joy.

Paul also said:—

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians, 12 : 10). Nevertheless, "Joy cometh in the morning."

## Led into the Truth.

BY EMMA B. DUNBAR.

In October, 1895, I was taken with a mental trouble called by my physician "a kind of nervous prostration," caused by physical troubles of many years' standing, for which I had had much medical treatment. I tried electricity for three months, receiving some benefit physically but none mentally. I was trying to keep my mental disability from my family and friends. At last I could do so no longer, and gave myself up to the care of a nurse. From that time until April, 1896, I grew steadily worse mentally. My physician did everything in his power to help me, and my general health seemed better, but the mental trouble did not yield.

At last I went to a specialist, but received no encouragement for the present. "Perhaps in a year or two" I should be better. At the earnest solicitation of friends, who thought a change of air and scenery might benefit me, I went to the home of a dear friend for a while, but received no benefit. I was not permitted to eat anything which was sweetened with sugar or molasses. I could eat light meat, but no dark, no tea or coffee was allowed for drink. I could have milk or water. At times I would feel inclined toward Christian Science, then I would decide to have nothing to do with it; but after a hard struggle I yielded to it as a last resort, and found healing very quickly. I began to improve with the first treatment and commenced to eat anything I wished. I can look back, and see how through the whole of my sickness, I was being led into the Truth, and that there was no other way for me to come but through suffering.

Before I wholly gave up, when I was struggling with all the will power I possessed to keep the fact of my sickness from the world, there was a Sunday School Conference held in the Methodist church near by. I felt anxious to attend, and did so, although I hardly felt able to go, but I only heard the different speakers talking words. I could think only of myself until a lady was called to illustrate with little children, how she taught an infant class. She drew the picture of two mountains on a blackboard, and told them, at the same time asking them questions, the story of David and Goliath. I became so absorbed and interested in the story that I entirely forgot myself and my sickness, until suddenly brought back to a remembrance of it by these words, spoken to me, clearly and distinctly, "You are going to get well."

I knew it was no audible human voice; I knew it was the voice of God. Oh, how rejoiced I felt, for I thought I was going to get well immediately; but the next day I was no better, and steadily grew worse. At times I would think of the promise, but the battle with error was raging fierce and strong, and it seemed as if there were no hope. But Love prevailed, and when I was healed how plainly I could read the meaning of the story. The giant Goliath represented error; David, Truth and Love, and when Truth and Love prevailed over error, and destroyed it in me, even as David prevailed over Goliath and destroyed him, then I got well. I went to Christian Science for healing alone, thinking the true religion was what I already possessed. I was not satisfied with it but I thought the fault was in myself that I was not living it. During my sickness my Bible seemed full of condemnation, and it was only from a sense of duty and because I felt I was doing right that I read it at all. My prayers seemed to rise no higher than the lips which uttered the words. But I had an earnest desire to get well so that I might try to live a better Christian life.

Science and Health tells us, on page 307, "The desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void," and it did not with me. With the physical healing came the revelation of what was healing me. My Bible seemed to be a new book, full of Love, and I knew that at last I had found the true religion, a new, yet old religion, which Jesus Christ lived and taught when he was upon the earth. I also found a peace and joy and satisfaction "which the world can neither give nor take away." Much gratitude to our Mother in Israel who stood the test alone with God and brought this rich legacy to a waiting world.

God's thought, the universe, is perfect, harmonious throughout, and good; the natural law that runs through all, like some refrain through combination of sweet sounds, binds all in unity. Whence then the seeming discord? 'Tis alone in him who hears. Attune your soul, O man! to the sweet melodies on every hand, the perfect harmony of nature's law. Then discords cease, and harmony of thought and soul will then accord with the pure harmony of universal law.

The *Christian Register* states that "doubt may be a sign of a healthy mind. Happy the man whose doubts increase his confidence and who, testing all things, holds fast to that which is good."

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## From the Religious Press.

### An Open Mind.

Jesus of Nazareth never spoke a more penetrating word than when he said, "My judgment is just; because I seek not mine own will." More of the ethics of the intellect have never been compressed into a dozen words. Here was a field into which Jesus did not often press. All the more precious is this isolated utterance, so good that, if he had said a hundred things about the conduct of the mind, he could have said nothing better, nothing of more general application.

Certain people are mentioned in the New Testament who had not so much as heard that there was any Holy Ghost; and, if the Christian centuries had never heard that there was any ethics of the intellect, they could not have demeaned themselves in a more melancholy fashion. Their general character has been unethical, so far as the conduct of the intellect has been concerned. All the premiums of the Church have been offered to intellectual dishonesty. All doubt of the established doctrine has been accounted devil-born. The intellect has been suborned to furnish reasons for this or that preconceived opinion. The open mind has been regarded as another with that open door which Dante saw in his appalling vision of infernal things, and over which was written, "All hope abandon, ye who enter here."—*The Christian Register* (Unitarian).

### Royalties Who Aid the Salvation Army.

The young queen of Holland is extremely sympathetic in her disposition, and she is not in the least narrow-minded. Evidence of this is found in the fact that she has lately expressed her sympathy with the work of the Salvation Army, and has sent by her mother a check to be devoted to the use of the organization. In Denmark General Booth gets important countenance from the crown prince and other members of the royal family, and in the Danish possessions in Iceland members of the army are encouraged to carry on their work. In Sweden King Oscar has manifested his approval of the army's work among the poor.—*The Standard.*

In a sermon on "Personality in God and Man," published in *The Christian Register* (Unitarian), the Rev. Alexander T. Bowser quotes for his text Hebrews, 1: 3: "The express image of his person," and says,—

"This is the only place in the Bible where the word 'person' is applied to God. The writer is speaking about Jesus, whom he calls the Son of God, the brightness of his glory, and the express image of his person. The Greek word which is here translated 'person' means substance or essence: and in speaking of personality in God and man, I wish to talk about an essential characteristic of being, which is substantially the same in God and man."

The *Standard* says that the authorities of the University of Chicago are considering the advisability of establishing a new department supplemental to the Divinity School, namely, a theological institute or training school, the particular aim of which will be to provide for thorough study of the English Bible and training in practical church and mission work. It is expected that Y. M. C. A. secretaries, Sunday school superintendents, city missionaries, and others would resort to such a school for training.

The *New York Observer* entreats Dr. McGiffert of Union Seminary to withdraw from the Presbyterian fellowship, to avoid further embarrassment. Dr. McGiffert's "History of the Apostolic Age" is under the ban of heresy, placed upon it by the declarations of the conservative leaders of the denomination. Dr. McGiffert declines to withdraw, but maintains that his teachings are orthodox.

We live by the faith of the unseen; for the things seen are temporal. The things of the senses turn to dust in our hands. The strongest proof to me that we are immortal is that there is a something in us which is permanent and knows these varying states to belong to time and place.

REV. GEORGE CRUM.

*The Universalist Leader.*

Nineteen Methodist churches of Toronto, Canada, have secured promises of contributions to the Canadian Million Dollar Twentieth Century fund, aggregating $250,000. Several sects, both in Canada and the United States are working to secure large sums of money to be used at the beginning of the twentieth century in church building.

Livingstone did not enter Africa until 1841, and Stanley did not cross the Dark Continent until 1877, says *The Watchman*, but according to the latest statistics, Christian missions in Africa, including Malagasi, have more than a half million of communicants, and the adherents probably number as many more.

Just as Jesus blessed little children, he will bless all that is childlike in faith and innocent in wish in our overtroubled and wayworn souls. And in the heart of the believer what Christ blesses grows.

*The Congregationalist.*

The thirtieth quarterly Convocation of the University of Chicago October 2, was addressed by Bishop John L. Spalding of Peoria, who is a Roman Catholic prelate.

## Miscellany.

### The Twentieth Century.

The nineteenth century closes with the year 1900. Immediately after midnight, therefore, of December 31, 1900, is when the twentieth century begins. In other words, it begins with the first second of the first hour of the first day of January, 1901.

The twentieth century will open on a Tuesday and close on a Sunday. It will have the greatest number of leap years possible for a century—twenty-four. The year 1904 will be the first one, then every fourth year after that to and including the year 2000. February will three times have five Sundays—in 1920, 1948, and 1976.

The twentieth century will contain 36,525 days, which lacks but one day of being exactly 5,218 weeks. The middle day of the century will be January 1, 1951.

Several announcements are made of changes to be inaugurated with the opening of the new century. The first of importance is that Russia will adopt the Gregorian calendar. This will be done by omitting thirteen days, the amount of error that will have accumulated after the close of February, 1900. The Russians will then write January 1, 1901, instead of December, 19, 1900, or rather, instead of both, according to the dual system now in vogue in that country and in Greece. The other important announcement is that it is not at all unlikely that the astronomical day, which begins at noon of the civil day, will begin with the civil day, at midnight. The present method of having the astronomical day to begin twelve hours after the beginning of the civil day is apt to be confusing. On the other hand, to have the former begin at midnight, just when astronomers are often busiest, will be to them somewhat inconvenient.—*Scientific American.*

### Soldiers' Deposits.

It is not generally known, yet a fact nevertheless, that Uncle Sam is paying a higher rate of interest to his soldier boys than on the last bond issue. And how many have an idea to what this interest amounted the past year? Almost $50,000! This interest—four per cent.—is paid on deposits, and only to enlisted men. Officers with straps are excluded. Any soldier, not retired, may deposit his savings with any paymaster in sums not less than $5. This he may do at any time, but once depositing it must remain until expiration of his enlistment. During the past year the record of depositing, says a correspondent, has been remarkable, but it is plain the high-water mark is far from having been reached. For the fiscal year, ending June 30, over $500,000 was deposited by the troops of Manila alone. This amount has astounded the War Department. Indeed, with the increase of the army, this feature of soldiers' deposits has caused the department to open its eyes in wonder, for the great record of last year promises to be vastly eclipsed. Expectations for Manila alone run as high as $1,500,000, which will mean $60,000 interest—and many expect the amount of deposits there to reach nearly $2,000,000.—*Boston Transcript.*

### Small Philosopher, This.

"Mamma, de baby's kyin'," said a little girl, glancing up from her playing.

The mother paid no heed.

"Mamma, de baby's kyin'."

Still the mother did not heed.

The little girl arose, went over to the crib, and looked down sympathetically upon the bundle of pink and white.

"Nebber mind, baby. Dis is a troublesome world you've tum to. You'll hab to ky a heap o' times and nobody'll notice you."

*Selected.*

### We Certainly Would.

"Oh, mamma! You just ought to tell sister about her prayers. She says awful things."

"What does she say?"

"Why, she says: 'Lord, bless mamma and papa, and all of us. And, dear Lord, please take care of yourself, for if anything happens to you we'll all go to pieces.'"—*Exchange.*

## Notices.

### Supplement to the Sentinel.

The able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, has been issued as a supplement to the *Christian Science Sentinel*. The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

### Clerk of the Mother Church.

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"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

The first meeting of the Philippine Commission was held at Washington, D.C., October 30. The Commission met daily from 10 A.M to 1 P.M, and all the sessions were secret. A preliminary report was submitted to the President November 2. The report is a summary of the condition of the islands when the Commission left them; of the events which led to the original Filipino insurrection; of the exchanges between Admiral Dewey and the other commanders and insurgents; the progress of the present insurrection, and finally, a statement regarding the Filipinos' capacity for self-government. The report includes a memorandum by Admiral Dewey explanatory of his relations with Aguinaldo. The report endorses the policy of President McKinley in suppressing the rebellion, and favors the retention of the islands. The report was considered satisfactory, and received the full approval of the Cabinet.

The Boers gained a big victory over the British at Ladysmith, October 30. Between fifteen hundred and two thousand men were surrounded by the enemy and after a hard fight were compelled to surrender. During the fight the mules stampeded with the guns and ammunition. The British soldiers fought as long as they had ammunition, and then surrendered. The Boers' loss was nearly a thousand killed and wounded. Since the battle the Boers have succeeded in cutting off all communication with Ladysmith, and General White's position is believed to be precarious. Re-enforcements are being sent to the British soldiers as rapidly as possible.

Sir Thomas Lipton, the owner of the Shamrock, sailed for home November 1, on the St. Louis. Before his departure he said that within the next three months' his challenge for the America's cup would be in the hands of the New York Yacht Club. He said it will be impossible to have a new boat built in time for the races in 1900, but he would be ready in 1901.

The loving cup which will be presented to Sir Thomas by his friends and admirers in America, is to cost five thousand dollars, and will be sent so as to reach him on Christmas day.

The Twentieth Kansas received a royal welcome upon its arrival at Topeka, November 2. The parade was two miles long, and included thirty-two bands, numbering nearly one thousand musicians. At the State House General J. K. Hudson, on behalf of the people of Kansas, presented the beautiful thousand-dollar sword to General Funston. In the evening an elaborate banquet was served to the soldiers. The day closed with a magnificent display of fireworks.

At the request of General Brooke, the Secretary of War has sent Professor Alexis E. Frye of Boston to Havana to establish a system of education. Professor Frye is said to be one of the best equipped educators in the country. He has taught every grade from the primary through the high school. He has secured pledges necessary to enable him to erect six school buildings in the island.

The treaty between the United States and the Sultan of the Sulus has become a political issue. It is claimed polygamy and slavery, as they now exist in that part of the Philippines, have been recognized by the United States. In reply, Assistant Secretary Hill says polygamy and slavery are not upheld, and both will doubtless be abolished in due time.

A recent naval test near New York proved that within a radius of twenty-one miles messages can be transmitted by wireless telegraphy with all the accuracy and precision of an ordinary land line. It was also proved that hills, high buildings, wires, and wind currents do not interfere in the slightest degree with the transmission of messages.

Admiral Dewey surprised his friends recently by the announcement of his engagement to Mrs. Hazen, widow of General W. B. Hazen, who for a long time was chief of the signal service, and sister of John R. McLean, Democratic candidate for Governor of Ohio. It is said the marriage will take place the latter part of this month.

The late Jay Gould's estate yielded an inheritance tax of about seven hundred and twenty thousand dollars, while that of Cornelius Vanderbilt will yield more than four times that amount. While the Vanderbilt estate is larger, yet the increase is partially due to the fact that there is now a national as well as a state inheritance tax.

Count Cassini, Russian Ambassador and Minister plenipotentiary to the United States, says that America is rapidly forging to the front in the Russian market. He also said there was a movement on foot to remove the American exhibits at the Paris Exposition to St. Petersburg and Moscow after the Exposition closes.

Professor George T. Ladd of Yale College has been lecturing in the Orient since last July. The Japanese emperor recently conferred upon him the decoration of the Order of the Rising Sun. He is the only American ever honored by an invitation to lecture before the national universities of Japan.

Count d'Almenas recently claimed in the Spanish Senate that three islands of the Philippine group were not included in the scope of the treaty with the United States, and that these ought to be made the basis of negotiations for the liberation of the Spanish prisoners.

The battle flag of Terry's Texas Rangers, which was captured by Indiana soldiers during the Civil War, has been returned to the survivors of the Confederate band. The presentation was made at Dallas, Texas, by Governor Mount of Indiana.

Regarding the Cuban situation, it is said that President McKinley is entirely in accord with General Lee, who is in favor of continuing our protection in the island for some time to come, and deferring the matter of self-government.

All the members of the Dewey family related to Admiral Dewey will hold a reunion at the Waldorf-Astoria in New York in January or February. It is estimated there will be at least fifteen hundred members of the family present.

The work of collecting the million dollars necessary to perpetuate the Dewey arch has begun in earnest. About seventy-five subcommittees were appointed, and began at once to canvass New York for subscriptions.

It is reported that the Boers found several cases of dum-dum bullets which the British had abandoned in the fight. Some of the Boers wanted to use them, but President Kruger would not allow them to do so.

Several train-loads of canned beef are being shipped weekly from Chicago to Africa. Fifty car-loads were recently shipped in one day. It is thought the beef is for use in the British army.

After making satisfactory tests of wireless telegraphy for the government, Marconi demonstrated that it was possible for a third party to interfere with the sending of messages between two points.

The first treaty between Mexico and China was recently negotiated at Washington. English was selected as the "official language" instead of French, which is the universal language of diplomacy.

The cost of maintaining the army last year was $27,064,646. This amount includes, besides the army proper, rations issued to prisoners of war, destitute Cubans, sufferers from floods, Indians, etc.

Germany has consented to withdraw from Samoa and surrender all her claims to Great Britain. In return she will receive the Gilbert Islands and the British portion of Solomon Islands.

Monday evening, November 6, the Chinamen of Boston celebrated the fourth anniversary of their Christian Endeavor Union. All the Chinese Endeavor societies in the city took part.

Information is received from London that another complete army division will forthwith be formed for service in South Africa. The division consists of ten thousand men and fifty-four guns.

During the month of October the total coinage at the mints of the United States was $11,838,109. Of this amount $8,220,000 was gold, $3,313,569 silver, and $304,540 in minor coins.

It is announced at Toledo, O., that a large crude oil combine is about ready to begin operations. This combination will be the only real competitor of the Standard Oil Company.

The American ladies in London have been very successful in raising funds to equip a hospital ship for service in South Africa. About forty thousand dollars have been raised.

The president of German peace societies has telegraphed to Queen Victoria, praying her to accept the mediation of the United States in the war with the Transvaal.

During the last three years Germany's trade in paper exports has fallen off four-fifths, owing to the very successful competition of United States paper-makers.

The Cubans are becoming alarmed at the large immigration of Spaniards. During the past three months six thousand immigrants have landed in Cuba.

A man in Charleston, S.C., recently closed a contract with the British consul for fifteen hundred mules. They are supposed to be for use in South Africa.

Reports from different parts of the United States show that the apple crop this year in the aggregate is only moderate.

It is reported that Chicago will present Admiral Dewey with a ten thousand dollar silver service when he visits that city.

The gold coin in the United States September 1, 1899, was $862,919,952; of this $672,933,192 was in circulation.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Liberal Christian.

"THE liberal deviseth liberal things; and by liberal things shall he stand."

That man is liberal who stands with face toward the rising sun of Truth wheresoever it riseth, and who joyously drinks in the inspiration of the higher life. Such a man lives, progresses, and mounts as "on wings of eagles," and never for an instant thinks that the "Sun of Truth has as yet reached the full noon of complete understanding and realization by man."

That man is liberal who depends more upon the unfolding of the divine Life within his own chastened heart and purified mind, than upon the opinions of men, the doctrines of creeds, scholastic speculation, and so-called churchly decrees; who delights to commune with the Christ-Spirit of his own being, and who puts Principle above personality, Spirit above creed, Right above party, and inward conviction above outward sense evidence.

That man is liberal who accords to all men the same privileges of thought and action that he contends for as the essential liberties and rights of his own individuality, and who is judicious and tolerant, yet clear and sure, in his judgments, whether they be private in the secret court of his unspoken conclusions, or public, as spoken admonition or condemnation.

That man is liberal who recognizes that the experiences of human life which, point by point, show the false and temporal nature of all things evil and material, are the different educational courses of progress in the great University of earthly experience, and who learns to draw from these deep lessons of life the true import of their significance as the birth-throes of the life divine.

That man can be called liberal who learns Truth from all things, both great and small—from babes and sages, youth and age, birds and stars, flowers and animals, sunshine and shadow; and who can as readily and humbly learn from the lowly as himself teach the multitude that may willingly sit at his feet and bow before his wisdom.

That man is liberal whose religion is love to God and man, who makes Christly character the great test of discipleship, who loves Truth, Principle, and Good for their own sake, and who spurns fear in religion as an unworthy motive element, seeing in it a menace to the pure and undefiled love of God. Such a man is noble because of his love for those characteristics that make up true nobility, and his foundation is of rock and not of shifting sand.

That man is well called liberal whose heart rejects the blind tyranny of fashion, habit, custom, and so-called public opinion, once named by a great thinker, "a conscience owned by a syndicate,"—he is truly liberal who has the courage of his convictions and who will speak and act for them as sincerely and radically in the arena of public criticism, censure, and abuse, as amidst the approving silence of his own breast or the plaudits of the multitudes.

Truly liberal is he who adopts a liberal religion and who sees in all things God's generous and liberal plan of salvation for the world. Such an one recognizes that the ever presence of God, together with Love's omnipotence, makes scientifically certain the important fact that divine Mind enters as supreme into each and every state of life, and that the God who forgiveth (destroyeth) all our iniquities, also in the words of the psalmist, "healeth all our diseases," for God is all and in all, and "in Him we live, and move, and have our being."

That man is a true liberal who makes a loving, pure, and noble life his creed; who sees in unselfishness toward his fellows the true worship of God, and whose cardinal aim in life is to

> Be to other souls the cup of strength in some great agony,
> Enkindle generous ardor, feed pure love,
> Beget the smiles that have no cruelty,
> Be the sweet presence of a good diffused,
> And in diffusion evermore intense.
> So will he join the choir invisible
> Whose music is the gladness of the world.

That man is liberal who sees in endless progression the radiant plan of God's eternal law; who recognizes that time, space, finite limitation, the circumscribed horizon of the human mind, and the speculations of human intellect form no real part of the eternal plan of Infinite Mind, whose Being is Love and whose Law is the One Mind maintaining the individual identity of all things eternally, from glory unto glory.

It can be well said that that man is liberal who sees in the great thought of immortality the scientific and sure birthright of every creature of God's universe, whose faith in endless existence is based on the doctrine of the self-existence and eternal perpetuity of all that is good and perfect, and whose rational understanding of immortality is built upon the granite foundation of the teaching that Mind and Mind's creations, both in essence being the very selfhood of Life, Truth, and Good, are forever and forever eternal, for

> To Life there is no death.
> To Love there is no fear.
> What was still is;
> What is shall be,
> With naught of change for death;
> With nothing of decay.

That man can be called liberal who firmly believes in the Divine Immanence, whose faith in One Supreme Being—God—is so full, deep, and unchanging, that he thoroughly disbelieves in the reality or actuality of any seeming force or element which is opposed in character or operation to the nature of the All-Good.

Such a man will see in the spiritual leadership and life of Jesus Christ a divine revelation of man's eternal and progressive perfection.

That man is liberal who sees in the words of Jesus Christ more than abstract transcendentalism, who recognizes in his promises no limit of following or time, and in his commands to his followers in all ages no portion that can be rejected as a dead letter, or be outlawed because professing Christians of all sects have for centuries ignored its vital demands.

That man is liberal who, on affirming that the spiritual

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is the only real and that Soul neither dwells amidst nor of the things of time and sense, has the courage and consistency to follow this recognition to its logical conclusion and admit to the whole world, if need be, his disbelief in the divine reality of the changing, chaotic, and decaying phenomena of life visible to the natural eye and to the material or personal senses.

That man is truly liberal who halts not at the bounds of time and matter, nor at the short span of years that make up the average of human existence, but who penetrates beneath the surface of physical life, and rising above the fatuous evidence of the human senses sees everywhere present the glorious evidences of the eternal divine Mind, whose thoughts are things, and whose creations are visible to the eye of the spiritually illumined mind, while they are wholly shut out from the vision of sense in accordance with Paul's words: "The things which are seen are temporal; but the things which are not seen are eternal."

That man can be termed liberal who *loves* his enemies and shows it in *thought* and *act;* who shows himself as anxious to prove his foe in the right in a given instance, if this be the fact, as to help in his conviction by unchallenged silence, and who always takes the side of liberal progress, justice, purity, and right, even if it be to side with an unpretentious minority, or to share a crust for the sake of a principle; yea, even to part from the beaten pathway of the world's sages, philosophers, and popular teachers, if the honest conviction of Truth so demands.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just:
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

CAROL NORTON.
*Eastport (Me.) Sentinel.*

## Editorial Variations.

A YOUNG woman of an intense emotional nature, with an ardent, ambitious intellect, possessing, it appears, many fine faculties but lacking the saving one of common sense, in a stress of excitement lost her reason and her strength and was committed recently to Agnews asylum as an insane patient, where she died. For some time before her insanity manifested itself she had been a student of Christian Science and a votary of its doctrines. On that showing a considerable number of the people of the neighborhood have come to the conclusion she was rendered insane by the philosophy she was studying, and they have found means to make something startlingly sensational of the case and to raise a clamor against Christian Science and all its teachers.

In that same asylum at Agnews there was for many years—and may be yet, for all I know—a young woman of ardent mind who, while a student at the State Normal School at San Jose, became insane from a strain upon the brain brought about by overstudy and lack of proper recreation and nourishment. Now let us have another sensation and raise a cry against the Normal School, demanding the suppression of the teaching of those who believe in the education of girls.

Call a doctrine "Christianity," and the common world will listen to it with toleration at least, though it be hardly more than a traditional superstition handed down from the dark ages of the human intellect. Call a doctrine "science," and the same world will listen to it with an equal toleration, though it teach by precept there is no soul, and that every ill of humanity can be cured by pills. That much the world will do solely because Christianity and science are old, familiar names. We do not know what they mean, but we know the words, and anything called by their names sounds friendly. It has been the custom to regard them as good old antagonistic forces, opposing one another in the domain of philosophy in much the same way as Democracy and Republicanism oppose each other in politics. We have grown used to their rivalries and their fights, and it appears to most of us a natural condition of the world that they should go on fighting. The thinkers who are trying to fuse the two into a rational system of Christian Science are therefore regarded as enemies of society, hardly more respectable than the men who try to organize fusion parties in politics, and the average man who has never given a serious thought to Christianity, science, or Christian Science is cocksure that just as a fusion party would endanger the chances of both the old parties, so the new philosophy, if it be not suppressed, will entail the destruction of both science and Christianity.

The war for the cause of the good old faces, forms, creeds, and names against anything and everything unfamiliar began with the appearance of the first stranger on the outskirts of a village of human beings. No sooner had that earliest of wanderers been sighted by the natives of the village than one said to another, "Do you know that thing?" The other replied, "No, I don't." "Then," said the first, "get your club and let's kill it."

When a name has once become familiar and approved, any kind of doctrine can be put forth under it with success, no matter how different it be from what the name itself means and implies. Examples of that truth are to be found in the thousand vagaries preached and practised in the names of religion and of science. In a recently published letter Mrs. Elizabeth Barrett Browning said,—

"In our age faith and charity are found—but they are usually found apart. We tolerate everybody because we doubt everything; or else we tolerate nobody because we believe something. Largeness of intellectual vision becomes indistinctness in the apprehension of outline, just as the case is in physical near-sightedness."

Mrs. Browning is dead and her age is dead with her, but the old problem remains; and what is perplexing the brains of our debating societies is to find out how we can have faith in "our national mission" and still indulge a charitable respect for the religion of our infancy.

*San Francisco Call.*

## A Valuable Article.

THE *New England Magazine* in its November issue presents a valuable article on "The Founder of Christian Science," by Henrietta H. Williams.

The writer, in glowing periods, charmingly tells the story of Mrs. Eddy's home and church life from her early childhood, amid the New Hampshire hills, until her return and present residence in Concord. The article is finely illustrated with twenty-five engravings, many of which have never before appeared in print. A speaking likeness of the great Leader of Christian Science kindly greets one from one of the pages. There is an excellent picture of Mrs. Eddy's childhood church, the Old North Church in this city, and also of the First Congregational Church in Tilton, of which she was a member for forty years. The strength of the movement which she leads is shown by fine views of the handsome church edifices in Boston, New York, Chicago, and Kansas City. Of special local interest are

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the illustrations of Pleasant View and other well-known points in Concord.

One must believe that the author writes from a close and conscientious study of every detail connected with her important subject, and her descriptions of the scenery and landscape of Concord and vicinity are faithfully and feelingly portrayed. Throughout the article one catches clear glimpses of the earnest, consecrated, unselfish woman, whose life has been and is devoted to the establishment of God's kingdom on earth. While the author in no way champions the cause of Christian Science she does present in fine and forceful language the beautiful life history of Concord's eminent citizen.

An important feature of this excellent article is a letter from Mrs. Eddy to her old church in Tilton, in response to an invitation to be present at the seventy-fifth anniversary of the church, observed in Tilton, July, 1897. In the letter she feelingly says,—

"Reverently I remember those solemn obligations which I so early assumed, and my daily prayers, then and now, were and are to live a Christian life. . . . All who have part in the merits of Christ or the Truth of Salvation are working, watching, and praying here for more unity and love and for the communion hereafter with Saints and Angels."

Mrs. Williams' paper concludes with the following just comment: "Such an achievement as Mrs. Eddy's—the founding of a great religious movement by woman—is a fact historically almost without precedent. It proves her qualification as a born leader of advancing thought. The movement of which she is the origin and head is certainly one of the most noteworthy and interesting movements in New England or in America at the present time, and her life and personality command attention."

*Concord Evening Monitor.*

## Clara Barton on Woman Suffrage.

A LETTER from Clara Barton has recently been given to the press, which may be of interest to many, as coming from one who has devoted her life to the service of her country, which, in turn, refuses her any voice in choosing those who are to rule its destinies. She writes as follows:—

"I believe I must have been born believing in the full right of women to all the privileges and positions which nature and justice accord to her in common with other human beings. Perfectly equal rights—human rights. There was never any question in my mind in regard to this. I did not purchase my freedom with a price; I was born free; and when, as a younger woman, I heard the subject discussed, it seemed simply ridiculous that any sensible, sane person should question it. And when, later, the phase of woman's right to suffrage came up, it was to me only a part of the whole, just as natural, just as right, and just as certain to take place.

"And whenever I have been urged, as a petitioner, to ask for this privilege for woman, a kind of dazed, bewildered feeling has come over me.

"Of whom should I ask this privilege? Who possessed the right to confer it? Who had greater right than woman herself? Was it man, and if so, where did he get it? Who conferred it upon him? He depended upon woman for his being, his very existence, nurture, and rearing. More fitting that she should have conferred it upon him.

"Was it governments? What were they but the voice of the people? What gave them their power? Was it divinely conferred? Alas! no; or they would have been better, purer, more just and stable.

"Was it force of arms—war? Who furnished the warriors? Who but the mothers? Who reared their sons and taught them that liberty and their country were worth their blood? Who gave them up, wept their fall, nursed them in suffering, and mourned them dead?

"Was it labor? Women have always, as a rule, worked harder than men.

"Was it capital? Woman has furnished her share up to the present hour. Who, then, can give the right, and on what basis? Who can withhold it?

"In regard to my nationality, I was born in the old Huguenot town of Oxford, Mass., U. S. A. My father and mother were born there. My grandfathers and grandmothers, with two exceptions, were born, lived, died, and were buried there.

"There is, once in a while, a monarch who denies the right of man to place a crown upon his head. Only the great Jehovah can crown and anoint him for his work, and he reaches out, takes the crown, and places it upon his head with his own hand. I suspect that this is in effect what woman is doing to-day. Virtually there is no one to give her the right to govern herself, as men govern themselves, by self-made and self-approved laws of the land. But in one way or another, sooner or later, she is coming to it. And the number of thoughtful and right-minded men who will oppose will be much smaller than we think; and when it is really an accomplished fact, all will wonder, as I have done, what the objection ever was.

"CLARA BARTON."

*Boston Evening Transcript.*

## The Gentleness of Jesus.

IT was gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masterful spirit, not the shrinking, timid uncertainty of temper and behavior which resembles gentleness because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech, and boldness of action. It was exhibited not only toward our Lord's friends, but also toward his opponents. It was specially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue, make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch we say, "how grave the cause must be!" We never have known men or women more intense in their opinion, or more unfaltering and potential in their conduct and influence than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It also is one of the greatest of excellences. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness like that of Jesus reigns!—*The Young Man.*

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## The Lectures.

### At Camden, N. J.

The large court room was crowded to the door Monday evening, October 23, by an audience representing the believers in Christian Science of this city and Philadelphia, as well as many who desired to become acquainted with the movement founded by Rev. Mary Baker Eddy, which is attracting so much attention throughout the country, owing to the many great cures that the leaders of the movement claim to have effected and the opposition the doctrine has met with on the part of medical schools and religious denominations.

The meeting was called by the Christian Science Church of this city, and the services of Mr. Carol Norton, C.S.D., of the International Board of Lectureship of the Mother Church of Christian Science, had been procured to deliver an address. The large audience was composed principally of people of intelligence and refinement, and the closest attention was given to the lecturer.

The meeting was opened by Rev. George Tomkins, D.D., C.S., who presided. In introducing the lecturer he said:—

"I hold in my hand a telegram dated Berlin the 20th inst., in which his Imperial Majesty, the Emperor of Germany, says, 'All true science leads back to God.' If I were to be the lecturer I should be inclined to take that as my text, but we have with us a former colleague of the Board of Lectureship of the Mother Church, Boston, Mass., in brother Carol Norton of New York City, and he has chosen for his subject: 'Christian Science—Practical Christianity,' so very near akin to the subject given me by our dear Leader when she started me in the lecturing field. She said, 'Be filled with Love Divine; berate no man's religion, and show the practical excellence of Christian Science.' And this is practical. I also hold in my hand a letter received this morning from Fortuna, Cal., in which an old sea captain declares he is absolutely cured of asthma. A gentleman now present, and who has many a night sat up with him, expecting every breath to be his last, testifies that he knows the circumstances of the case, for he is here from that distance of nearly four thousand miles, and, as he has testified in our church, was healed since coming here. You say that is marvelous, it is not more marvelous than when I was starving, my jaws being locked, and in the greatest agony, 'God's Saving-Health' came to me in the words of the 118th Psalm, 'I shall not die, but live, and declare the works of the Lord.' I am here to declare that it is God's work to heal and save men if they will only be as receptive of the 'Truth in the spirit and love of it' as the little child, of whom Jesus said, 'Whosoever shall not receive the kingdom of God [Spirit] as a little child, he shall not enter therein.' I bespeak, therefore, that child-like receptivity of Truth while we listen to Carol Norton, C.S.D., of New York City."—*Post-Telegram,* Camden, N. J.

### At Kansas City, Mo.

Standing room at the Coates Opera House was at a premium Sunday afternoon, October 22, when Hon. William G. Ewing, ex-judge of the Superior Court of Chicago, delivered his lecture on Christian Science.

The crowd came early, and long before three o'clock, the hour set for the lecture to begin, every seat in the house was taken. During the lecture many stood in the aisles and about the doors, and many others left altogether because they could not get seats.

The lecture was delivered under the auspices of the Second Church of Christ, Scientist. Mrs. Amanda J. Baird, C.S.D., First Reader of the church, introduced the lecturer.

In introducing Judge Ewing, she spoke as follows:—

*Friends, Ladies, and Gentlemen:*—The large assemblage that is gathered here this afternoon to hear a lecture on Christian Science is a proof that the people of Kansas City are progressive and are reaching out for a demonstrable religion. This Science is engaging the attention of thousands of people in this country and in foreign lands, and is verily the gospel of peace on earth and good-will toward men. The object of these lectures is to present Christian Science in a proper light before the people. In the evidence of the wonderful healing that has been accomplished through the teachings of Mary Baker G. Eddy it were folly to deny this healing power. John G. Whittier says,—

> The healing of the seamless dress
> Is by our beds of pain:
> We touch Him in the throng and press,
> And we are whole again.

Judge Ewing of Chicago, who has attained eminence as a lawyer, is devoting his time to the cause of Christian Science. He is a member of the Board of Lectureship of the Mother Church of Boston, and is going to tell you the glad tidings of great joy; that every disease, all sin and error, can be destroyed through the understanding of God. It is now my pleasure to present to you the lecturer for the afternoon, the Honorable William G. Ewing of Chicago.

*Times,* Kansas City, Mo.

### At Lafayette, Ind.

Probably never within its history has Willard Hall held such a large audience, composed principally of the most prominent of Lafayette's citizens, as it held Tuesday evening, October 24, when Edward A. Kimball of Chicago, member of the Christian Science International Board of Lectureship, appeared upon the platform to present his lecture on "The Principles and Doctrines of Christian Science."—*Morning Journal,* Lafayette, Ind.

### At Other Places.

Ottumwa, Ia.—William G. Ewing, Friday, October 20.

Burlington, Vt.—Rev. William P. McKenzie, Tuesday, October 24.

## Among the Churches.

### A Stone Church.

Franklin Street will soon be adorned by a handsome stone church, standing on the fine lot at the north-west corner of the intersection with Seventeenth Street, which was recently purchased by the Christian Scientists. It will be the first church built on the Pacific coast by a Christian Science congregation, although the denomination has handsome edifices in Boston and other Eastern cities.

The decision to proceed at once to build was reached this week. On Monday evening a meeting of the congregation was held and a vote taken, which showed the sentiment was unanimous in favor of erecting a church. It was equally unanimous in favor of building in stone.

The new church will be of a size to seat from seven hundred to one thousand persons, and it will be Gothic in style. Besides the main auditorium there will be a Sunday School room. The exact amount to be spent has not been determined, but it will probably exceed thirty thousand dollars. The society paid eight thousand dollars for its lot and has four thousand now in bank. On Monday night it was voted to proceed immediately to raise twenty thousand more.

The Oakland Christian Science congregation numbers two hundred members and is displaying a great deal of enthusiasm under the leadership of Mr. Fluno, who has

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been notably successfu.. The Los Angeles society is more numerous than this one, but it has not yet erected a church.

*Enquirer,* Oakland, Cal.

### Pipe Organ Recital.

The beautiful audience room and galleries of the First Church of Christ, Scientist, were filled to overflowing last night with music lovers who had assembled to hear the pipe organ recital. The soft golden light from the myriad globes of the chandeliers so blended with the exquisite tones of the organ that the whole was a dream of beauty. The altar and railing behind it were decorated with palms and ferns and a most beautiful display of American Beauty roses.

The new organ is a masterpiece of its kind, not only as to tune and compass, but as to form, coloring, and shape. It occupies three arches directly back of the altar. The color scheme of the pipes and the arches is especially beautiful. The casing is of dark oak and the lower part of the pipes is a delicate old rose, just the shade of the tinted walls of the church, while the upper portions are a dull, handsome unburnished gold, tipped again at the top with the old rose. The arches are of the same rich gold with golden ornamentations, not unlike jets of flame running out over the old rose of the walls. The arches are supported by golden columns in groups of four. The Christian Science Church is certainly to be congratulated on its beautiful organ and the success of its recital.

*Kansas City Journal.*

### New Christian Science Reading Room.

New reading rooms, under the auspices of the First Church of Christ, Scientist, have recently been opened in the New Century building. They are on the first floor, facing Hopper Street, and have been beautifully fitted up and supplied with Christian Science publications. Every day, except Sunday, there will be some one in attendance at the rooms from 9 A.M. until 5 P.M. to receive visitors who may come to read or to make inquiries with reference to Christian Science. Christian Science literature will also be kept on sale.

It is believed by the Christian Scientists that the growing interest in the subject here in our city creates a demand for better reading room facilities than have been furnished in the past. For several years the rooms have been at 11 Rutger Street. Now, in a more central location, with larger rooms pleasantly and conveniently arranged, friends and strangers will find an attractive place where they can pass a quiet hour and gain accurate information on a subject which is now engaging the attention of thousands of thinking people and bringing cheer and relief to thousands of suffering and sorrowing humanity.

*Daily Press,* Utica, N. Y.

### Appealing to Prisoners.

A very interesting feature was added to the regular Sunday services at the jail yesterday afternoon, the Christian Scientists visiting that institution for the first time. The prisoners were assembled in the large waiting room on the second floor of the jail and accompanied by Jailer Loomis, Deputy Stone, and other officials, listened with deep interest to an exposition of Christian Science by Mrs. E. K. Betts and Frederick Sim. Accompanying Mrs. Betts and Mr. Sim was the choir of the First Church of Christ, Scientist, which rendered hymns, in the singing of which the prisoners joined. Mrs. Betts dwelt on the need of faith and confidence in Christ, and explained the healing influence of such faith both in a physical and spiritual sense. She related her own experience and said that through Christian Science belief she had ceased to be an invalid. Mr. Sim read passages of Scripture in support of the Christian Science doctrine.—*Record,* Troy, N. Y.

### New Quarters at Pasadena, Cal.

It gives me much pleasure to announce that our little band in Pasadena has made another forward move. Two years ago the first of October, we made the move from 108 S. Holliston Avenue, to the G. A. R. Hall. It seemed quite a step for us then. We have since moved from the small hall to a larger one in the same building, and on the first of October, 1899, we moved into the Auditorium, the largest hall in the city. Our quarters now are new, airy, and handsome, with rooms adjoining for the Sunday School.—SARAH TOWNSEND GEE.

### A Correction.

In a recent issue of the *Sentinel* it was stated that the new edifice of the Second Church of Christ, Scientist, in New York City would be dedicated during the present month. We learn that the paper from which the extract was taken was misinformed. No date for the dedication has been decided upon.

## Music Wards off Fatigue.

A PHILADELPHIA contractor, who has recently returned from the Sudan, tells of an interesting fact connected with the building by the English of the new military railroad in that region. With every gang of forty or fifty men are assigned two harpers and a flute player. Music is furnished almost continuously, and so long as the musicians play the workmen—nearly all Negroes—do not seem to feel the fatigue, and their movements are conformed as nearly as possible to the time of the music. As a general thing, the players get tired before the workmen do. To a white man the melody produced by these cheerers of labor would not be inspiring, for it is peculiarly plaintive. The Africans, however, find the music a great inspiration, and work with cheerfulness and dispatch. The Philadelphian declares that the idea is one well worth considering, for it is well known that colored laborers and stevedores along the river front will work harder and faster if permitted to sing. As a matter of fact, singing among them is encouraged.—*Philadelphia Record.*

## General Grant and Admiral Dewey.

THE resemblance between Admiral Dewey and General Grant is strikingly close. The merit record of the one in the naval academy is almost identical with that of the other in the military academy. They were at about the same place above the bottom of the class, they were deficient in the same studies, and their conduct marks were much alike. The one reached the highest position in the army and the other in the navy.

In modesty and dignity of personal bearing they are singularly alike. They resemble each other also in their disposition to award full credit to their subordinates in every achievement. Their manner of speech is identical. It is direct, terse, right to the point, and in plain, vigorous English, such as the plain people can understand. In another respect they are also alike; namely, in securing the cordial admiration of all foreign Powers with whose representatives they came in contact. Both of them, in the words of Dewey, "scratched gravel" and had their reward.

*Philadelphia Ledger.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## A Loving Voice from the Branches.

We publish herewith further testimonials from branch churches expressive of love and fidelity to the cause of Christian Science, its patient and dauntless Leader, and those at headquarters who are endeavoring to the best of their ability to aid in carrying on the great movement. These expressions, coming from sincere hearts, mean much. There is in all such testimonials an unseen and inexpressible quality—a "Love reflected in love"—that defies expression in language.

### First Church of Christ, Scientist, New York City.

October 28, 1899.

To our beloved Leader and Mother, who first taught us to lisp the language of Spirit, and led us to apprehend the power of Infinite Love.

In this hour of the crucial conflict of Truth against all that oppose its Divine manifestation, we desire to express our continued, unfaltering, and devoted loyalty, and our deep appreciation of your wise, dauntless, and perfect leadership.

Our gratitude is voiceless, as we recall your tender Mother-love, which has so patiently borne all the assaults of evil, that your faithful children may follow you "past the hill-crest, home unto the Plains of Peace."

We wish to assure you that all that has been said or written by revilers, whisperers, or false witnesses,—the mouthpieces of anti-Christ,—but strengthens our faith and confidence in the infallible Truth, and deepens our love for *you*.

Day by day we sing, with greater realization, your own words, which now come to us with the force of an oath of allegiance,

> We will follow and rejoice
> All the rugged way.

Your loving children,

*First Reader,* AUGUSTA E. STETSON, C.S.D.
*Second Reader,* EDWIN F. HATFIELD.

*Trustees:*

MRS. SUZANNE SCHOOLEY THOMAS,
GEORGE W. DE LANO, *Clerk.*
JAMES E. LEES,
STEWART C. ROWBOTHAM,
ISABEL COLTON DAM,
ETHELINDA DIETZ,
ADOLPH RUSCH,
JOSEPH B. WHITNEY, *Treasurer,*

Representing First Church of Christ, Scientist, of New York City.

### A Poem.

Accompanying the above was the following poem:—

Oh! heart of the Motherhood,
Brooding above,
Soft voicing thy message
Through Love's chosen love,
Hear gratitude voiceless
And prayers without speech,
Which soar like the dove
Heaven's portals to reach.

Oh! fill us with meekness
To sit at her feet,
Who teaches the pathway
To Love's blest retreat,
Who leads Israel's army
In paths Jesus trod,
The highway of holiness,
Leading to God.

AUGUSTA E. STETSON.

### The Reply.

First Church of Christ, Scientist, New York City.

*My Beloved Brethren:*—Your Soul-full words, and song, repeat my legacies in blossom. Such elements of friendship, faith, and hope, re-possess us of Heaven. I thank you out of a full heart. Even the crown of thorns that mocked the bleeding brow of our blessed Lord, was overcrowned with a diadem of duties done. So let us meekly meet, mercifully forgive, wisely ponder, and lovingly scan the convulsions of the distempered mortal mind—that its sudden sallies may even help us, not to a start, but to a tenure to unprecarious joy. Rich hope have I in him who saith in his heart:—

> I will listen for Thy voice,
> Lest my footsteps stray;
> I will follow and rejoice
> All the rugged way.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., November 2, 1899.

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### First Church of Christ, Scientist, Troy, N. Y.

At a joint meeting the Board of Directors and Trustees of First Church of Christ, Scientist, of Troy, N. Y., held October 29, 1899, the following Resolutions were passed unanimously:—

Resolved: that a message be sent Rev. Mary Baker Eddy, the beloved Pastor Emeritus of the Mother Church, expressing loyalty toward her, and grateful acknowledgment of her unceasing labors, selfless devotion, and wonderful wisdom, as the rightful Leader, under God, of the great cause of Christian Science.

Resolved: that a message be sent the Publishing Society expressive of confidence in the strict integrity of its Publisher, Editors, and Associates, and the present and past gratitude of this Church for the vigilance, squareness, and devotion which, under very difficult circumstances, have provided for use and distribution a literature which teaches pure Christian Science.

Resolved: that no literature which is in name, word, or motive inimical to the Christian Science text-book, *Journal, Sentinel,* or *Quarterly,* be allowed in the Reading Rooms of this Church.

Resolved: that copies of this action be forwarded Mrs. Eddy and the Publishing Society.

E. K. BETTS, *Clerk.*

### The Reply.

To the Board of Directors and Trustees of First Church of Christ, Scientist, Troy, N. Y.

*My Beloved Brethren:*—Your joint Resolutions, cordial endorsement, and faithful re-assurance publish, not repeal, the divine law of Love. They rise on the sounding shores of time clearer, and nearer, than the billows roar.

The dear disciple saith: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world *knoweth us not,* because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as He is pure" (1 John, 3 : 1–3).

MARY BAKER EDDY.

Pleasant View, Concord, N. H., November 2, 1899.

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**West Side Church of Christ, Scientist, New York City.**

82nd Street, between Broadway and West End Avenue, New York City.

It is hereby

*Resolved:* That our heartfelt and loyal love, reverence, and thankfulness be extended to the Pastor Emeritus, our beloved Teacher and Leader, Rev. Mary Baker Eddy. We renewedly recognize the wisdom of her practical, as well as the divine exactness of her spiritual leadership. We discountenance all criticism of the character and continuance of this leadership, already so long and grandly exemplified. We pledge ourselves and Church to the worship of God and service of man in the way God has revealed it to this age through the author of our text-book, "Science and Health with Key to the Scriptures."

*Resolved:* That the Board of Trustees of this branch of the Mother Church desires to express to the parent Church, The First Church of Christ, Scientist, in Boston, Mass., its deep affection and gratitude; also its tenderest loyalty to and earnest support of the great work of healing and reformation that centers in and radiates from the institutional activity of the Mother Church, its Directors, Publishing Society, publications, and Educational, Lectureship, and Missionary Boards. Be it further

*Resolved:* That our earnest thanks be extended to all the officers and members of these several departments of Church organization, for their honesty, devotion, and philanthropic endeavor in carrying out the demands of the sacred labor or "*trust*" imposed upon them. It is further

*Resolved:* That every scheme, argument or publication assuming to be in or of Christian Science as a religion, that unjustly attacks the nature or *modus operandi* of the institutional operation of our denomination, or wilfully misrepresents the acts and business methods of its Directors, Trustees, Editors, or members, shall and does receive our unqualified disapproval.

With loving gratitude,

CAROLINE W. FRAME, C.S.D., *First Reader.*
CAROL NORTON, C.S.D., *Second Reader.*
ELIZABETH P. SKINNER, C.S.D., *Treasurer.*
JOSHUA F. BAILEY, C.S.D., *Trustee.*
CHARLES P. SIMMONS, *Chairman Board of Trustees.*

To Rev. Mary Baker Eddy, Concord, N. H.
New York City, October 29, 1899.

**First Church of Christ, Scientist, Grand Rapids, Mich.**

Grand Rapids, Mich., November 1, 1899.

Reverend Mary Baker Eddy, Concord, N. H.

*Beloved Leader and Mother:*—We, the Readers, Board of Directors, and Officers, of First Church of Christ, Scientist, of Grand Rapids, Michigan, and also the officers of its Sunday School, unanimously and most heartily, on behalf of the whole church, desire to express our gratitude to you as our trusted and well-tried Leader and Guide in every line and work of Christian Science which leadeth into all Truth. The astonishing and amazing course of the *Washington News Letter* did not shake but emphasized our confidence in your just, pure, and wise leadership of our great cause, both now and in the past; nor did it in the least mar our high esteem of the motives and character of those connected with the Christian Science Publishing Society. The *Sentinel* and *Journal* are to us continuous reminders of the Christly wisdom and love which move onward and upward the divine Truth in Christian Science, whereby humanity is uplifted and healed. In our church there is no dissenting voice. The Bible and "Science and Health with Key to the Scriptures," are our only text-books, the price of the latter we would not have cheapened, nor would we have a door-way for its adulteration opened by any abridgment of its copyright.

Upon its change of base, the *News Letter* was promptly excluded from the library of this church, its sale stopped, and all previous orders countermanded.

The subscription of every officer of the church has been ordered cancelled, and we believe it is not read or accepted by any member.

*Readers*
IDA M. STUDLEY,
CHAS. C. WILMOT.

*Board of Directors:*
JOHN CARVETH, FRANCES E. UTLEY,
E. G. STUDLEY, LUCY F. BARNETT,
C. W. JENNINGS, ORCELIA A. RATHBONE,
MARIA R. ALLEN.

JAY D. UTLEY, *Treasurer.*
LIZZIE W. CEPERLEY, *Clerk.*
BELLE S. GERE, *Librarian.*
GRACE H. WILMOT, *Supt. of Sunday School.*
MYRA NICHOLS, *Asst. Supt. of Sunday School.*

**First Church of Christ, Scientist, Malden, Mass.**

Malden, November 2, 1899.

Rev. Mary Baker Eddy, Concord, N. H.

*Beloved Leader and Mother:*—The Board of Directors of First Church of Christ, Scientist, of Malden, Mass., desire to express our disapproval of the recent inharmonious developments at our national seat of government, also our loyalty to our dear Mother in Israel, her Church, its Board of Directors, and its Publishing Society.

THE BOARD OF DIRECTORS,
First Church of Christ, Scientist, of Malden, Mass.
FRANK P. HARDEN, *Clerk.*

## Approached the Wrong Man.

THE publisher of a popular weekly paper published in New York City was recently approached by the representatives of certain syndicates that are opposing Christian Science, with a proposition to unite with them in "putting it down," saying to him it was the opportunity of a lifetime and he would be foolish not to avail himself of it.

The gentleman so approached happened to be well acquainted with a number of Christian Scientists and to know much of the good work they are doing, and he declined their enticing proposition. He wisely cautioned them that in their efforts to "put Christian Science down" they most likely would only be "putting it up."

Comment seems to be unnecessary, yet we may feel called upon at some time more fully to expose some of the methods which are being resorted to by those who are vainly flattering themselves that Christian Science can be "put down."

## Vain Conversation.

ERROR finds no more convenient door open to our consciousness, than that of foolish conversation. Too often we spend time in vain gossip, thinking we are talking Christian Science, that should be given to searching the Scriptures and Science and Health, and to spiritual prayer.

When Christian Scientists get together socially they do not gossip about the weather, and the physical ailments of all the people in their neighborhood, but sometimes their talk is equally unprofitable. Overmuch is said about demonstrations, sometimes exhibited (metaphorically) like so many trophies. The better time, generally speaking, to recount demonstrations is in the Wednesday evening meetings, or when we feel that by telling of our experience, we can meet the needs of an inquirer in private.

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## The Religion of Jesus.

THERE is probably no system of practical knowledge so plain as that offered by Christ, our Saviour. And there is no other system so befogged by learned quackery and educated prejudice. One can scarcely read a single page from any of the gospels, but he will see shining out from it the very life that all should live. Not a question that humanity is struggling over to-day, but is fully answered and illustrated. Not a single trouble bows down the hearts of men, but is shown to be without any reasonable foundation; not a single individual crime that it does not show to have been committed out of the lack of wisdom. Social evils, political oppression, and every conceivable sham is laid bare, and in their stead is made to shine forth in infinite beauty and loveliness the true way by the life and teachings of this Galilean philosopher, whom the learned in the religious quackery and the political chicanery of his day regarded as a pestilent fellow. But if that life were understood to-day in the true sense in which he lived it, and the consummate truth of his doctrines allowed to illumine the path we are treading from day to day, there should be little need of the jail, the penitentiary, and the gallows.

It is not so much religion that the world needs to-day as practical Christianity. In fact, what passes for religion is rapidly becoming the most dangerous element with which society is confronted, for there is no evil that is more subtle in its influence than listless indifference. Selfishness, self-satisfaction, self-hood; such can and does pass for religion in every sense of that Pharisee's who stood up and thanked God that he was not as other men. But such is not Christianity. Christ said, "He that believeth on me, the works that I do shall he do also." He also said, "Heaven and earth shall pass away, but my words shall not pass away," and yet what has happened that the sick, the lame, and the halt cannot be healed as in the days of Jesus? Who says the Christ life is not practical for this age? Who says that the Christ principle will no longer heal the sick? People may be ever ready to worship the personality of Jesus, and extol and praise him for his well-merited name, but if they had that belief in him which is understanding, they would be doing the works which proclaim their oneness with him instead of contenting themselves with idle worship and offering up songs of praise.

Under whatever name the reforms of the past have been inaugurated, and under whatever name future progress toward the millennium shall be made, Jesus Christ has always been, and always will be, the initial figure. No being can ever go beyond him in laying the foundation for a true life. But because that life seems so heavy, so forsaken, so far away, shall we displace it with a substitute so weak, and so cowardly that the world will offer no persecutions? No, we cannot. When we come to that degree of faith which is understanding, and see that the divine Principle—Life, Truth, Love—is absolutely all, we cannot refuse to follow where it leads.

It is only one step from the denial of the mighty principle of healing which after slumbering through centuries, has been rediscovered by Mary Baker G. Eddy—only one step to that deep, dark chamber of infidelity which denies all the mighty works of Jesus of Nazareth.

Men may deny the reality of all the mighty works which Jesus is alleged to have done. They may account for them in ways which may seem to them to be in harmony with "natural law;" they may explain the account of his resurrection in ways perfectly satisfactory to the rules of historical criticism; but his life, his trial before Pilate, his last prayer for his enemies remain forever unanswered, and they contain the very matrix out of which such true greatness might easily flow. Men may say that Stephen did not "see the heavens opened, and the Son of man standing on the right hand of God," but their lips must close in mute silence before that love which prayed that his murder be not laid to the charge of his enemies. It is in perfect keeping with the rules of "higher criticism" to say that St. Paul never saw many of the writings that are attributed to him, but all will agree with Ernest Renan that no man would live, labor, suffer as he did, and finally give up his life in defense of what he knew or believed to be a lie. But St. Paul says of himself and his fellow disciples, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." You may call this religious fanaticism if your wisdom inclines you to do so, but to me it bespeaks the very essence of that Love which would bring the Kingdom of heaven with all its health and harmony, and make earth a paradise.

The most bitter words of condemnation that Jesus had for the evils of his day were uttered against those priests and rulers, who were steeped in the Jewish dogmatism which constituted their national code of faith and practice. He saw how easy it is for the true aim of life to be lost or largely obscured by the performance of rites and ceremonies. They soon become the substantials in the faith and practice of a religion which can be put on for special occasions, and left off for convenience. He showed beyond all cavil, that such things have little or nothing to do with the genuineness of the inner life. He showed that all the ordinances could be kept, and yet these devotees could be compared to whited sepulchres, beautiful on the outside, but within filled with dead men's bones. In fact nine-tenths of all the bitter scorn, abuse, and persecution to which he was subjected, came out of this sect of religionists. It has been said that if Jesus should come again to-day, as he did eighteen hundred years ago, demanding that the life be guided by the law of Love and Truth, and insisting that not one jot nor tittle of this law should pass till it be fulfilled, he would again meet with the same opposition. The voice of Truth is again heard asking only for the ushering in of God's will and the complete loyalty to his heavenly kingdom on earth, wherein all the captives to sin, sickness, and death shall be unchained, the bruised set at liberty, and the humble poor be enlightened,—all this is offered to-day in the name of Christian Science, which is the understanding of the Christ, Truth, healing the sick, purifying the heart, and restoring the affections to their rightful place in the unsullied image of God. Not that all or any who profess to have been touched by this quickening Spirit can say that they are reflecting God, as is their privilege to do, but nothing short of this will ever meet the demands of the meek and lowly Nazarene.

*Dayton (O.) Herald.*

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*Zion's Herald* says: "Bad men have worked their way into elect circles of Christian disciples ever since the days of Judas. When it is necessary to eliminate these betrayers of the Church, let not the saints be so timid or craven as to give comfort and aid to the evil-doer."

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The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—DR. JOHN HALL.

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Men who are willing to stand up for the truth against all comers; men that never equivocate, men that are full of truth, these are the men that the soul elects to be its heroes. BEECHER.

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## A Tribute of Gratitude.

BY RICHARD D. MCDONALD.

I HAVE long felt that I would like to express my gratitude for the great blessings that have come to me through Christian Science.

My first acquaintance with Christian Science was thirteen years ago, when the subject was broached to me by a lady who talked very beautifully about it. I listened to her respectfully, and remarked that if she could prove to me half of what she had stated, I would be glad to accept what seemed to be a wonderful religion. Nevertheless, I did not then accept Christian Science, and it was six years later when I had the experience which brought me to know some of the greatest benefits derived from this blessed Truth.

After many years of faithful service to the so-called laws of *materia medica*, worshiping also the laws of hygeia, the laws of climate, etc., in every instance where I had expected relief, I found nothing but dismay.

My ailment was diagnosed as valvular heart trouble. I had employed the services of eminent physicians in different schools of medicine, but with no relief. I followed the advice of friends to leave all medicine alone, but was not relieved of my distress. One of the greatest ailments was the fear which was ever present with me, and which I knew medicine did not and could not reach. It was difficult for me to walk up stairs, because of shortness of breath. I was restricted to a certain diet, but this gave me no relief.

The various diagnoses of the case made by the physicians were all different. Finally, one of the doctors advised me to abstain from all matters pertaining to my business pursuits, and to live out of doors and exercise the muscles of the arms and chest. I did not follow this advice, as it seemed to me but another experiment to evade the question. At this time Christian Science was again brought to my attention. At first I was strongly inclined not to accept it. A friend insisted upon my trying the treatment. I remonstrated saying, "I have no faith in it." The answer was, "It will certainly do you no harm and may be the means of healing you, as I have heard of wonderful cures."

It was several weeks before I finally concluded to try the treatment. I was under the care of a Scientist for three months, and during that time, on many occasions, I was tempted to refrain from taking further treatment. At first I disliked my healer very much and could not tolerate her presence, but as the work of Truth progressed my thought of her changed. On taking my first treatment the book, Science and Health, was handed me to read, but I could not read it. I became so irritable that I stopped trying to read for several days. One morning I picked up the book again and opening it to page 304 read the following lines, "Christian Science, rightly understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Truth, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the Prophets, by Jesus, by the Apostles, as recorded throughout the Scriptures." I read these lines over and over, and said to myself, "Surely this must be the Truth." From that time on my love for the book was unbounded, and I read it every available moment. It became a by-word with my friends that the book would be the means of my losing my reason, but this only caused me to have a stronger inclination to continue the reading. When suffering from intense pain the reading of Science and Health would bring immediate relief.

My healing was slow, but with it came a moral and spiritual uplifting which was much more to me than the physical healing. During the treatment, much to my surprise, I was healed of a disease which I had not mentioned to my healer, but which had caused me a great deal of suffering. Of course my healer was not surprised when I told her of my relief. This good lady was a constant example of patience and kindness to me. She encouraged me in every possible way to read Science and Health, and not to limit the work of God.

I want to say to those who feel they are not being healed as quickly as they should, that it is not only seeking but striving which enables us to receive the benefits of Truth. As our dear Mother and Leader says, "Divine Love is our only Physician and never loses a case."

## Abiding Leadership.

IN the original English edition of Rotherham's translation of 2 John, 9,—which occurs in our Lesson-Sermon for October 8,—it reads, "Every one that *is leading forward,* and not abiding in the teaching of the Christ, has not God." In the latest edition, the rendering, which more literally expresses the original Greek, reads, "Every one *that taketh a lead* and abideth not in the teaching of Christ, hath not God." The first shows the possibility—by the use of the present tense—that some now in possession of the seeming reins of leadership are *not* abiding in the Christ-Truth; while the latter shows that some are mesmerized by their self-will and mad ambition, and will try to snatch the reins of leadership and drive like fury away from Truth's well-defined track, even if they dash all who accompany them into outer darkness, for, being uninspired by Spirit, they are without the hope wrought of "a conscience void of offence toward God, and toward men," just because they "have not God."

Spurgeon's success begat the envy of an older minister, who mistook his ambitious dream for what he told the "prince of preachers" was an "inspiration by God, to come and preach to the thousands in his Metropolitan Tabernacle." Mr. Spurgeon replied, "All right, dear brother, so you shall, just so soon as He inspires me that you should."

The parents of Thomas Carlyle designed him for the ministry of the Church of Scotland, and bade him to go to his room to "pray about it." Weary with his two hours on his knees, he so welcomed the dinner bell, that he preferred to await the answer to his prayers, until he had gratified his sense of hunger. His comparison of his, possibly, mean meals as a simple minister of the Gospel, to his then sense of "faring sumptuously every day," led him to turn his back on the work designed by his parents and risk reaping the reward of such as "abide not in Truth."

If for any reason one "is leading forward," or "taketh a lead," through sinister motives, appealing to the passions, selfishness or meanness of mortals—"Abideth not in the teaching of Christ" and "hath not God," such an one mistakes ambition for inspiration, and an inordinate affection for self, for a selfless mission to mortals.

Moses' mission to Israel imposed a renunciation of "all the treasures of Egypt" and the throne thereof: his renunciation of "being a son of a daughter of a Pharoah," his "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And in order to have all the time he needed to work out his problem, "he endured, as seeing him who is invisible," "forty years in the wilderness". He is thereby fitted to become the "Abiding Leader" of God's host; and the permanent Law-Giver of Israel, and the Anglo-Israelites, and every nation, state, and tribe of men, to all generations, just because he was humble and obedient, and dared to let God use him. Thus every line of British and American jurisprudence is an emanation of the law given by Moses.

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So also is that law of "A just God and a Saviour," expressed to us in the Master's Mountain Message, of which we have the quintessence, with Love's interpretation, in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, of which one wrote recently, "Science and Health is priceless. No amount of money could buy my copy, if I could not get another." So, also, I declare, and I rejoice to say we were never able to dispose of so many as at present. It may help our co-workers to say, as another writes, "You referred me to Science and Health, I am sorry to say I have not got it, how I do long for it," that we always assume, when addressing an applicant for healing, they have, or will get our text-book, and invariably with good results.

Our loyalty demands that we point out the all-sufficiency of the productions of our "Abiding Leader." The counterfeiter endeavors to make his imitation as nearly like the genuine as possible. But it is for us to be in fact—SENTINELS.

GEORGE TOMKINS.

Camden, N. J.

## Filled with the Holy Ghost.

BY ELINOR F. EDWARDS.

THE New Testament makes frequent use of the expression, "filled with the Holy Ghost." What does it mean? The question is answered by Jesus himself in the fourteenth chapter of John, where he refers to the Holy Ghost as the Spirit of Truth. Therefore, to be filled with the Holy Ghost is to be filled with the Spirit of Truth. The impenetrable clouds of mysticism have always enveloped the words, Holy Ghost; but Christ's Christianity dispels the mists of a false theology, not only revealing what the Holy Ghost is, but what it does.

John, "the prophet of the highest," was filled with the Holy Ghost; so were his father, Zacharias, and his mother, Elizabeth, before his birth. Jesus, filled with the Holy Ghost, met and overcame the threefold temptation. Then he "returned in the power of the Spirit to Galilee," and immediately the works followed,—casting out of devils and healing the sick.

In one place the record tells us that the apostles were all filled with the Holy Ghost, "and began to speak with other tongues, as the Spirit gave them utterance." Then followed many miracles, and many believers were added to the Church,—three thousand souls in a single day.

Peter, filled with the Holy Ghost, was able to stand before the Council and "speak the word of God with boldness," after the healing of the impotent man. Stephen, filled with the Holy Ghost, "did great wonders and miracles among the people." Of Barnabas it is written that "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." When Saul was filled with the Holy Ghost, the scales fell from his eyes, and "straightway he preached Christ in the synagogues, that he is the Son of God."

At the close of the thirteenth chapter of Acts, the record states that "all the disciples were filled with joy, and the Holy Ghost." This was after Paul and Barnabas had declared the glad tidings to the Gentiles, "and they were glad and glorified the word of the Lord."

And as it was then, so it is now. Great multitudes today hear the Word and are healed through the Spirit of Truth, and the disciples are again filled with joy and the Holy Ghost, the immortal joy of Spirit.

To be filled with the Holy Ghost is to understand and exercise the Christ-healing; to know how to keep the Master's commandments and follow his example,—heal the sick, raise the dead, cleanse the lepers, and cast out demons,—in other words, to enter into the joy of the Lord.

## Testimonies.

### Testimony of a Former Dentist.

IN a recent Wednesday evening meeting in the Mother Church the following testimony was given by a gentleman who for years had been a practising dentist:—

I suppose there is no class of people to whom the claim of intelligent matter is more potent than the practitioners of dentistry, for the reason that they are so constantly associated in their vocation with the belief of intelligent matter as sensitive tissue. And I can but marvel ofttimes that after practising dental surgery for a score of years I could have become a convert to Christian Science, that I could accept this great basic Truth, that "All is infinite Mind and its infinite manifestation." [Science and Health.] I thank God that I did accept it, and I have for the last nine years practised Christian Science, humbly trying to follow in the footsteps of our Mother and Leader, Mary Baker Eddy.

My associates in the Alumni Association of the Harvard Dental School are scattered all over the world and I have deemed it a duty and a privilege to send them Christian Science literature wherever I could reach them, because I knew how greatly it would help them in their practice if they had even a little understanding of Christian Science, and how much more good they could do in the world if they would but adopt it thoroughly.

I have had some success in introducing Christian Science to my fellow practitioners in the past. Not long ago I had for a patient a classmate in a neighboring state. He had been given up by the doctors, because he could not keep medicine on his stomach, and they thought the medicine would do no good unless the patient could retain it. He applied to me for treatment, and the Truth healed him, physically at least, and he wrote that he would see me and thank me personally.

I had a case not long ago of what is considered an incurable disease without surgical operation, and is called tic douloureux. The patient had been operated upon some two years before I saw her, and some of the nerve had been removed. She was told by her surgeons that she would need to be operated upon again in two years. She was in great agony and applied at last for Christian Science treatment. After quite protracted treatment she was entirely healed, both physically and spiritually. It is the only case I have ever known where resort to the knife the second time was avoided.

There are many, many other cases on record of healing through Christian Science, and I know that if the profession knew how much it would do for them they would gladly adopt it.

### An Active Railroad Man.

An active railroad man testified at the same meeting as follows:—

The growth of interest in Christian Science among hard, level-headed business men is becoming noticeable. There was a gathering in this city last week of railroad men from all over the country. I have attended these meetings a number of times, but I had never heard Christian Science mentioned in them until last week. I found several members interested in Christian Science and they were glad to get off and talk Science.

I want to tell the experience of one of these members. He had a disease called locomotor ataxia. Another railroad man advised him to try Christian Science. The patient agreed to visit a practitioner, but said, "If this Scientist tells me that nothing is the matter with me, I will tell you that it is all bosh." He called on the Scientist and told her his tale of woe, and she gave him a treat-

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ment. The patient said afterward, "This is too easy; it cannot be right. She did not ask me to give up anything." He was healed in eight treatments, and is perfectly well. The smoking, chewing, and drinking habits also left him, and he discarded his glasses, which he had worn for fifteen years, and has not used them since.

Now, why is it that the business man is taking to Christian Science? You cannot fool many railroad men with schemes and fads. They come because its Principle and its statements are proven every day. They know and see it, and accept it.

### Sciatic Rheumatism.

About ten months ago I became affected with sciatic rheumatism which incapacitated me for work for about three months, this being the second attack within a period of five years.

As usual with a person affected in such a way, I treated with a physician the greater part of that time; I also tried a number of different patent medicines recommended for sciatica, until I became discouraged, and disgusted with medicine.

My physician being of the homœopathic school would tell me that allopathic treatment would do me no good; that the treatment he was prescribing would eventually wear out the disease. But the fact of the matter was, I was being worn out and the disease was not getting any better.

I was finally prevailed upon to try Christian Science treatment, and I therefore concluded to visit Omaha and consult one of the Christian Science demonstrators. The morning I started for the train, I could scarcely get there alone, it being the first time I had left the house for nearly two months.

After ten days' treatment I started at my work again (that of a locomotive fireman). While the cure was not instantaneous, I knew that I was getting better right along, and that without the use of drugs.

I bought the text-book, "Science and Health with Key to the Scriptures." I read it and studied it, and as the understanding became more clear, the disease disappeared. I have not felt the least vestige of the disease since that time, and I am completely cured.

About ten days previous to writing this article I was getting down from my engine when my ankle turned under me, almost dislocating my ankle joint. After a few moments of demonstration I got up, went about my work, and have not experienced any pain or soreness from it.

This proves to me the higher spiritual understanding of God, and the nothingness of material sense.

I find in Christian Science great help and benefit in many ways. It enables one to discern the truths taught by our beloved Lord, who is the Way, the Truth, and the Life; lifting from our eyes the veil of obscurity that has darkened our spiritual understanding, and bringing to light the love of God.

In reading Science and Health one should not try to grasp too much at a time; but read and reflect. Our Master has said, "Ask, and it shall be given you; seek and ye shall find." When we ask in the right spirit, God will answer our petition, and His presence is with us at all times.—J. A. Millin, Norfolk, Neb.

### Consumption Healed.

Last June I contracted a cold, which soon developed into consumption. I had suffered for a number of years with some throat affection. I also had nervous dyspepsia and heart trouble, and had been for some time in a nervous and run-down condition. When my lungs became affected, I soon became so weak that my doctor told me that medicine would do me little or no good, and advised my spending some time at Colorado Springs, Col., where I would be greatly benefited by the climate and mineral waters of that section, but after spending some weeks at the above-named place, I found that I was losing flesh and strength daily, and as *materia medica* had already abandoned my case, I began reading "Science and Health with Key to the Scriptures," and afterwards took treatment of a Christian Scientist at that place, who came to me the first time, as I was unable to walk even one block.

The next day (Wednesday) I made an appointment to meet my healer at his house, but did not know how I could do it, as I had about two blocks to walk, besides riding nine blocks in street cars. I managed to crawl there some way, and that afternoon took a ten mile ride, ate a hearty supper, and slept well all night, and by the following Saturday felt that I could walk any place I wished, one of my first feats being a six mile stroll through the canyons.

Three weeks after my first treatment, I started home, a well man.—J. T Lincoln, Kansas City, Mo.

### Christian Science in Childbirth.

I had five children and suffered much under *materia medica*. The sixth under Christian Science treatment was a positively painless birth. The second day I was up and around the room. The third day while the family were at dinner, I felt so free and happy that I went down to the parlor and played on the piano, and have been down to my meals from the third floor ever since. The nurse left me on the fourth day, and I have taken entire care of the baby since that time. On the tenth day I went out to Wednesday evening meeting, and before two weeks were ended had been down town twice shopping, and I never felt so well and strong as I do now.

Words fail to express the gratitude I feel to our dear Mother for giving us this glorious Truth, and I thank God every day for sending it to me, as it is indeed an ever-present help in time of need.

Mary Coit Wheeler, Chicago, Ill.

### Helped by the Journal.

I wish to tell of a demonstration that was made by means of the help that seemed to come through reading the *Journal*. My husband had a congestive chill, after which he was very sick. He suffered greatly and we realized that we had no time to send for help, being twelve miles distant from any Scientist. After working for two hours, I thought to pick up the *Journal* and read a little. Opening to page 187 of the June *Journal*, I read the article, "The Simplicity that is in Christ." When near the close I came to these words: "Truth is omnipotent and omnipresent," and just then I knew the work was done. Relief came at once and before I finished reading the page, the sufferer was sleeping as sweetly as a babe, and all was still instead of groans of agony. Surely "in quietness and confidence shall be your strength."

Mrs. E. L. H., Vidette, Kan.

### Noted Oculists had Failed.

From the time I was four years of age, I was troubled with what the doctors pronounced granulated lids. I suffered intense pains, often being kept in the dark for weeks at a time, practically having no use of my eyes whatever. As I grew older, they grew worse, although I was treated by several noted oculists. Having endured this pain and torture for sixteen years, I concluded to try Christian Science, and after four weeks' treatment by a practitioner of this city, I was healed, and for several months I have used my eyes upon the closest work, and can safely say they are perfectly cured.—Estelle Brown, St. Louis, Mo.

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## Questions and Answers.

*Was not the power to heal sickness and cast out devils bestowed upon the disciples to prove that Jesus was the long-looked-for Messiah? Since this fact was established beyond all doubt, is there any further necessity for the exercise of this power? Does not the fact that it was lost sight of within three hundred years after the beginning of the Christian era show that it is no longer necessary?*

Inquirer.

The disciples had power to heal the sick and reform the sinner, and these works proved that Jesus pointed out the way of salvation from sin and sickness, and that others as well as himself could do these mighty works. But this power was not a personal gift, bestowed by Jesus upon his disciples regardless of any effort on their part other than a willingness to receive it. The power was divinely bestowed through Jesus' teachings. It was proportionate to the disciples' understanding of the Master's teachings, and it proved his teachings to be true.

Salvation from sickness, as well as from sin, was at that time, and is now, a great need of humanity. It was the mission of Jesus to point out the way of salvation that makes free indeed.

Not only the healing of sickness but the destruction of sin as well, proved the messiahship of Christ, yet it is not suggested that moral healing is no longer necessary. It is argued that the Saviour's mission was to save all men from sin. Was it not his mission to make man every whit whole, physically as well as morally? This was certainly the work he did and also told his disciples to do.

There may be those who believe the teachings of Jesus will save from sin, and that he gave his disciples power to heal sickness to prove that his teachings were true, and that he made plain the way of salvation from sin; but that there is no immediate connection between the practice of his teachings and the healing of sickness. Entertaining such an opinion prevents one from so understanding his teachings as to be able to heal the sick in accordance therewith.

Jesus told his disciples to return good for evil, love their neighbors and even their enemies. The understanding of his teachings enabled them to do so. These works, as well as those other works commonly called miracles demonstrated the truth and power of his teachings.

The Christian of to-day is expected to return good for evil and to love all mankind, foe as well as friend. His power to do so depends upon his Christianity—his Christlikeness. It is not considered that his power to obey these commands is specially bestowed upon him to prove to the world that he is a Christian; but we recognize that while it does prove his Christianity, yet it is the natural outgrowth thereof. Then we see that the more Christianity one possesses, the better able is he to live in accordance with the teachings of the Master.

When the eyes of mortals are opened to see that the power to heal sickness comes through the right apprehension of Truth, just as the power to be good and do good comes in this way, they will know it is their privilege to rely upon God to heal sickness without the use of material remedies. They will see that life, health, and holiness are to be found in the way of salvation pointed out by Jesus and made plain for all mankind.

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*Do you send Christian Science History free? please answer in Sentinel.* W. R. S.

Yes, this booklet is for free distribution. It should be judiciously circulated so as to do the most good.

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The contrite heart only is receptive to the influx of divine Love.

## The Power of Truth.

BY B. A. M.

THAT Christian Science comes to this age with healing in its wings can no longer be denied by sage or philosopher. After a million or more people have given in their testimony of the saving grace of this Truth, not alone from sickness, but from sin, the evidence is too preponderous for any one of sound sense or good judgment to deny the facts although there is occasionally some who will expose their ignorance by so doing.

While we all recognize the wonderful benefits derived from the healing of disease by the power of this Christ Truth, yet this alone is not to be compared with its power to heal from sin; and it is here that it gives its grand proofs of divinity, for while other isms so-called may seem to relieve suffering for the time being, there is no record of the regeneration of the sinner, while in Christian Science one of the most important factors of the treatment of sickness is the lifting of the patient on to a higher plane morally and spiritually. We find this is the testimony in nine cases out of ten, the patient recognizing a change in his heart and consciousness towards a better and higher life. If the patient has been living in a state of thought of ill-will toward a neighbor, he finds the neutralizing effect of Truth has destroyed this sense of ill-will, and left in its place nothing but a sense of love. Can a metaphysical treatment that destroys and unloosens the chains of sinful sense that are holding man in bondage to sin, sickness, and death, be so very bad as some would have you think? Do not all Christians desire to think rightly? But do they when allowing mortal thought to be so prejudiced that it is vested with envy, jealousy, and even hatred for a Truth that is based on a system of right thinking, and a people who are striving to have (as taught in Scripture) that Mind that was in Christ Jesus, or trying to assimilate that Christ thought which had the power to heal in Jesus' time?

We read in Science and Health, p. 155, "The Christlike understanding of Scientific Being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of every thought."

When we have this perfect principle as the base of our thinking along all lines of action we shall be able to demonstrate Truth and speak as one having authority. It is this right thinking and right living that is the demand of the hour, and it is the duty and privilege of every Christian to increase his or her endeavors in this direction, that we may all help and not hinder the glorious work being done by our dear Leader as Commander-in-chief, her able and efficient staff at headquarters, and the official Lecture Board, who have all been tried and not found wanting.

While error seems to wriggle and squirm at the wonderful strides Truth is making, let us all, as faithful soldiers, be faithful to every trust, knowing that one with God is a majority; that we have nothing to fear. "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health). The stirring of error only foretells its doom, and we cannot do too much to sustain a Cause that has brought its untold blessings to thousands of sufferers through the persecutions, trials, and self-abnegation of our Leader.

Let us all be sober, earnest, and vigilant, and as the smoke clears away after the doom of error we shall hear the angels singing, "Glory, glory, glory! Our God omnipotent reigneth!"

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When it is known that through right understanding and true living, health is catching instead of sickness, there will be no fear of contagious diseases.

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Truth is affirmative, never negative.

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## From the Religious Press.

### A Saint Within Three Degrees.

Rev. W. C. Roberts in *The Church Standard* says: "There is a class of people, and it is a large one, with whom it is perfectly delightful to live, so long as the thermometer does not vary more than three degrees. If the mercury stays at 70 degrees Fahrenheit, or does not sink below sixty-seven degrees, they are reasonable and even pious —their tempers are equable—their spirits are good, their view of life is roseate, and altogether you put them down as just the best people in the world.

"But when the frost gets into the air, never so little, and creeps into the house, to make the thought of chilliness possible, a change comes over them that is pitiful to behold, and painful to contemplate. All the geniality has departed, the well-rounded nature has changed into a mass of sharp angles, the altruistic spirit has turned to vinegar, and a single hour of companionship with them is sixty minutes of martyrdom—fussiness and fretfulness are in every tone of their voice.

"The same thing occurs, and is perhaps intensified, when the unruly mercury dares to show his head above the 70 degree mark, for by this turn of his magic wand he has changed the lovely being into a panting and abusive creature—taken away every sign of elasticity, put up the bars against every endeavor, and made an overheated self so prominent that it is extremely uncomfortable for any second self to approach."

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It is a grave error to declare that the teaching and example of Jesus and the apostles are opposed to definiteness of belief and to plainly enunciated principles. They all were earnestly and emphatically positive and definite in their convictions and in their open avowal of them. Why did Christ come to this world, if not to teach new truths, to oppose old errors, to reform men's lives by presenting for their acceptance precept and rules unlike those on which they were acting? He came to save from erroneous beliefs by imparting instruction that is eternally true.

*The Universalist Leader.*

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Marion Harland in an article in *The Congregationalist*, headed "The Church Supplanted," criticises the present method of conducting Sunday Schools, and charges that the young people attending them manifest slight interest in the other work of the church. The writer says: "From Maine to California the press, secular and religious, is discussing the question, Why do not our young people go to church? The problem is serious."

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The constitution of the Transvaal forbids the public exercise of any form of faith outside that of the Heidelberg Catechism, and explicitly proscribes the Roman Catholics. Only those are eligible for office who are members of the Dutch Reformed Church. No minister of this Church may perform any of the Christian Sacraments for any black man.—*The Church Standard.*

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Rev. G. Campbell Morgan, the English preacher who has been holding a series of meetings in American cities, is said to make a practice of giving at least two days of each week to preaching in different cities and towns in Great Britain in addition to ministering to his own congregation in London.

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Arthur Mee in the *Puritan* for September says that something like 100,000,000 copies of Spurgeon's sermons have been sold at a penny each, and double that number of copies of newspapers containing his sermons have been circulated.

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Keep your thoughts clean, your heart pure, and your hands active in good works. Whoever observes this rule is not far from the kingdom of heaven.

*The Universalist Leader.*

## Miscellany.

### The Sorrowful Tree.

There is a tree in Persia to which the name "the sorrowful tree" is given, perhaps because it blossoms only in the evening. When the first star appears in the heavens the first bud of the sorrowful tree opens, and as the shades of night advance and the stars thickly stud the sky the buds continue gradually opening until the whole tree looks like one immense white flower. On the approach of dawn, when the brilliancy of the stars gradually fades in the light of day, the sorrowful tree closes its flowers, and ere the sun is fully risen not a single blossom is visible. A sheet of flower dust as white as snow covers the ground around the foot of the tree, which seems blighted and withered during the day, while, however, it is actively preparing for the next nocturnal festival. The fragrance of the blossoms is like that of the evening primrose. If the tree is cut down close to the roots, a new plant shoots up and attains maturity in a short time.

In the vicinity of this singular tree there usually grows another, which is almost an exact counterpart of the sorrowful tree, but less beautiful, and it blooms only in the daytime.—*St. Louis Globe-Democrat.*

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### Effect of Fear.

An English traveler once met a companion sitting in a state of the most woeful despair and apparently near the last agonies, by the side of one of the mountain lakes of Switzerland. He inquired the cause of his sufferings. "Oh," said the latter, "I was very hot and thirsty, and took a large draught of the clear water of the lake, and then sat down on this stone to consult my guide-book. To my astonishment, I found that the water of this lake is very poisonous! Oh, I am a gone man—I feel it running all over me. I have only a few minutes to live! Remember me to——" "Let me see the guide-book," said his friend. Turning to the passage he found, "L'eau du lac est bien poissonneuse"—"The water of this lake abounds in fish." "Is that the meaning of it?" "Certainly." The dying man looked up with a radiant countenance. "What would have become of you?" said his friend, "if I had not met you?" "I should have died of imperfect knowledge of the French language."

*Chicago Daily News.*

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### A New Fuel.

A new compound fuel is now being tested in England with claimed satisfactory results. It is composed of 93 per cent of coal dust and 7 per cent of a mixture of pine and caustic lime. These three substances are mixed and run into moulds, where they harden to such a degree that they do not separate in burning, and are sold in the shape of perforated bricks weighing about ten pounds each, for big furnaces, and for domestic use in cakes or lumps of lenticular form, of which 140 weigh 100 pounds. The new fuel is sold in London for $5.25 per ton retail. It gives out an intense heat and only traces of smoke, while the residue of ashes does not exceed 3 per cent. It can be burned in an ordinary grate, and the fire resembles an exceedingly brilliant coke fire.

*Boston Transcript.*

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### Sacred Fires of India.

The sacred fires of India have not all been extinguished. The most ancient, which still exists, was consecrated twelve centuries ago, in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandalwood and other fragrant materials, combined with very dry fuel. This fire, in the village of Oowada, near Bulsar, is visited by Parsees in large numbers during the months allotted to the presiding genius of fire.—*Philadelphia Ledger.*

Paris continues to be the head centre of journalism, and the number of newspapers there keeps on increasing. It increased from 2,291 in 1869 to 2,327 in 1897, to 2,587 in 1898, and is 2,685 at the present time, of which 142 are daily.

## Notices.

### The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-Law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

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### Supplement to the Sentinel.

The able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, has been issued as a supplement to the *Christian Science Sentinel*. The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

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### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding, "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

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### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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### Church Rule.

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

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### Clerk of the Mother Church.

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to WILLIAM B. JOHNSON, C.S.B., 30 Norway St., Boston, Mass.

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## The Christian Science Journal.

**Founded April, 1883,**

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

Official Organ of The First Church of Christ, Scientist, in Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

The annual report of the treasurer of the United States shows that the total ordinary receipts for the last fiscal year amounted to $515,960,620. The ordinary expenditures were a little over $605,000,000 leaving a deficiency of $89,111,559 in the ordinary revenues.

The total receipts from all sources were $1,038,451,340, and the total disbursements $946,222,148.

On June 30 last the amount of paper in circulation was $310,547,349 in United States notes; $92,605,792 in treasury notes; $401,869,343 in silver certificates, and $237,832,594 in national bank notes.

The gold coin in circulation steadily increased from $478,771,490 on September 30, 1896, to $646,561,185 on the same date this year. On the 1st inst. the estimated amount of gold in circulation was 33.18 per cent of all the currency.

It was expected that the results of the November elections would show whether the nation endorsed or disapproved of the policy of the administration in the Philippines, but there seemed to have been no marked demonstration either way. Perhaps the greatest interest centred in Ohio. Judge Nash, the Republican candidate for governor, was elected by fifty thousand plurality. Massachusetts elected a Republican governor. In New York the Democrats carried the city and the Republicans the state. The Fusionists carried Nebraska by more than twelve thousand majority. In Kentucky the result is in doubt. Both sides claim the victory and the official count is awaited. In many of the states this was the off year and but little interest was taken in the elections.

The latest news from the Transvaal is to the effect that General White is being hard pressed at Ladysmith, although he expects to be able to resist the Boers until re-enforcements can arrive. In the mean time the Boers are making every effort to reduce the city. It is reported that the Boers have guns on the north, east, and west of the town, but as yet their shells have done but little damage.

The President's policy regarding Cuba contemplates the retirement of General Brooke from the military government January 1, 1900, and the appointment of General Wood as civil governor. The Cubans are in doubt concerning the establishment of a Cuban republic, as the subject is not mentioned in the Paris treaty.

Special arrangements are being made whereby students in Japan may be admitted to the University of Chicago by passing examinations in their own country. It is thought this policy will increase the number of Japanese students in the university. Harvard University is the only other American institution which has entrance examinations in Japan.

Great Britain, Germany, and the United States have through their representatives signed a convention providing for the adjustment by arbitration, of the claims of the inhabitants of Samoa for damages resulting from the naval and military operations there last spring. King Oscar of Norway and Sweden is specified by the treaty as arbitrator.

Major Count Esterhazy, the reputed author of the bordereau which brought about the conviction of Captain Dreyfus on the charge of treason, was sentenced to three years' imprisonment and to pay a fine of fifty francs, for swindling his cousin. He was also ordered to refund the thirty-five francs claimed by his cousin.

General Lord Wolseley, the commander-in-chief, has written Lady Randolph Churchill, thanking her for the efforts of the American ladies in England in fitting out a hospital ship for South African waters. The ship will sail about November 25, and it is reported that Lady Randolph Churchill will be on board.

The committee appointed by the National Educational Association, to consider the advisability of establishing a national university, has recommended that no such university as proposed be established. The committee will, however, give the matter further consideration, and will meet again in February.

In order to avoid the charge of militarism which is already being raised in some political circles, President McKinley is considering the advisability of withdrawing the troops from Cuba and Porto Rico. There are in these islands five hundred officers and fourteen thousand men.

In his annual report the Postmaster General recommends the handling of mails by pneumatic tubes in congested centres of population. There is a possibility that automobiles may take the place of the wagon service and also of the electric cars in the largest cities.

Admiral Dewey and Mrs. Mildred M. Hazen were married at the rectory of St. Paul's Roman Catholic church in Washington, D. C., Thursday morning, November 9. The ceremony was strictly private and of the simplest character.

Japan, Great Britain, and the United States will unite in asking the Governments of Russia, Germany, and France to give written assurances that open ports will be maintained by these nations in their respective spheres of influence in China.

The Federal authorities at Austin, Texas, report that many discontented Chinamen of Mexico are taking advantage of our deportation law, and are entering Texas for the express purpose of securing free passage back to China.

The Chinese minister at Washington recently requested the United States to give China its moral support in opposition to the partitioning of the Chinese empire. The Government declined to give any such assurance.

The Maryland Steel Company will ship sixty-five hundred tons of rails every month to Vladivostock. The rails are intended for the Trans-Siberian Railway, and the contract calls for seventy thousand tons.

Information has been received at Washington that Aguinaldo has again eluded the American forces and escaped with his troops to the mountains, and that the chances for his immediate capture are very slight.

A test case has been carried to the United States Supreme Court to settle the question as to whether the express company or its patrons shall pay for war revenue stamps affixed to express receipts.

In his address at the Lord Mayor's banquet in London, November 9, Lord Salisbury declared that England's policy in the Transvaal was to confer the blessings of good government and secure safety for all.

For saving the life of an American soldier, General Otis has granted a full pardon to a Filipino prisoner who was sentenced to penal servitude for six years by a Spanish court in 1897.

Hon. Amos L. Allen of Alfred, Me., has been elected to fill the vacancy caused by the resignation of Hon. Thomas B. Reed as representative of the First Congressional District of Maine.

Three million acres of potatoes were raised in the United States this year, and according to a recent estimate, the yield will be about two hundred and forty-two million bushels.

In exports of cheese, butter, flour, and manufactures of wood Canada is becoming a rival of the United States. The exports during the last thirty years amount to $2,464,277,239.

Ex-President and Mrs. Harrison have returned to America. Mr. Harrison went to Paris last May as counsel for Venezuela before the Anglo-Venezuelan Arbitration Commission.

Captain Dreyfus is still at Carpentras, France. His health is much improved. He is hopeful of his eventual triumph, and says that he is cheerful in his suspense.

A tablet and a monument to the memory of Miss Winnie Davis, "The Daughter of the Confederacy," was unveiled at Richmond, Va., November 8 and 9.

John D. Rockefeller recently offered to sell his iron mines, railroads, and ships for fifty million dollars to Andrew Carnegie. The offer was refused.

A company of Americans will establish telegraphic communication by Sig. Marconi's wireless system, between five of the Hawaiian islands.

The largest Italian ship-builders will equip their plant with seventy-five thousand dollars' worth of American labor-saving machinery.

The expense of the regular army during the last fiscal year was over thirty-four millions and that of the volunteers over thirty-six millions.

About three hundred and sixty men of the 43d regiment of United States Volunteers deserted at Burlington, Vt., November 10.

As early as September orders were placed in Wisconsin for fifty thousand Christmas trees, to be shipped East.

November 6, 1899, home rule was established in the island of Negros. This is the Filipino's first attempt at self-government.

The Board of Federal Appraisers has decided that Cuba is a foreign port, so far as customs duties are concerned.

The Creek Indian Nation of Oklahoma numbers 14,771, and has a body of land aggregating 3,040,000 acres.

In a recent automobile parade in New York City one hundred horseless carriages of all varieties were in line.

For the first time the supply of gold money in the United States has passed the billion dollar mark.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## A Religion of To-day.

IT is time for us to create a world that shall be founded on faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian apostles. Possibly some of us have an undefined sense that God was living during the Reformation and until the Pilgrims landed on Plymouth Rock. Or we are willing to believe, and that with a considerable degree of emotion, in a God who will live suddenly and immensely in some after-death world, or in some remote millennium, in which He shall sit in terrific judgment on the world. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than He inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday or the God of to-morrow.



Such assent is no evidence whatever of faith, but rather evidence of lack of faith. Formulated beliefs are largely the refuge of timidity, servility, spiritual indolence, and the unwillingness to undertake the effort of thinking; yea, the most insistent orthodox beliefs are defended by a subconscious but deep-seated and most practical atheism. We are all of us secretly ready to make any terms with faith that will keep God out of the immediate present; keep Him from having a mind about our actual affairs, or at least keep Him from speaking it, until some convenient judgment time. We forget that the prophets and martyrs and apostles have met their tragic ends just because they declared that God was alive, and insisted upon saying things about the immediate and practical concerns of men; that they characterized as downright infidelity the beliefs that put God into yesterday and His judgments into to-morrow. The faith that God is living and judging right now, and that the pressing and perplexing problems of the moment are the real vision of His glorious presence, requires an altogether more strenuous sort of living than we are apt to think or talk about. Such a faith means that God is looking us straight in the face every moment, and that the whole of life is a perpetual judgment; it means that every irrelevant act, or idle word, accounts for itself in injury to the individual soul and loss to the common life; it means that we must at once come to judgment with ourselves, and straight off give an account of our words, deeds, and motives to the awful judgment-seat of the highest ideals and divinest instincts that we have disbelieved in, or put off, or trifled with. But strenuous and exacting as such a faith is, the human race cannot live without it.

The real unfaith of man lies in his infidelity to the ideal. Unbelief in the practicability of the highest conceivable ideals of righteousness is the only actual atheism—the atheism which conceives of God as absent from the problem or work of the moment; absent from the thing just in mind or hand. This infidelity and atheism spring from the unconscious worship of evil as lord and possessor of the real field of human activity. All unknown to ourselves, we have an immensely greater faith in the devil than we have in God. And we therefore think ourselves let off with the feeling that we are poor worms of the dust, and with the confession that we are miserable sinners in need of mercy; all of which is well enough as a religion for generations just emerging from serfdom, but is no religion for manly sons of God, in need of a noble and inspiring faith.



Evil is, only because we think that it is. It has no reality beyond our belief in it; no power, save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship him as the real power, when we think we are worshiping God. We have strife, competition, and struggle because we believe in strife, competition, and struggle. We have the palace beside the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in all this hideousness and tyranny as real and potent; as having always been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness in human life, by whatever name we call that righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems, whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection.



The world will finally become just what you make it by your faith. It was no pious or arbitrary decree on Jesus' part that life and things would be unto men according to their faith; that faith as a grain of mustard seed would remove mountains of difficulties, and mountains of rock and iron. His words of faith are the simple application and interpretation of elemental and universal law. It is faith alone that has power to justify the wrong by setting it right; to save us from wickedness by abolishing it, and by establishing liberty and love in its place. The faith of a single man who takes his stand upon a noble ideal and there abides is mightier than the legions of Cæsar or the brigades of Cromwell. The power of a pure and simple ideal, in an obscure soul that believes in it, is so overturning and

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reconstructive that the most imperialistic and secure of world powers are as but mushrooms in comparison therewith. The only practicable thing in the universe is an ideal, and our faith in the ideal is the only source of reality.

The wronged and beaten people who have so long stretched forth worn and vain hands of hope to our temples, to-day yearn for some ideal of right and justice into which they may pour their lives as a testimony of their faith. They ask us to show our faith in our Father by our fidelity to the great cause of the common life. They wait for us to prove our faith in a living Providence by procuring equality of opportunity among men. We have power to give them such a faith, and if we would invest life in that which will abide after our problems have gone, in that which will outlast the centuries and their history, then the investment must be in some ideal worthy to lead the faith of our age on to better ages and wider ideals.

GEORGE D. HERRON.

Professor of Applied Christianity in Iowa College.

*New York Journal.*

## Vivisection Rejected.

FOLLOWING are a few extracts from the last public address of Lawson Tait, the greatest English surgeon, at St. James Hall, London.

"I reached this platform [anti-vivisection] some seventeen or eighteen years ago. . . . I had to submit to a deep humiliation, for it was no small matter for an ambitious young man of twenty-four or twenty-five to acknowledge that he had been wrong in his published conclusions, and admit that his experiments were not only utterly wrong, but mischievous and misleading. I was humiliated. . . .

"But the result was a pamphlet which I issued on the uselessness of experimentation upon animals for any purpose that you can imagine.

"I went to the records of medicine and surgery and found out how futile all the illustrations were.

"There is no condition of experimentation possible, with the influence of anæsthesia, from which just conclusions can be formed! The thing is ridiculous. It is a *reductio ad absurdum*. Your 'patient' must be either conscious or unconscious; if it is unconscious the experiment is admittedly 'worthless;' if it is conscious its nervous system is so stimulated, and it is so upset by the torture, that no truth can be arrived at.

. . . . . .

"I move this resolution:—

"That this meeting wholly disapprove of experimentation on living animals, as being crude in conception, unscientific in its nature, and incapable of being sustained by any accurate or beneficent results applicable to man."

This was seconded by Dr. Wall, in a telling speech, and carried. *The London Animals' Friend.*

All men freely admit that there is such a thing as human principle, and that this principle properly applied will always produce uniform results. Why not, then, admit that there is a divine Principle, high above the human, and that the proper application of this Principle is productive of uniformly good results?

Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life."

In other words, Watch and pray with unceasing diligence, for thus only can our consciousness be kept in unison with God, who is Life, and in whom no death is.

God is the Soul of the universe. A Soul-less universe would be no universe,—a thing inconceivable.

## The Lectures.

### At Philadelphia, Pa.

Under the auspices of the First Church of Christ, Scientist, at Twenty-first Street and Fairmount Avenue, a lecture on Christian Science was delivered Tuesday evening, October 31, at Horticultural Hall, by Carol Norton, C.S.D., member of the International Board of Lectureship of the Mother Church in Boston. The lecturer aimed to show that Christian Science is Christian, curative, and lawful.

*Public Ledger,* Philadelphia, Pa.

Captain John F. Linscott, C.S.D., of Washington, D. C., introduced Mr. Norton in the following words:—

The First Church of Christ, Scientist, of this city, has invited me to run up from Washington to hear this lecture, and has conferred upon me the honor of introducing the distinguished lecturer this evening, and of saying a word myself. The Apostle Paul, when he got in a difficult place because of his belief in Christianity, his belief that God could heal the sick and the sinner and raise the dead by one and the same process, related something of his own personal experience to prove Christianity true as a whole. I shall do likewise. Under the saddening influences of the Civil War I drifted away from the influence of a loving mother's kind admonition, and later in life, nearly twenty-three years ago, while in the process of reaping the gloom and sadness that I had been sowing, the cumulative sorrow and pain of the senses, I made my first prayer to God. It was a prayer of ignorance answered in love and mercy. My absolute extremity was the Christ opportunity of that holy presence and power that had always rested upon me as upon all human beings. There I felt the first touch of true life and its sweetness and power, and I was helped physically, mentally, and morally. For ten years I labored from the platform and personally, under the auspices of the Woman's National Christian Temperance Union, under the gallant leadership of that golden-haired, silver-tongued orator for God and home and native land, Frances E. Willard. I found that we had this difficulty: while we could heal the sick mentally and physically, and give them a hope of divine power for deliverance, we had no scientific interpretation of the Scriptures whereby we could ground them in the letter and the spirit. So with the many interpretations it became bewildering to the human mind, and many as they grew weak in their faith grew weak in the flesh and relapsed.

Thirteen years ago I heard of Christian Science. I read in the newspaper a few lines or paragraphs ridiculing it, and I was prejudiced against it from that moment. Later a friend said to me, "I should think that you would be interested in Christian Science, because it is founded on the Scriptures." And that very moment I was interested. And it was not long before I took the Bible to my heart and I said, "I believe every word in this book that I understand, and every word in it that I do not understand God will reveal to me through Christian Science." And so I began to read the literature of Christian Science, and the first definition that I read was of Christ. I read it in the Glossary of Science and Health. The definition is this: "The divine manifestation of God, which comes in the flesh, to destroy incarnate error." I said, "I believe that." And then I read the definition of Christian Science, and I said, "That is a good definition; I believe that." Then I read in our text-book, Science and Health, that the theology of Christian Science, when understood, healed sin and sickness. And then I asked myself the question, What is Science? I turned to Webster's Dictionary and I found this definition, that "Science is a complement of cognitions, having in point of form the character of logical perfection,

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and in point of matter the character of real truth." I said that is a good definition. What is the definition of theology? I turned to Webster, and he says, that "theology is the science of God and His relation to His creatures. The science which treats of the essence and character of God and His attributes and laws and His government. The doctrine we are to believe and the duties we are to perform." Then I put the definition of Christ with that, and I said, this seems a scientific interpretation indeed. Then I began to read the Scriptures from the understanding that had been revealed to me through the metaphysics of the divine Mind and its divine manifestation, as presented in our text-book, Science and Health; and then and now I take my Bible in my hand and I read Jesus' words where he said, "Search the Scriptures; for in them ye think ye have eternal Life." He saw that divine manifestation of God which comes to the flesh. Now I take my Bible in my hand and in my heart I can read, and in my heart I can see, and in my heart I can feel, and in my heart I can understand the voice of God speaking to me in Bible language, where before the words were meaningless. So I now read understandingly. My heart says, I will love thee, oh Lord, my strength. My understanding of this theology of the Scripture has enabled me in thirteen years' time so to preach the kingdom of God and heal men and women from the love of sin and the fear of pain and death, by preaching it, pouring in the kingdom of God by the letter and the Spirit, and placing in their hands the scientific text-book which gives the scientific interpretation of the Scriptures and practical Christianity, that I have said in my heart, "It has made a new Christianity for me. It has made a new Bible for me, and it has given me a higher understanding of God and my obligations to Him and my fellow-man."

So, dear friends, I am a Christian Scientist because it enables me to preach the kingdom of God with a better understanding of God and a better definition of God and man. I know there are some opposed to it, but we cannot help that, for every new and better thing which comes to the world is opposed at first. Old forms and creeds and doctrines and republics die in giving birth to new and better ones. And why not? I know that some of our friends say that it may do something for the body but there is no religion in it. Others say it may do something for the mind but there is no power in it to heal organic disease; but there are countless thousands declaring that it has healed them physically, mentally, and morally. We have gone through many deep waters. Some years ago in Iowa they arrested a man for healing a woman who was very ill and given up by physicians. The man was arrested and the case brought before the court, and the judge asked for the text-book that these people studied, and he read a little in it and said to the prosecuting attorney, "My dear sir, if there is a case here in this court it is a case against God, for I see that God does the healing through the teachings of this book, and this court has no jurisdiction to try such a case."

*Now* our work is progressing all over our land. We do not worship our Mother but we love her. We love this true Leader who has through all these years stood steadfastly at the helm and helped us mentally and spiritually through her kind admonition. So if you will please excuse a simple illustration I would say this: that you take your gold twenty-two carat fine and have it made into the most beautiful loving-cup and place on its top the richest gem on earth, the Koh-i-noor of the crown of England, and that would be the symbol of our love and appreciation of our dear Mother in Israel, the Rev. Mary Baker Eddy. Knowing that I have presented the poor wine at the first of the feast, I now have the pleasure of presenting to you my dear friend, Carol Norton, C.S.D., of New York City, a member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., whose life and sweet influence has been a benediction to me for the past nine years; and he will now address you on the subject of "Christian Science: it is Christian, Curative, and Lawful."

### At Marshalltown, Ia.

The lecture delivered before a large and intellectual audience in the Odeon on Thursday evening, October 26, by Judge William G. Ewing, one of Chicago's able jurists, and a member of the official Board of Lectureship of the Mother Church of Boston, was a masterly one and ably served its purpose of presenting to the people Christian Science in its true light.

The speaker was introduced by Hon. J. L. Carney who spoke briefly but fairly and liberally. That Judge Ewing is a firm believer in the doctrine, none who heard him will deny, for his remarks, while eminently broad-minded and just, had the effect of conveying to his hearers much of the deep conviction which is his.

The local Scientists have given the citizens of Marshalltown two most able lectures on the subject at considerable expense to themselves, but they feel more than repaid for their expense and trouble by the fact that their belief has been so fairly and intelligently presented to their friends and neighbors.—*Herald,* Marshalltown, Ia.

The Hon. Mr. Carney spoke as follows:—

*Ladies and Gentlemen:*—In inviting me to act on this occasion the ladies who called for that purpose stated that they did so in order to confer upon me an honor. I fully appreciate the justice of the remark. It is an honor to be invited to preside at this meeting of intelligent citizens. We are all, I hope, seekers after the truth; none need fear the consequences of an honest search for truth. No one will, I presume, deny that the doctrines of Christian Science have in the very recent past made wonderful progress. I for one am not dismayed thereat. When the human mind has grown so weak as to fear intelligent, candid, and fair discussion, the spiritual nature needs a powerful injection of some kind of tonic to restore its lost vigor.

In reflecting upon the stupendous discoveries within the last half of the present century, in the arts, in the science of healing, in electricity, and in almost all departments of human activity, imagination pauses in its flight and is soon outstripped by reality. The legal profession, I am glad to say, in these later days, needs no defender. Accustomed to deal with the gravest problems of life, the experienced lawyer weighs with care the reasons for or against any asserted proposition and rejoices in the triumph of truth. It is to listen to one of the masters in the profession that we have come to-night. He has been honored among the people with whom he lives by various positions of trust and responsibility; as a judge of the courts in the great city of Chicago it was his duty to hear the evidence, to apply the law. Whatever may be our individual beliefs we may be assured that he believes what he will state, and that his conclusions are the deductions of a mind trained to separate the chaff from the wheat, to detect and reject error and falsehood wherever found. I have the honor, and take pleasure in presenting to you, as the speaker of the evening, the Hon. William G. Ewing of Chicago.

### At Evanston, Ill.

Ex-judge William G. Ewing of Chicago, Tuesday evening, October 31, addressed one of the largest audiences ever assembled at the Country Club, on Christian Science. The lecture was given under the auspices of the First Church of Christ, Scientist, and was the most important address on the subject of Christian Science ever delivered in Evanston. Judge Ewing was introduced by Mayor Bates who said, in presenting him to the audience:—

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There are certain creeds in which we all believe and to which we all subscribe. We believe in everything which elevates humanity. We endorse every effort and every influence which makes men better and purer and more honest and upright. We believe in all those things and endorse all those influences which help men to meet the duties and responsibilities of this life, which fits them for that better life which is to come. We endorse all those things which strengthen man's faith in God.

We are fortunate, my friends, in having with us to-night a gentleman who by his life, by his labors, and by his influence exemplifies these principles and this creed. I have known Judge Ewing for years. I have known him as the able and efficient United States attorney for the northern district of Illinois. I have known him as an eminent and eloquent member of the bar of the state. I have known him as an able jurist and a just judge, but I know him best, my friends, as a pure and lovable man. It therefore gives me very great pleasure to introduce to this large and representative Evanston audience the Honorable William G. Ewing, who will now address you.

*Press,* Evanston, Ill.

### At Saginaw, Mich.

Hon. W. G. Ewing, ex-judge of the Superior Court of Chicago, lectured at the Masonic Temple Thursday evening, November 2, on the subject of Christian Science, and the audience which filled the Auditorium was by no means restricted to followers of that belief. Influenced by a desire to hear the virtues of Christian Science expounded by one of its ablest advocates, many intelligent and thinking people gathered at the Temple and were well repaid by an address which was pleasing and scholarly. The speaker was introduced by C. C. Foster, of this city, who said:—

Some eight months ago we had the pleasure of listening to a lecture given by Mrs. Knott of Detroit, and as the time has arrived for us to have another lecture, we are happy to state that we have secured as the speaker of the evening the Hon. William G. Ewing, who is well known to many of the people of this section as an ex-judge of the Superior Court of Cook County, sitting in Chicago.

As a member of the bench, he commanded the respect and confidence of all, and has now abandoned his profession to devote his life henceforth to the higher profession of spreading the truth as contained in Christian Science.

Some fifteen years ago, Judge Ewing, through Christian Science, was healed of a malady pronounced incurable by the medical profession, and having been recently elected as a member of the official Board of Lectureship, he can speak from personal experience and knowledge of the subject before us to-night.

It is now my pleasure to present to you as the lecturer of the evening, the Hon. William G. Ewing.

*Evening News,* Saginaw, Mich.

### At White Plains, N. Y.

Mr. Carol Norton, C.S.D., of New York City, delivered a lecture on "Christian Science, it is Christian, Curative, and Lawful," at the Auditorium, on Thursday evening, October 26. Mr. Charles H. Dale, president of the Peerless Rubber Co., of New York City, introduced the lecturer with a few well-chosen remarks. The lecture was well attended by an appreciative and unusually intelligent audience. A large number of persons, among whom were many ladies, came from New York City and arrived in this village at eight o'clock to listen to the lecture. Mr. Norton is a fluent speaker, a cogent reasoner, and his lecture, which was logical, interesting, and instructive, was listened to with profound attention.

*Eastern State Journal,* White Plains, N. Y.

The lecture was given under the auspices of First Church of Christ, Scientist, of White Plains, N. Y.

The work here has only been started since August 13, 1899. We have now a regular Sunday service and Sunday School, with about twenty-five attending; also we have opened our church reading rooms daily to the public, and expect soon to be a chartered organization.

MRS. N. J. CARTER.

### At Chicago, Ill.

Former Judge William G. Ewing delivered an interesting lecture on "Christian Science the Religion of Jesus Christ," before an audience which filled the First Church of Christ, Scientist, to the doors Monday evening, October 30. Hundreds stood throughout the lecture, and the ushers were compelled to turn away more than a thousand for lack of room.

It was the semi-annual lecture at the First Church by a member of the Christian Science Board of Lectureship. As Mr. Ewing is a member of the congregation of the First Church as well as a member of the Board of Lectureship, his address was of especial interest. Many people prominent in other denominations were present. In introducing the speaker Edward A. Kimball, who is also a member of the Christian Science Board of Lectureship, said that Christian Science was forcing itself upon the affections of humanity and commanding the attention of the world by healing the sick, reclaiming the drunkard, and saving sinners.—*Times-Herald,* Chicago, Ill.

### At Grand Rapids, Mich.

The lecture by Judge William G. Ewing of Chicago, on "Christian Science the Religion of Jesus Christ," delivered Friday evening, November 3, in the Fountain Street Baptist Church, under the auspices of the First Church of Christ, Scientist, was one of the ablest, clearest, and most brilliant expositions of the Christian Science faith that has been heard in this city. In spite of weather that was extremely disagreeable the attendance was large, including not only members of the local organization, but of other churches as well, and the arguments of the eloquent lecturer were listened to with the closest attention throughout. The meeting opened with the singing of "Nearer, my God, to Thee," and then Mrs. E. G. Studley introduced the speaker.—*Herald,* Grand Rapids, Mich.

### Lectures at Other Places.

Rock Island, Ill.—Edward A. Kimball, Thursday, November 2.

## Among the Churches.

### Church Edifice at Racine, Wis.

AT the Sunday morning service of the Christian Scientists at Odd Fellows Hall on Wisconsin Street a collection was asked in order that the necessary amount might be raised to meet the final payment on the property recently purchased, to be used as a meeting place for the members of the First Church of Christ, Scientist. In response to the request a sum amounting to about two thousand dollars was voluntarily given, and now the last of the twelve thousand dollars required has been subscribed, and on November 1 the property will be clear.

Six months ago the property on the corner of Main and Seventh Streets, at one time the old Osborn homestead, and until recently occupied by the late Dr. Brodsky, was purchased. At that time, however, all the available cash amounted only to about five hundred dollars, and in the comparatively short space of time which has elapsed, and

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when it is taken into consideration that the membership is only forty families, or about fifty members, it is indeed a great surprise to the people of this city that so large a sum as twelve thousand dollars could be raised by the Christian Scientists; in fact it seems almost incredible, but nevertheless it is true. What is more, this sect have received the money through voluntary offerings. They do not hold church fairs, sociables, suppers, or entertainments, as is customary in other churches; neither do they do any begging whatever. The money needed is freely given by the members, who are simply asked this question: "Has Truth given to you, and are you not willing to give to Truth in a material way?" And the response to the query is very liberal.—*Racine (Wis.) Weekly.*

### Progress at Marshalltown, Ia.

The Christian Scientists of Marshalltown, Iowa, have for several years held their services in a hall, but have now secured a beautiful little church in a good location, and they feel very grateful for the demonstration. There is only a small band of workers here, yet this step was taken without going in debt; rent was paid in advance, and other expenses provided for.

We have had two lectures the past year. The attendance has increased greatly since our services are held in a church building. ADDIE M. ROBBINS, Marshalltown, Ia.

### At White Plains, N. Y.

The Christian Science movement has quite a following in White Plains, and a permanent place has been secured in which meetings will be held every Sunday afternoon, beginning with next Sunday, at 3.30. This is in the Hart building on Railroad Avenue. Mr. Taylor will be present every week day at the rooms to give such information in reference to Christian Science, as those interested may ask for.—*White Plains (N. Y.) Journal.*

## Semi-Annual Meeting of the Mother Church.

THE semi-annual meeting of The First Church of Christ, Scientist, the Mother Church of Christian Science, in Boston, was held Tuesday morning, November 7. The progress of the movement was indicated by the reception of about twelve hundred and forty new members into the church. This makes the present membership of the Mother Church about sixteen thousand.

Associated with the Mother Church are five hundred branch congregations in this and foreign countries, with their five thousand healers, readers, and lecturers. Many of these societies already have temples of their own, while many others have church buildings in course of erection. Among those now building are two additional handsome structures in New York, two in Chicago, and others in several of the leading cities of the country.

Besides the cities already named having church edifices of their own, with strong congregations, may be named Providence, Philadelphia, Detroit, St. Louis, Kansas City, Denver, Salt Lake City, Atlanta, Toronto, Can., and London, Eng.

A resolution was sent to the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, expressing the affection and gratitude of the church which recognizes that the wonderful prosperity of the cause is due to her self-denial and her faithfulness to the teaching and example of Jesus.—*Boston Journal.*

**What a man does for others, not what they do for him, gives him immortality.** DANIEL WEBSTER.

## Supplement to the Sentinel.

THE official lecturers, appointed by the Mother Church to give the public correct information about Christian Science, have frequently been introduced by prominent men whose introductory speeches show how sincerely thinking people now respect our cause. Selections from among the many introductory speeches have been collected and printed in the form of a supplement which is issued with this number of the *Christian Science Sentinel.* This supplement will be an excellent missionary among all people and will cause them to think. To insure its wide circulation it will be sold at the following very low prices: Single copies, two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

## The Lord's Prayer.

[THE following poem is said to have been written by King James I.]

If any be distressed and fain would gather
Some comfort, let him haste unto
Our father,
For we of hope and help are quite bereaved
Except Thou succor us
Who art in Heaven.
Thou showest mercy; therefore for the same
We praise Thee, singing,
Hallowed be Thy name.
Of all our miseries cast up the sum;
Show us Thy joys, and let
Thy kingdom come.
We mortal are and alter from our birth;
Thy name be blessed here,
Thy will be done on earth.
Thou mad'st the earth as well as planets seven,
Thy name be blessed here
As 'tis in heaven.
Nothing we have to us, our debts to pay,
Except Thou give it us.
Give us this day,
Wherewith to clothe us, wherewith to be fed,
For without Thee we want
Our daily bread.
We want, but want no faults, for no day passes
But we do sin—
Forgive us our trespasses.
No man from sinning ever free did live,
Forgive us, Lord, our sins
As we forgive.
If we repent our faults Thou ne'er disdain'st us;
We pardon them
That trespass against us;
Forgive us that is past, a new path tread us,
Direct us always in Thy faith,
And lead us—
We, Thine own people and thy chosen nation,
Into all truth, but
Not into temptation.
Thou that of all good graces art the giver,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world, and devil,
And flesh, so shalt Thou free us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Card.

WILL one and all of the beloved branch Churches of Christ, Scientist, to whom I have not already responded through these columns, please accept this card of thanks. And let it include my reply to any future resolutions which, as in the past, have so enriched our periodicals with their wealth of wisdom, fellowship, and love.

MARY BAKER EDDY.

Pleasant View, November 7, 1899.

## Note.

Mrs. Eddy writes that she had not time to prepare and get her reply in the last *Sentinel* to three of the churches whose resolutions were published therein, so sent the above card, which came too late for publication in that number, to explain why and to express her gratitude for them.

*Editor.*

## A Falsehood Corrected.

THE *New York World* of November 4, published a sensational despatch from Philadelphia relative to the death of a Mr. Morgan there, in which occurred the following:—

"Finally he [Morgan] became so bad that Mrs. Eddy came on from Boston and called at the Morgan house. She remained for several days, praying for Morgan's recovery. There was no improvement, however," etc.

It is needless to say the above is absolutely false. Mrs. Eddy resides in Concord, N. H., not in Boston. It is well known that she treats no patients whatever, and has not for years, for the demands upon her time are such that she is obliged to refuse all patients. For years she has published at the end of the preface to the text-book of Christian Science, "Science and Health with Key to the Scriptures," of which she is the author, the following note:—

"The author takes no patients, and declines medical consultation."

The absurdity of the falsehood published in the *World* is therefore patent to every one having the slightest knowledge of the truth.

We are glad to say that the *World*, on being informed of the facts, promptly published a correction.

## The Christian Science Publishing Society.

IN the *Christian Science Journal* for February, 1898, we published a full synopsis of the change of title of the property and assets of the Christian Science Publishing Society, and also of the new plan of organization accompanying such change of title.

The real estate, and all personal property and assets of every kind, were conveyed and transferred by the Rev. Mary Baker Eddy to The First Church of Christ, Scientist.

She executed simultaneously with the deed of conveyance and bill of sale of personal assets a Declaration of Trust, whereby three Trustees were appointed, with well-defined powers, duties, and obligations in connection with the Publishing Society, whose business had theretofore been conducted by a comittee known as the Publishing Committee. These Trustees became successors of the Publishing Committee.

The said conveyance, transfer, and Declaration of Trust, comprehend the following:—

"1. A conveyance in perpetuity to The First Church of Christ, Scientist, in Boston, Mass., of the real estate of the Christian Science Publishing Society, with the buildings now used by the Society, and located at Nos. 95 and 97 Falmouth Street, in Boston. Its value is not less than $22,000, and it is situated in a vicinity where the increase in value is considerable.

"The following reservation is made by Mrs. Eddy in this conveyance:—

"'Reserving, however, the right to have and occupy so much room conveniently and pleasantly located in the Publishing House as may be necessary to carry on the publication and sale of the books of which I am or may be the author, and other literature connected therewith.'

"2. A transfer to said Church in perpetuity of the *Christian Science Journal, Quarterly,* and all the literary publications of the Society, and every right and privilege whatever connected therewith, saving only the right to copyright the *Journal* in her own name, and all the moneys and assets thereof; these to be held in trust by three trustees. These Trustees are to have charge of the business affairs of the Society, and the business is to be continued in the name of The Christian Science Publishing Society. All accruing profits over and above the actual running expenses of said business are to be turned over semi-annually to said Treasurer, meantime the moneys and assets of the Society to be kept by the Trustees in a safe bank or trust company.

"The fund thus realized is to be held by the Treasurer for the benefit of the Mother Church, as now organized, and disbursed under careful safeguards in such manner as will best promote the interests of the Cause. The total present value of the entire property thus conveyed and transferred is fairly estimated at $50,000."

Thus it will be seen that all surplus earnings arising from the business of the Publishing Society go into the hands of the Treasurer of the Mother Church,—or in other words, for the benefit of the Church,—and are disbursed under careful safeguards in such manner as will best promote the interests of the Cause.

The Trustees are held to a strict accountability, as also are the authorities of the Mother Church. There is no chance for private speculation with the trust fund, even should there be a disposition to do so. As conducted, the necessary running expenses of the Society are provided for and defrayed by and under the supervision of the Trustees, which expenses are kept within such reasonable bounds as is compatible with the proper conduct of the business, fair and reasonable compensation, in accordance with a prudent Christian spirit, being awarded the employees of the Society, and convenient facilities for the work being provided. As the business of the Society increases—and it is rapidly increasing—these facilities must, of course, be enlarged.

Thus is the business of the Christian Science Publishing Society carefully and conscientiously carried on, and if such a plan, and the manner of its execution, constitutes a "trust," then all who are familiar therewith are proud of such a trust and thank God for it. They are quite willing the whole world should know of this trust and everything pertaining to it.

They are proud, as well, of the spirit of Christian magnanimity which prompted the Rev. Mary Baker Eddy to thus provide for the welfare of the movement.

It is truly a "religious trust" which has for its head one who thus unselfishly parts with private and individual interests for the promotion of a religious movement whose sole purpose is the uplifting and regeneration of humanity,

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—the healing of the nations. Such a trust is God's trust, and to Him we gladly and devoutly commit the issue.

## The American Press.

THE kindly reception which is being accorded Christian Science by an ever-increasing number of American newspapers is one of the signs of the times. This patent fact is due to the displacement of misconception by an intelligent understanding of the aims, the methods, and the fruits of Christian Science. To be sure there are still instances where lack of information is evident, but even the unfair notices may be taken as the first step toward investigation and the possession of exact knowledge of our Cause. It goes without saying that the favorable attitude of the press has been brought about, very largely, by the wisdom of our Leader, whose lofty purpose, self-consecrated life, and loving labors are being appreciated by the fair-minded everywhere. Co-operating with our Leader in the enlightenment of the press there have been the earnest efforts of the local Scientists.

Their sincerity and good works commend them and their Cause to the thinking editors in American journalism. "By their fruits ye shall know them," and the Christian Scientists are ever ready to be judged by their fruits. Through wisdom and love the newspapers everywhere are being won to the side of justice and right. The Press is in position to be an efficient instrument for Truth; it is indeed a happy omen to see it so generally just and fair.

## The Church Manual.

THE 12th edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.

## Expressions from the Branch Churches.

### Churches at Chicago, Ill.

[Copy of telegram from Chicago, received November 12, 1899.]

Rev. Mary Baker Eddy, Concord, N. H., November 12, 1899.

At a meeting representing all the Churches of Christ, Scientist, in Chicago, it was resolved that the Christian Scientists of Chicago in deep gratitude for the wise and loving example and counsel of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, hereby express their appreciation of her patient toil and ceaseless efforts for the weal of mankind as leader of our denomination. Her faithful ministry has resulted in the healing of the multitude and justly won for her the trust, esteem, and love of millions. Having been associated with her during many of her thirty years of unparalleled labor for the world, we denounce every evil effort to impeach the purity of her motives and the rectitude which has governed all her actions; and we repudiate as un-Christian and pernicious any publication whatsoever that lends itself to the misrepresentation of her righteous life, and the Publishing Society which she has founded.

ARCHIBALD MCLELLAN, *Chairman.*

### First Church of Christ, Scientist, Lawrence, Mass.

In behalf of the First Church of Christ, Scientist, of Lawrence, Mass., the joint Board of Directors and Trustees adopted the following resolution:—

*Resolved,* that we express to our beloved Leader, the Rev. Mary Baker G. Eddy, and to the members of the Christian Science Publishing Society, with its efficient corps of executive officers, our sentiments of loyalty and unswerving confidence in all methods used for the extension and protection of Christian Science in its purity; that we proffer to them our loving co-operation and joyful obedience, based upon the salutary experience that has ever followed the pursuance of this course; that we protect our beloved Cause to the best of our understanding from the ravages of evil, and that we resolve anew to strive to emulate the sixth tenet of the Mother Church, viz., "to love one another, and to be meek, merciful, just, and *pure.*

SUSIE M. LANG, C. H. CLOSSON,
ANGELIA DAGGETT.

## Church Dedication at Middleburg, Neb.

A VERY neat and substantial structure has been erected by the Christian Scientists of Middleburg and vicinity. The dedicatory services were held on Sunday, July 9. Visiting Scientists from Seneca, Kan., Falls City, Stella, Humboldt, and Kansas City, Mo., were in attendance. Two services were held, one at 11 A.M. and one at 3 P.M. Each service was well attended, about half of the crowd being obliged to remain outside.

The following addresses were read:—

*Dear Friends and Brethren:*—With love which words cannot express, we welcome all who meet to worship with us in this demonstration of "our own vine and fig-tree." We are glad to have you know of our work, and that it is of God.

The Church of Christ, Scientist, is a menace to nothing but that which opposes God and godliness. It is making and will continue to make a steady war upon evil in all its forms. It stands for the right in everything, for Good and goodness, for Truth and truthfulness, in fact, for everything which makes men better, and this little temple set upon a hill, which cannot be hid, is but a type of the church of the everlasting building, the "house not made with hands, eternal in the heavens," "whose builder and maker is God."

It means, to be a member of this church, that we acquire the ability to think and act rightly; to be able to know the difference between a wrong thought or motive, and a right one; and further, to accept and be controlled by the right one; to act unselfishly, to deal justly.

In the book of Micah we read: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In the last chapter of Mark's Gospel is this promise: "And these signs shall follow them that believe . . . They shall lay hands on the sick, and they shall recover."

About twelve years ago, the proof of this promise was verified in this vicinity, and from this has grown the manifestation we to-day behold, which is of itself a sufficient proof of the stability and permanence of Christian Science. Christian Science has come to remain among us. Its teachings are being engraven upon the hearts of men. Its holy influence is being felt among mankind. It is healing the sick, comforting the sorrowing, binding up the broken-hearted, converting the sinner, and bringing a peace which the world can neither give nor take away. It is not a very easy matter to change the convictions of one who has been benefited by this Science, much less when their faith becomes understanding, and they are able to say with the Apostle Paul, "I know whom I have believed."

Truth is invincible. It will stand the test of time. It will bear the most searching investigation. Christian Science can be applied to all the affairs of humanity and will supply every need.

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This edifice has been erected as a testimonial of this little band's faith and trust in God. Without the divine impulse to impel action, a church could not have been built. So it was the heavenly motive, born of divine Mind, which has built for us this little temple. How true have you found the words of Zechariah, the prophet, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The true temple, however, wherein true worship is found, is described by John the Revelator, in these words, "And I saw no temple therein [no material structure]: for the Lord God Almighty and the Lamb are the temple of it." The true idea, born of Spirit, God, is the Lamb, and by learning and living this idea, this right way, we enter into the true temple, the Holy of Holies, the spiritual consciousness, the realm of God.

These outward expressions are but types and shadows of the "sanctuary of soul," the condition whereof St. John spake when he declared there would be no more crying, nor pain, nor tears. "There shall be no more death, for the former things are passed away."

The erection of a church for the cause of Christian Science is but a means to an end, even the ultimate triumph over all sin, disease, and death. Its purpose is to cause mankind to learn of the true God, to know whom is eternal life; to cease sinning, to be better, to love God and our fellow-man.

It is something quite unusual for a church of a new denomination to commence erecting churches in the country districts. This is certainly a fulfilment of the prophecy, "The earth shall be full of the knowledge of the Lord, as the waters cover the seas." Churches of Christ, Scientist, are rapidly being built. Their membership is steadily increasing, and their influence for right and good is being felt throughout the length and breadth of the land.

❧

*Dear Friends:*—We are assembled here to-day to dedicate with simple and appropriate ceremonies, this little church to the service of the one God, Omnipotent Mind. To our mortal sense of things, it is a material structure of wood and stone, but it symbolizes the "house not made with hands, eternal in the heavens." It is the outward confession of our spiritual consecration to His service. Many of us have come up out of much tribulation, and are now building upon the sure foundation that God is infinite Love, the understanding of which liberates mortals, here on earth, from every phase of human bondage. Many of you have come from a distance, that we may all unite in one expression of deep gratitude for the growth and progress of that church, which to-day is restoring one of the lost elements of Christianity and is thereby affording proof of its divine mission. To each and to all we extend a hearty welcome, and may this welcome and these services carry the conviction that God is an ever-present help to-day as of yore. God is "the same yesterday, and to-day, and forever." Since God changes not, He could not possibly lose His ability to heal, His goodness, or His wisdom. Christian Scientists have but one God, divine Love, and therefore they have much love for the one through whom the light of Truth is again brought to this age. Thirty-three years ago there was only one Christian Scientist, that one was Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. To-day Christian Scientists are numbered by hundreds of thousands.

This little temple is to-day dedicated to the One True God, and its purpose is to inspire love for God and man; to turn us from darkness to light, from sin to holiness, wrong doing to right doing, sickness to health. Christian Science teaches absolute right, and any mistake or wrong deed is adverse to its teaching. The ability to do right is gained as rapidly as we put our understanding of Christian Science into practice. Full and entire obedience is the ultimate goal. Our shortcomings and failures are the lack of a sufficient understanding of its teachings. Jesus was its true demonstrator, and the Christian Scientist desires to follow his steps in overcoming the world, the flesh, and all evil.

❧

The following address by Alfred Farlow, C.S.D., of Boston, was received too late for delivery at the church:—

*Beloved Brethren:*—No step could be of greater benefit to this period of your growth than that you have builded and are to worship in your own house. Here, unmolested by the likes and dislikes of others, you may rest in peace under your own roof.

It is blessed to have something which you may call your own. It gives you a stronger individuality as a society or organization to be planted permanently. It tells to the world that you have come to stay.

Every new religious body begins its career in parlors and halls, but its substantial and rapid growth dates from that period when it begins to own its own church edifices. It is difficult to convince the general public that you are really a religious denomination until you show forth to them the visible church building. Furthermore, the building of a church requires money and the self-sacrifice of its members.

It has been said that a religion that reaches a man's pocket-book must be a good religion. No class of religionists on earth are more liberal with their money, none more ready to give to the support of their cause, than Christian Scientists. Why? Because Christian Science proves itself valuable by its good works.

We are glad to claim the Church of Christ, Scientist, as our own and support and nourish it as we would an own child. The building of a church edifice speaks also of the love and harmony of its members. An agreement to build a church never grows out of the quarrels of its members, but rather is the direct proof of the unity and concerted action of its members.

Thrice blessed then are the people who constitute this little band. You have found a good cause, you have loved it and loved each other, or you could never have builded this church. Continue in love, peace, and harmony, and prosperity will follow all your future years.

At this period it cannot be said that the rogue only succeeds. God reigns in these latter days and the good alone are prosperous. The safety of a church as well as the safety of the individual depends upon the love and self-sacrifice of its members. Our love must be universal and perpetual, and evil must be kept out of our thoughts as well as our deeds.

ALFRED FARLOW.

*Humboldt (Neb.) Enterprise.*

## The True and the False.

BY JOHN CARVETH.

FOR centuries men standing high in the scale of human intellectuality have not only denied the inspiration of the Scriptures from cover to cover, but have declared that it does not even disclose the ordinary standard of human intelligence. These men did not see a single thread of spiritual law and power in the Bible, but its woof and warp were wholly material to them, and this, their worldly wisdom, was what Paul rightly called "foolishness with God." Others less material in thought discerned somewhat the spiritual idea, but they mixed it with the material in cause, means, and effect. They have heard and followed the voice of the serpent to Eve, that the spiritual and material grow on the same material tree, and that this heterogeneous mixture is not only good for food but calculated to make one wise. By accepting this evident falsehood as true, Adam and Eve lost sight of the spiritual tree of Life,

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and gathered thistles and thorns. And from then till now the same course has brought the same results. Jesus came to plant anew in human consciousness a still higher sense of this spiritual Tree, and declared that it brought forth good fruit and could not bring forth evil fruit. He likewise showed that however alluring the fruit of the opposite tree might be, its beauty of to-day turned to ashes on the morrow. So when the same old serpent asked him to partake of the same fruit in the form of earthly kingship and material sway and power, and to mix in his healing of sin and disease the spiritual with the material, and thus acknowledge them both as of the same nature and character, both as real and natural, he knew the tempter to be "a murderer from the beginning, and abode not in the truth, because there is no truth in him;" that though the sweet was promised the bitter would be given, and that its hue of gold was but the glitter of brass. He rejected it. He knew that there was but one real power; that "it is the Spirit that quickeneth; the flesh profiteth nothing." He knew that by trying to serve two masters he would hold to the one and despise the other. He clung to the spiritual and by it he made the leprous claim of disease and the roaring wave his servants instead of masters. Paul beheld the line of demarcation drawn by Jesus, for he discerned that there was no communion between light and darkness, nor fellowship between righteousness and unrighteousness.

From beginning to end the Scriptures, by logic, allegory, history, metaphor, and parable, seek to separate between the spiritual and material, and to show that they cannot, except in human erroneous belief, blend in origin or conclusion.

The prophets of old in a greater or less degree, discerned and separated between the two.

When Jesus, who had been prophesied by the spiritual thought of preceding ages, appeared before the material and worldly sense of things, his clear spiritual perception of God and man enabled him so to heal the sick as to astonish and confound the material thought of his time. The better perception pronounced his works miraculously good, while those groping in the depths of deepest darkness, declared them criminally bad or denied them *in toto*. He who did the works knew them to be naturally good.

This spiritual discernment of Creator and creation, this tree of Life that bears but one kind of fruit, and which beholds evil in its varied forms as the mirage of ignorance, has healed the sick and sinful in all ages and climes, does now and ever will, until the light of divine Truth shall shine so clearly in human consciousness that the myths of mortals and material beliefs will no longer cast their shadows over the ever-present angel of health and peace.

Is not this so-called tree of knowledge, ever bearing and mingling opposite fruits, typical of the human mind, untaught of God, which is ever mixing its beliefs of good and evil, health and sickness, life and death, mind and matter, in what it calls a mortal and material man? And is not this mixture of ever-warring opposites the wheat and tares that must grow side by side, to human sense, until the harvest when the tares must be burned and the wheat gathered into "heavenly places"? And what is the harvest hour but the appearing in human thought of that spiritual sense which so clearly knows the true from the false that the separation may be made without injury to the true? And what is this fire that must burn the tares when the division is made, except it be that exalted and illumined human perception of divine Love that consumes every earthly thought and thing?

Is a knowledge of evil any more important to the understanding of good than is the knowledge of ignorance to the understanding of wisdom? To traverse the pathway of righteousness and love is it essential to carry with us the torch of cruelty and hate? To walk in the footsteps of Jesus must we hold before us the character of Judas?

The proposition to-day that a knowledge of this unsavory mixture is the wisdom that will make us "as gods" is as false now as when the serpent uttered it in the garden. And to accept it as true to-day as effectually drives us out of Eden as it did those who accepted it in the beginning. When the sweet is mixed with the bitter all becomes bitter. So when, in mortal human belief, truth and error, the real and unreal, *i.e.*, the spiritual and so-called material, are united in theory and practice, it is a co-partnership wholly wrong, which for the boundless good of mankind is being rapidly dissolved in the unerring court of Christian equity. This unholy and unnatural partnership is the tree Jesus pronounced corrupt. It is a kingdom divided against itself that is brought to desolation, a house built on the sand that cannot stand the winds of time. "Cut it down!"

Christian Science comes now as of old to separate between the spiritual and material, the right and the wrong. Truth and Love unflavored with error and hate, is the tree of Life, that yields her "twelve manner of fruits," "every month," and heals the sick and sinful through the spiritual alone, as aforetime.

When this separation is made and the suppositional partnership between good and evil is through Christly methods scientifically dissolved, on the theory that evil is not in any way essential to good, but ever clouds and darkens it, and that such unnatural coalition is impossible in fact and rests only on erring human belief, then will evil perish as mist before the sun, for lack of the only support—its supposed unity with good—by which alone it can even appear to exist.

The spiritual perception and understanding whereby to make this needed separation is gained only by studying "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy in connection with the Bible, and living and practising daily the Truth acquired thereby.

## What Shall the Harvest Be?

CHRISTIAN SCIENCE is the name given by its Discoverer and Founder to the system now attracting such marked attention, because of its practical application to the affairs of every-day life.

It is applied Christianity. This period of history, known as the Christian era, has been a remarkable one in the history of the human race. It was inaugurated by Christ Jesus, who set aside prevailing traditions and usages, and established the great principle of individual liberty, through the understanding of man's unity with God—Good. He certainly demonstrated this in his life and bade his followers do the work he did.

We are told that this was done for about three centuries after his ascension, giving proof of the ever-living Christ overcoming all opposing evils, material laws, and conditions. Since then profession has usurped the place of practical obedience to his commands; good words instead of deeds; inculcating obedience, and at the same time failing to obey; looking at Jesus the Christ as so far above and beyond all other men, that to emulate his example was to dishonor his divinity. Thus men lost sight of the true—the real.

Now, once again, the true idea has come to re-establish visible harmony, by healing all sin and sickness, making permanent upon the human plane the long hidden manifestation of infinite Love, which has ever wrought for man's highest development, even when man seemed most sadly blinded by his own ignorance of the Creator, the creation, and most of all, himself.

Although Christian Science is the very Science of Creation taught, illustrated, and demonstrated by Jesus; as a system of doctrine and practice, discovered by Rev. Mary Baker Eddy, and so named by her, it has been a factor in human affairs but thirty-three years. In these years its

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stupendous power and promises have been fully established by demonstration. Human thought cannot form any idea of what it includes.

Picture to yourself, if you can, the wonderful transformations in thought and action since the beginning of the Christian era. Look on that picture, and then on this, the whole evolution of the Christian civilization with all that it includes.

Thirty-three years of Jesus on earth, to sense a plain wayfaring man, whose ministry ended in a dishonored death. But mark the Christ—the resurrection and the ascension confirmed the tokens of his divinity as proved by his works and words among men. But for those thirty-three years of earth-life, there had been no Christian era and no Christian civilization. How wonderful the fruits of those thirty-three years, yea, of the three years of public ministry of Jesus! What a harvest from the seed sown, which seemed so small to human sense!

Looking backward we cannot despise the day of small things. Looking forward in that era only the prophetic eye could see the new heaven and earth, and give a glimpse of the mystery that had been hidden from ages and generations.

All this the demonstrations of Jesus made not only possible, but it is the logical, inevitable outcome of his ministry, retarded and distorted by the failures and errors of human thought, through all the centuries. Yet the evolution of Truth, Life, and Love has gone on through all eternity, is going on now, and will go on forever, in an endless procession.

Thirty-three years ago the true idea illumined one heaven-born consciousness, and despite all opposing elements and conditions the result is already world wide, leavening Church and State, solving all vexed questions in human life. This true idea of the Unity of Mind, the One Mind supreme over all, "above all, and through all, and in you all," must forever dissolve all discordant elements and conditions, and solve all mysteries with the universal solvent of the Love which is Truth and Life—the one, supreme, all-inclusive Mind. The world now is giving Christ his true place as the Saviour of the world, but how far from it was the apprehension of those who crucified him.

What is the true position of the one now with us, through whom this demonstration has been made thus far? Is it not the demonstration of Mary Baker G. Eddy? Is she not the one to whom this illumination came? Did she not labor for, and embody it in the book, "Science and Health with Key to the Scriptures"? Has she not demonstrated the statements of the book, and thus proved her faith by her works? Is she not still demonstrating the higher problems of the Science of Life, scaling the heights of purer and more helpful thought, denying personality, following Principle as the way, and urging all who have accepted this revelation of Truth to do the same?

If the world at large cannot see this, if human hatred of Truth still makes her unselfish labors harder through opposition, cannot those who have received the blessing she has given to earth, and who have been and are grateful for the faithful work that has given this Truth to the world and to them, cannot they stand unmoved in solid phalanx about her, ready to stem every flood of error and to obey her every mandate as she obeys God? Those nearest to her have done this these last years, and the students of her faithful students have done the same, and so on; obedience to the one Mind has produced a unity of thought that is only possible to Principle and idea.

This alone is Truth flowing from the eternal Mind through, root, trunk, branches to the minutest buds and quivering leaflets. Through this loyalty to Principle the movement has already reached immense proportions.

Thirty-three years of our blessed Master's work among men, three years of public ministry, and the record says he had about one hundred and twenty faithful followers, yet all that has followed, and that is to come, is the result of his glorious demonstration of Love, of his promises, and their fulfilment.

Thirty-three years since the impersonal Truth appeared, and thousands and thousands have already accepted and are yet accepting it.

What will the harvest be?

> Who can predict results? He who can stand
> Upon the verge of nineteen Centuries,
> From then to now, see the vast view expand,
> Will shrink from prophecy. Pæans of praise,
> Exultant, grateful hearts with one voice raise,
> To her who taught them, waiting staff in hand,
> To follow where she leads, as God shall give command.

E. P. T. H.

*Dayton (O.) Weekly Herald.*

## Healed by Christian Science.

THE following statement of how his wife and daughter were healed by Christian Science, after all material remedies had failed, was recently made by Mr. C. A. Smith of Spokane, Wash., and read at a Wednesday evening meeting of First Church of Christ, Scientist, of that city.

I desire to say that it gives me great pleasure, under the circumstances, to acknowledge the truthfulness of the claims of Christian Science, which has been demonstrated to me in a manner that will admit of no reasonable doubt. Owing to the fact that we are comparatively strangers in this city and among you, I have hesitated somewhat in saying what I have felt it my duty to say concerning Christian Science.

Some of you, doubtless, have noticed that I have been coming to your meetings with more or less regularity for the past four weeks. I will say that these visits have not been made out of idle curiosity, although I must acknowledge that I know little or nothing of that divine Science taught here in your meetings. But I do know that there is some reality in it, and that it is capable of doing much, not only in the way of lifting up and elevating the scale of human progress and civilization, but in relieving suffering humanity and restoring the sick and disabled. To say that when I came to your city, less than two months ago, I was a sceptic in the faith of Christian Science, would be putting it mildly. Like many others I am strong in my prejudices, and though I had only a superficial knowledge of its claims, yet I felt that I was justified in condemning it on general principles, and took it for granted that its advocates were, to say the least, to a certain extent, victims of misplaced confidence, and while some of them might be sincere in their belief, there was practically nothing on which to base their claims; but the circumstances which have conspired to bring me to a realization of the truth and reality of Christian Science are too potent and convincing to admit of any doubt in my mind. Therefore I am trying, in a measure, to make reparation for my past misdeeds concerning this matter, and at the same time striving to gain some knowledge of this great and divine Truth. My eyes have been opened to this great Truth by demonstrations too convincing to admit of any reasonable doubt. The circumstances are briefly as follows:—

Our little girl, six years of age, had been suffering since early infancy from what the medical authorities termed a very weak and delicate stomach. In order to keep her from suffering continually she was kept on a very strict diet. Even with this precaution she was frequently subject to such severe attacks that we felt her life was in imminent danger. It was while she was suffering from one of these most severe attacks, and after a physician had failed to help her, that I mentioned the case to a friend who told me that he had personal knowledge of the successful appli-

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cation of Christian Science treatment, and that it had accomplished astonishing results. His apparent good faith and lack of enthusiasm impressed me somewhat, but at the same time I entertained no hope that it would help our little girl. I, however, reported the conversation to my wife, and she lightly remarked: "Oh, I don't believe in that stuff, but we can safely give it a trial, as she cannot keep the doctor's medicine on her stomach, nor anything in the shape of food or nourishment." I remained at home longer than usual that day at noontime, and as I started to go to my office I met the good lady who had come down to see our child. She is a Christian Science worker, and had been informed of the child's condition by her husband, the gentleman with whom I had had the previous conversation.

The first treatment gave the patient almost immediate relief. Another treatment, at supper-time, after the child had slept for several hours, resulted in her taking and retaining on her stomach a glass of water, followed soon after by a second, after which she fell asleep and rested quietly all night. The following morning she got up as she was told she would, was dressed, and partook of a reasonably hearty breakfast, and we trembled for the result, for she had eaten nothing from Saturday night until this Wednesday morning, and was so weak that she staggered as she was being dressed, and said, "I act like I was drunk, don't I, mamma?" But as we were told to let her have just what she wanted, and being accustomed to obey the doctor's orders, we kept faith with our promise and did not undertake to exercise our own judgment in the customary way, which is the first evidence of faith in Christian Science displayed by us, but this was not until after we had been given unmistakable demonstrations of its truthfulness.

This beautiful illustration was followed by another which, if possible, is still more convincing. The mother of the child had been a sufferer for many years from the most aggravating forms of sick headache, apparently originating from the spine, and were of such a nature that the ordinary prescribed remedies failed utterly to have any effect upon her, and the doctors were powerless to render any permanent relief. This trouble was supplemented by an affection of the heart which manifested itself at frequent intervals in the most pronounced manner. Doctors could give us no assurance of permanent relief. We called in one of the well-known Christian Science healers about two weeks ago, who has been giving her treatments since, with the result that the headache has disappeared, as well as the difficulty in breathing caused by the heart affection. In consideration of all this we feel that it is our duty at least publicly to acknowledge the great benefit received from Christian Science.

Thus far there is every reason to believe that the cure of the little girl is permanent, as she is now allowed to eat anything her appetite craves and that too without any bad results. We have heard these cases both referred to in the testimonial meetings here, but in a manner so modest that it failed even to do justice to the cause of Christian Science. We feel now that we can do no less than to make an honest effort to acquire a more thorough knowledge of this great and all-important Truth. C. A. SMITH.

## From England to Alaska.

AT a recent Wednesday evening meeting in the Mother Church, testimonies were given by Christian Scientists from widely separated parts of the world, including one from England and another from Alaska. All had accounts to give of good healing work and of the increasing strength of the cause.

A woman from Port Angeles, Wash., testified that in February last there were but six people in that place who knew of Science and Health. At present there is a regular attendance at the Christian Science services of one hundred and the Sunday School has a regular attendance of fifty. This progress has been made in the face of opposition from the pulpits of various churches.

One of the pioneer workers in Great Britain said:—

"It is indeed a pleasure to be in this dear church once more. I have just arrived from England, and my mind goes back to twelve years ago when I first heard of Science, and I remember how few Christian Scientists there were in Boston then. I am rejoiced as I come here and see this crowd and hear of the churches established in the neighborhood. It is just twelve years since I heard of Christian Science and was healed by reading the book Science and Health. I remember when I first studied with the Mother and went back to Ireland and healed. I never charged for it, and when I told Mrs. Eddy of this, she told me to charge for it. Then I realized how much I had wronged my patients by not charging them. Sometimes I would keep on treating the patients after they were really healed, because they would not acknowledge the benefit they had received. When I began to charge for my work they got well in much less time, and were only too glad to say so.

"In Belfast, Ireland, there is a Christian Science house started. In Scotland there are three places where the lessons are studied, and in England, besides London, there are services at Hull. So you see how well the work has been going on in the last twelve years."

Perhaps the most impressive testimony was that of a colored woman from Alaska. She told how, in that far country, the precious book, "Science and Health with Key to the Scriptures," was put into her hands when she was bound by rheumatism, and other serious claims. She paid little attention to the book for a while, and when she did read it, seemed unable to understand its message. One day she opened Science and Health and read the second paragraph on page 162. This was the beginning of the book for her, and her own healing soon followed.

Having related the facts about her case and testified to her sincere love for, and gratitude to, our Leader for the great boon of Christian Science, the speaker told of several demonstrations, showing how she had proved God to be a present help in trouble.

The vessel which brought her down from Alaska ran aground during a storm, and was in a position of extreme peril, where the seas broke over her in great fury. The engines were started at full speed several times, but instead of going ahead, the ship stuck all the more firmly. Women and children screamed and strong men were thoroughly scared. Even the captain lost his head and was helplessly bewildered. One of the women saw the Christian Scientist standing by herself on one side, seemingly unmindful of the danger (she was seeking safety in the secret place of the Most High), and the passenger asked in amazement, "Are you not afraid?" "No," was the reply. "Why, what is the matter with you?" Calmly and kindly the Christian Scientist said, "There's nothing the matter with me, what is the matter with you? I know that God is present, and that His power is sufficient to save us and to still the storm." The others caught her words and began to edge up closer. "I did not feel afraid," said she, "but talked to them of God, saying what came to me, without question, and in ten minutes everything was all right and we finished our voyage in safety."

She stopped at Vancouver for a short time, and in the family where she stayed there was a young woman afflicted with a disorder which attacked her periodically with such violence that she had to be held down in bed for the several days during which the spells lasted, and between the attacks she was weak and miserable. This humble woman, who

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was healed by reading Science and Health, awakened the girl's interest in the subject of Christian Science through her faithful practice of studying the Bible Lessons, and when an attack came on the girl asked her for Christian Science treatment, and was healed in one treatment and now is strong and healthy.

These experiences were given in such a spirit of meekness and sincerity that they deeply impressed all who heard them recounted.

A woman from Scranton, Pa., said,—

"Ten years ago I was a hopeless invalid. I was healed in two weeks through Christian Science. My children have been healed; my sister was raised from her death-bed; my father and mother were healed, and so was my husband.

"A young lady was brought into our reading rooms at Scranton, last March, who had been an invalid for twelve years. She had curvature of the spine and many other ills. She was carried in by two young men, her cousins, against the wishes of her friends. She had been reading Science and Health for about six months and had found what she believed would heal her. At the end of six weeks she came to one of our meetings and sat in a straight-backed chair throughout the service, and at the next meeting she came in, walking with the aid of crutches. From that time she improved, until now she is walking out of doors with a cane. The cane is used because one limb is shorter than the other. This young lady has converted a great many of her friends to Christian Science."

## Testimonies.

### Helped by Reading Science and Health.

As it is frequently claimed that the price of Christian Science literature is too high, perhaps it would be a benefit to relate the following incident.

A lady came to me who knew nothing of Christian Science, only having heard the name. During our conversation she said, "My husband is feeling quite sick to-day, in fact he has not been well since his sickness three years ago when he had the diabetes. The doctors gave him up to die, but he made the remark, 'I will fool those doctors yet.' He recovered so he was able to be up around, but said he was in almost constant pain." I told her something of Christian Science, and said if he would get our text-book, Science and Health, and read it faithfully, I thought it would be all he would need, as many were healed through reading it. She said, "Oh no; he never reads books; he reads the papers, but I never knew him to read a book." Her husband came to see me the next day and I talked with him about Science and what it had done for my family and some others whom he knew. He said, "I believe I will get that book."

That was about Christmas, 1898. I saw him again about the last of January, 1899, when he said, "I have read that book through five times and I am just *beginning* to *read it.* I have not felt as well in a long time." He is about seventy-eight years of age. He seemed very happy. I said, "Well, Mr. C., do you think three dollars too much for *that book?*" He looked at me quite surprised at such a question, and said, "No," emphatically; "three hundred would not be too much if I could not get it at a less price." I saw him again in July, and he had finished reading it the tenth time and was still reading. I have a feeling of pity for those who think of money as an equivalent for Christian Science.—E. B. F.

### A Great Change.

A gentleman called to inquire about Christian Science, and after conversing with me he was introduced to two other Scientists who related their experience. The next day he walked in and seated himself by my desk and the change in his appearance was remarkable. He said, "I came to tell you that I feel a great deal better than I did yesterday and am satisfied that my sickness is mental."

Asked how he accounted for the change in his condition, as he had had nothing but the impersonal talk of the previous day, he answered, "Well, you fellows were so light-hearted and happy, and so sure there was nothing to worry about, and seemed so to feel what you said, that somehow, when I went out, I couldn't help smiling and feeling light-hearted myself. Tell me why you are so enthusiastic over this Christian Science."

It was then made apparent to him that Christian Science revealing, as it does, the Science of Life, must be the only desirable thing in the world. Gaining the understanding of it one has all else, for it reveals Causation, God.

C. F. Brown, New York, N. Y.

### Greatly Benefited.

Although not a Christian Scientist, I will very gladly give you an account of what Mrs. A. O. of this city, through her treatment, has done for me. For years, in fact nearly all my life, I have suffered from a terrible cough; for weeks I had not rested from three o'clock in the morning. One evening Mrs. O. asked me if I would like her to give me a treatment. "Certainly," I said. From that time until now, a period of two months, I have never from coughing, lost one hour's rest, and I am very thankful for what has been done for me in this, and many other ways.

Mrs. Emma Leary, Los Angeles, Cal.

### Christian Science in Dentistry.

A few days ago I had a wisdom tooth to be drawn. As the forceps entered my mouth I mentally denied the claim of any power in mortal laws, and declared the Truth. Although I felt the instrument crowd and jar in my mouth I had not a twinge of pain. I thanked God for the downing of that seeming foe, and continue fighting my shadows which at times seem so very real, knowing that as the Sun of our Righteousness floods human consciousness the shadows disappear.—K., Amsterdam, N. Y.

### Rupture Healed.

It is my wish to tell of the great benefit which my son of five years has received through Christian Science treatment. His trouble was rupture caused by a fall. He had worn a truss for nearly a year, not being able to walk without it. As soon as he began the treatment he left it off, and has never felt the need of it since. He had seven treatments, all absent.—Mrs. A. E. Bell, Peoria, Ill.

## Proverbs.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

(Chap. 4, v. 14–18.)

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. (Chap. 6, v. 12–15).

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## From the Religious Press.

### The Duty of Self-Control.

Everybody agrees as to the fact, but in practice most of us sometimes come very far short of our ideal.

Of course self-respect is involved in self-control. When we realize that we are off our balance, that we are being swayed by forces which we ought to be able to control, we cannot help being ashamed. The momentary gratification which some people find in yielding to anger soon passes away, and at its best is no compensation for the feeling of weakness and self-contempt which accompanies the consciousness of having failed to retain one's poise of mind and conduct. To keep the tone natural and the language calm, to conquer the impulse to return the blow or the insult, to preserve a clear, cool, resolute mastery of conditions when the attempt is made to baffle and mislead one—this, in the lower and the higher grades of effort alike, reveals the master of self and therefore of others, for influence and usefulness are involved.

It is a maxim in the working world that no man can control others who cannot control himself; that the soldier, the sailor, the operative can be handled much more surely and rendered much more effective by him of the low tone and the quiet yet decided manner, than by cursing and threatening. He who can restrain and control himself wins inevitable respect and admiration. We admire him who succeeds thus, and he whose self-control evidently is based on Christian principle, he who seeks to restrain himself and in this way honor his God and Master, wins a double influence. And it is credited where credit is due. His Christian character is acknowledged. To some people the duty of self-control is far harder than to others. In such cases the victory when won, is the more creditable, but it is a lesson which almost every one of us, and especially those who are young in Christian experience, should take to heart, that, in the language of the good Book, "he that ruleth his spirit is better than he that taketh a city."—*The Congregationalist.*

### Christianity and Civilization.

The idea that the progress of the kingdom of God in the earth is dependent upon the extension of civilization throughout the world was uncompromisingly set forth by Rev. Dr. Lyman Abbott at the International Congregational Council. He said in substance that the railroad, the telegraph, the commercial enterprise, and the establishment of civil law, were necessary for the Christianization of the backward races, and that all that had been accomplished by Christian missions in Africa was as a few glowworms to the darkness of a starless night. The claim that the best way to promote the interests of the kingdom of God to-day is by imposing our civilization by force of arms, if need be, upon the backward races, is the latest modification of the inveterate distrust of the secular spirit in the spiritual power of the Gospel; and this claim is skilfully advanced as a pretext for the most indefensible aggressions upon the rights and liberties of these backward races.

It is no mere matter of guesswork and surmise that there resides in the Gospel itself, unhelped by statecraft, or armies, or commerce, the power to uplift and transform the most benighted peoples. It is not many centuries ago since our English ancestors were revolting savages or high-handed pirates. It has been precisely in those islands that most firmly resisted the inroads of Roman or Byzantine political and social influence that the highest forms of Christian civilization have been developed. When the British islands received the Gospel, they received the power that more than any other made them what they are. There is vastly more hope that the backward races will attain to a worthy civilization of their own under the power of the Gospel, than that they will become Christianized by the imposition upon them of the externals of some European civilization.—*The Watchman* (Baptist).

As an illustration to enforce an argument, *The Universalist Leader* says:—

"Health in its relation to the body is an absolute good; and is it not as good at one time as another?—in our first score of years as in our second, and before we are forty, as after? And any one can see the stupid solecism it would be to say: 'There being a chance to get health after I am fifty, and have rounded up a full half century, it is needless to get it before.' But health stands as an absolute good, and therefore a perpetual one in our constitutional makeup. There is, therefore, always good sense in securing it as soon as possible."

To proselyte for mere sectarian advantage is a miserable business. To proclaim good tidings for the joy of the whole earth is a sublime vocation.—*Christian Register.*

## Miscellany.

### The Power of Imagination.

The following interesting experiment is described by E. E. Slosson of the University of Wyoming: "I had prepared a bottle, filled with distilled water, carefully wrapped in cotton, and packed in a box. After some other experiments in the course of a popular lecture I stated that I wished to see how rapidly an odor would be diffused through the air, and requested that as soon as any one perceived the odor he should raise his hand. I then unpacked the bottle in the front of the hall, poured the water over the cotton, and started a stop watch while awaiting results. I explained that I was quite sure no one in the audience had ever smelled the chemical compound which I had poured out, and expressed the hope that while they might find the odor strong and peculiar, it would not be disagreeable to any one. In fifteen seconds most of those in the front row had raised their hands, and in forty seconds the 'odor' had spread to the back of the hall, keeping a pretty regular 'wave front,' as it passed on. About three-quarters of the audience claimed to perceive the smell, the obstinate minority including more men than the average of the whole. More would probably have succumbed to the suggestion, but at the end of a minute I was obliged to stop the experiment, for some in the front seats were being unpleasantly affected and were about to leave the room."—*Psychological Review.*

### The Only Christian Daily.

The *Montreal Witness* has been in existence fifty-four years and now has a constituency of two hundred thousand readers. It has from the first refused advertisements of strong drink, tobacco, theatres, and quack medicine, and thus sacrifices at least £10,000 a year. And yet it is a splendid success. The paper was originated as the *Weekly Times* by a sturdy Scotch Christian and temperance advocate, Mr. John Dougall. His son, John Redpath Dougall, persuaded him to convert it into an evening half-penny organ. This son has carried on the traditions of his father. He refuses all business alliances with Belial and allows no space to theatres and sporting gossip. He has made foes in plenty, and attempts have been made to blow up his works with dynamite. To his sturdy character is ascribed the fact that none of the Canadian dailies issue Sunday editions.—*Christian Commonwealth.*

### Curious Addresses.

Letters have been received at the Chicago post-office addressed to Cgicago, Chacago, Chacargo, Chacigo, Chagio, Chagoe, Chaicgo, Chaigo, Charcigo, Checago, Chigcago, Chicaco, Chicoga, Chicheo, Chigo, Chigako, Chighte. Chincago, Choinge, Choga, Chrecage, Cigaigo, Czikago, Dsciago, Gaceco, Gigago, Hicago, Kikago, Shiccago, Schikka, Schogio, Schichaco, Shkago, Sjicago, Stikago, Sukargar, Tschicago, Tchigo, Tezhiago, Zhtjgo. They got there, just the same.

## Notices.

### The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-Law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

### Supplement to the Sentinel.

The able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899, has been issued as a supplement to the *Christian Science Sentinel.* The workers in the Field will readily see the wisdom of giving the supplement the widest possible circulation, and the extremely low price at which it is issued will enable them to do so. The price of the supplement is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding, "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June, 1, 1899, and ending May 31, 1900, is now due.

### Church Rule.

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

### Clerk of the Mother Church.

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to WILLIAM B. JOHNSON, C.S.B., 30 Norway St., Boston, Mass.

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## The Christian Science Journal.

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HEALING THROUGH CHRISTIAN SCIENCE. By Septimus J. Hanna. 32 pp.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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95 FALMOUTH STREET, BOSTON, MASS., U. S. A.


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# Christian Science Sentinel

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SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

The latest reports from South Africa are to the effect that all the troops for the relief of Ladysmith are past Cape Town, while part of the relief is at Estcourt only forty miles away. On the 15th inst. an armored train which was sent out from Estcourt to reconnoitre, was shelled by the Boers and suffered a loss of ninety men in killed, wounded, and missing. The Boers are sending fresh troops to Ladysmith, which they say must fall in a few days; so that they will be able to confront General Buller, whom they expect on the western border.

It was reported that General Joubert, commander-in-chief of the Boer forces, was killed in action, November 9. The report, however, lacks confirmation, and is generally believed to be untrue.

Up to the present time about fifteen hundred British soldiers have fallen into the hands of the Boers. A prisoner who had been released, reports that the prisoners are well fed and shown every consideration.

According to a recent report of the Comptroller of the Currency, the number of individual depositors in the banks of the United States is gradually increasing. While the number of individual borrowers is increasing, the depositors greatly outnumber the borrowers. A gradually lessening rate of interest is being charged on loans, and is also being paid on deposits. The average deposit of the individual is increasing. July 12, 1899, 7,203 banks reported the aggregate of individual deposits as being $3,776,410,402. On the same date the aggregate loans were $3,475,272,262. The estimated grand total for 1899 in 12,804 banks is $7,513,954,361 in deposits, and $5,751,467,610 in loans.

The committee on pension legislation, appointed at the recent encampment of the G. A. R. at Philadelphia, has presented to President McKinley the report adopted at the encampment recommending certain changes in the pension regulations. Among other things the report recommends that the practice of refusing pensions to widows of soldiers who have annual incomes of ninety-six dollars or more, be discontinued, and that the limit in such cases be raised to two hundred and fifty dollars a year. Commissioner of Pensions Evans is in hearty accord with the suggestions and the President promised to give the report the fullest consideration.

Panama, a state of the Colombia confederacy, has asked to be annexed to the United States. It seems to have practically severed connections with Colombia, although its independence has not been acknowledged. Our State Department has paid no attention to the request, and even ignored its receipt. The population of Panama is about two hundred and fifty thousand.

The annual report of the Civil Service Commission shows that during the past year 48,503 persons took the civil service examination. Not quite 75 per cent of the candidates passed. Out of 4,414 appointments to the departmental and governmental printing services, 784 were women. Of the 24,213 women who have passed examination during the last ten years, 3,476 have been appointed.

Information is received from Manila that on November 11 one of the sharpest two hours' engagements of the war was fought near San Fabian. The Americans lost seven killed and thirteen wounded. Twenty-nine Filipinos were captured, and eighty-one found dead. The whereabouts of Aguinaldo and his army is a mystery. Bad roads have prevented the pursuit of the insurgents.

Major John A. Logan, son of the late General Logan, was killed near San Jacinto, November 14, while leading a charge against the insurgents. He was buried at Manila. Immediately upon receipt of this information, Secretary Root cabled General Otis to have the body embalmed and forwarded to Washington on the first returning transport.

The Methodists of Chicago will establish a seven-day church in that city. Services will be held every day, but it is not intended that the services shall be altogether of a religious nature. Concerts, lectures, and social gatherings in the church will be included, and later a library and reading-room will be established.

The November report of the Department of Agriculture shows that the cotton crop of 1899 is 1,595,000 bales less than in 1898. There was also a decrease in the yield of wheat amounting to 159,000,000 bushels; while there was an increase of 55,000,000 bushels in the oat crop, and 132,000,000 in the corn crop.

The annual report of the adjutant-general shows that the military forces in the service of the United States are composed of 64,586 in the regular army, and 34,574 U. S. volunteers, making a total of 99,160. The number of regulars and volunteers in the Philippines and en route is 49,414.

A despatch has been sent to Aguinaldo by President McKinley requesting the kind and humane treatment of the Spanish prisoners. The despatch was sent to General Otis, who forwarded it to General MacArthur with instructions to get it to Aguinaldo if possible.

Admiral Dewey recently said to President McKinley that if General Leonard Wood, who had command at Santiago, had been in command of the forces at Manila, there would have been no war; or, if there had been, it would not have lasted more than six weeks.

The fifth annual convention of the National Hardware Association met at Pittsburg, Pa., November 15. Three hundred delegates representing two hundred and fifty companies, with a capital of seventy-five million dollars were in attendance.

Secretary Gage has announced that the Treasury Department will purchase twenty-five million dollars worth of bonds. The four per cents of 1907 will be received and paid for at 112.75 net, and 111 net will be paid for the five per cents of 1904.

Rudyard Kipling places a valuation of $2.50 on every autograph he writes. The poet, however, does not receive the money himself. When a receipt is sent him, showing that the collector has paid $2.50 to some charity, he forwards his autograph.

The Court of Claims has been asked to find that $382,000 is the amount of bounty due Admiral Dewey, his officers and men, for the destruction of the Spanish fleet at Manila. Admiral Dewey's share of the bounty is $19,194.

The 31st annual convention of the Knights of Labor from all over the United States and some portions of Canada met in Faneuil Hall, Boston, November 14. This is the first time the annual convention has met in Boston.

It now appears that the three islands of the Philippine group, which were not included in the Spanish-American treaty, were not ceded because they belong to Japan, and were not claimed by the Americans.

Harvard and Yale met on Soldiers' Field, Cambridge, Mass., for their annual football contest, November 18. Neither eleven was able to score. It was estimated that fully thirty thousand people witnessed the game.

Owing to the increased price of steel rails, the men in the Illinois Steel Company will be able to earn from one hundred and fifty to three hundred dollars a month after January 1, 1900.

The postal revenues of the past year amounted to $95,021,384 and the expenditures were $101,632,160 leaving a deficit of $6,413,885. The cost of mail transportation was $54,423,058.

Rear Admiral Schley has recently become a Knight Templar and a Knight of Malta. The degrees were conferred upon him by the Columbia Commandery 2, District of Columbia.

In view of the French Government's proposition to grant amnesty to every one connected with the Dreyfus case, the trial of M. Emile Zola has been indefinitely postponed.

Representative business men in Hawaii have decided to make an exhibit at the Paris Exposition, and will ask for space with the other territories of the United States.

When Congress meets three seats in the United States Senate will be contested: Scott of West Virginia, Clarke of Montana, and Quay of Pennsylvania.

The total imports into Hawaii for the first nine months of 1899 were $13,667,372, an increase of $5,306,792 over the corresponding period of 1898.

The transport Indiana, bearing the Tennessee volunteers, the last of the returning volunteer regiments, has arrived at San Francisco.

The authorities at Cape Town recently intercepted a complete wireless telegraphy plant intended for the Boer signal service.

An unofficial, but apparently accurate census of Cuba shows a population of 1,317,000—a decrease of 315,000 since 1887.

The Artificial Lumber Company of America, with a capital of twelve million dollars, has been chartered at Trenton, N. J.

The merchants and bankers of Manila are asking that more of our treasury notes be sent there for use, instead of gold.

The number of round-trip tickets sold from Eastern points to Colorado during the season just closed, was 17,939.

Li Hung Chang thinks the United States had better sell the Philippines to Japan or buy Aguinaldo out.

General Jiminez was inaugurated President of San Domingo, November 16.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Have Miracles Ceased?

CHRISTIAN SCIENCE is a subject concerning which we hear many conflicting statements. However, a visit to one of the weekly testimonial meetings will bring to light the fact that the believers have very substantial evidence to bring forth in support of their views. The service was opened by a song, after which Mr. Robert L. Ziller read a chapter from the Bible followed by a short selection from "Science and Health with Key to the Scriptures," the text-book of Christian Science, written by Mary Baker G. Eddy, the Discoverer and Founder of this Science. Before proceeding with the meeting the speaker made the following remarks. "It is sometimes asked by those unfamiliar with the teachings of Christian Science whether we believe in prayer, in Christ, and in God; and whether the healing is through hypnotism. We are sometimes called a Godless and prayerless people, and it may not be out of place to remark that no statement that could be made about Christian Scientists would be further from the truth. We truly believe in God, yea, we know that He is 'All-in-all.' We acknowledge no other way of salvation than that taught by our blessed Saviour, and it is only by meekly and prayerfully following in the pathway he marked out for us that we hope to overcome the ills that beset humanity. No mental suggestion, thought-transference, hypnotism, or spiritualism enter into the ministrations of Christian Science. I have no hesitation in saying that those who will speak to-night will agree with me in the statement that their healing of sickness as well as sin was brought about by fervent and effectual prayer in the deepest, truest, and most scientific sense of the word. The meeting is now in your hands."

A gentleman in the congregation immediately arose and, noting the time, said, "I have but two minutes in which to speak to you to-night, as I have to catch the train, but I cannot half express the gratitude I feel for what Christian Science has done for me. My troubles were numerous and baffled all efforts of my physicians. I was examined by fourteen physicians and finally given one month in which to prepare for death. I was entirely healed through Christian Science, and I now know that God is our refuge, and an ever-present help."

Another gentleman arose and said, "I did not embrace Christian Science through being healed of sickness, for when I first heard of it I was not sick. To make my condition understood I shall have to go back about five years in my life, at which time I was a successful contractor. I lived in St. Louis and later in New Orleans, and spent many of my nights in the ring, for I was considered a good amateur boxer. It is hardly necessary to say that this led me among associates of the lowest character, where evil and vice of every sort is found. Reverses in business came, causing me to have but little income. I entered the ring as a prize-fighter, and was well known in that circle as an athlete of marked ability. My heart was never at rest and I thought that perhaps if I should move to a farm with my family an ideal life might be experienced. I came to Texas and bought a farm, but soon found that this failed to bring the satisfaction I had anticipated. Then Christian Science came into my life, and I knew at once that this was what I had always yearned for. I cannot express my gratitude to God for this blessing. It has filled my life with a joy hitherto unknown. It has made me a different man, for it has helped me in every way, and brought the understanding of what constitutes true life."

The speaker's voice choked with emotion as he concluded, and his hearers were deeply moved by his sincere and earnest expression of gratitude to God for Christian Science.

The next speaker was an elderly lady. She said, "I cannot leave to-night without expressing to the best of my ability the deep gratitude I feel to God for my restoration to health through Christian Science. Four years ago my case seemed hopeless and I was expected to die with consumption. I was urged to try Christian Science. I did so and was healed. Since then my understanding of this Science has often been of great use, and because my one desire is to know more of this blessed Truth that brings us nearer to God, I am here. I shall do all I can to help others with this blessed Truth."

Another lady testified to being healed nine years ago, and that she had been the means since then of bringing this healing to many others, and stated that Christian Science had been of great benefit to her family.

The next speaker said she had been a victim of hereditary consumption, having lost brothers and sisters by this disease. Finally it developed in her and she was expected to live but a short time. She said in part, "I tried all sorts of medicines and traveled to various climates. With each change there seemed to be a slight improvement, but it was never permanent. Finally, while in a precarious condition, I was induced to try Christian Science, and I was healed in about three months. I am a living witness of the efficacy of Christian Science, and have been instrumental in bringing healing to others. Words cannot express my gratitude to God for this priceless blessing."

A gentleman from one of our Western counties arose and told of the healing of his wife. He said in part, "We had tried everything we could try, and my wife was never free from complaints. Finally her mind became affected, and I had to be with her much of the time. This took me away from my business and everything looked very gloomy. We found that material remedies were powerless to do any good, and hearing of a method by which the sick were healed without medicine I wrote to make inquiry. I was advised to buy a book called 'Science and Health with Key to the Scriptures,' and did so. At the same time I wrote a letter asking for treatment in my wife's case. I soon noticed that she ceased to complain, and I saw that she was earnestly studying the book—a thing she had been unable to do before. In ten weeks my wife was well. I paid little attention to the book at first, and it was not until quite a while later that I was induced to make a careful study of it. It interested me very much, and I soon saw that this knowledge was a thing

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greatly to be desired. I saw too that the healing was of God. Last summer our little girl became very sick with a fever. A telegram was sent to a Scientist asking for help, and within two hours the fever had left her. I am here to learn more of this Science. I would advise all to make an investigation of this subject, and you need not take my word for it, for you can read for yourself, and find what it is and does, and that it is the understanding of Christ's teaching as found in the sacred Scriptures."

The next speaker told how he had been healed of stomach trouble from which he had suffered many years. He said: "I had found no permanent relief. I could eat but few things that would agree with me and carried medicine around with me in my vest pocket continually. I went to a Christian Scientist here and told him of this one complaint and began treatment. It was my intention to tell him of my other complaints later if this one was healed. According to his suggestion I threw the medicine I had with me away. You can scarcely imagine my astonishment and joy when in a short time I found myself healed, not only of the disease for which I had asked to be treated, but of the others also about which the healer knew nothing. But I value the knowledge of the Truth which has come to me through Christian Science above all else. I feel younger, and life has now a meaning and a purpose to me. Since that time I have not lost a day from my work. I am truly thankful for the blessings of God, and I know that words cannot express half the gratitude I feel for Christian Science."

The last speaker was a lady who told of a case which had come under her observation in which the patient had been healed of the tobacco habit. She also stated that she had seen many diseases healed through Christian Science.



After singing a hymn the meeting, which lasted one hour, was brought to a close. This meeting was nothing like a revival, and the speakers were not at all under the influence of religious excitement. They spoke clearly and calmly, and when at times their voices seemed choked with emotion, it was evidently through a feeling of deep gratitude to God, and not through timidity or excitement. Your scribe had once heard the remark that only a class of weak-minded men and women took up the subject of Christian Science (though this congregation did not look like that class), and turning to an amiable looking lady who sat by his side ventured to ask, "Do you know anything of these people, and who they are?" "Oh yes," she replied, "I am acquainted with many of them. People from all walks of life are glad to embrace Christian Science. Do you see that tall gentleman near the wall? He was a minister. That gentleman on his left is one of our war veterans. He was formerly a judge in one of our northern counties, and is now a state officer. The gentleman nearest you is a lawyer, the one next to him is a merchant, and the one you see near the door is the District Clerk of a neighboring county." "Do I know who those three ladies talking together are?" "Yes, I am told that the young lady is the daughter of a Methodist minister, the one on her right is the wife of a well-known railroad man of Houston, and the lady in black is the daughter of President Lamar. They have come here to study Christian Science, and those you have heard speak to-night do so because they feel it a privilege as well as a duty to tell their fellow-beings how God has blessed them and restored them to health."

As your scribe walked homeward he wondered whether these were the people whom he had heard called "weak-minded fanatics," and he remembered the words from the Bible. "By their fruits ye shall know them."

*Daily Statesman*, Austin, Tex.

## Believing versus Knowing.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, . . . being more exceedingly zealous of the traditions of my fathers. But when it pleased God . . . to reveal His Son in me . . . immediately I conferred not with flesh and blood.—St. Paul.

Thus have ye made the commandment of God of none effect by your tradition.—Jesus.

What are the beliefs of priest or people measured against the utterance of a truth?—Conilli.

The world is beginning to demand facts. The people are no longer willing to "imagine a vain thing," not even in religion. They are weary of crying "Peace, peace, when there is no peace." They cry "Where is the peace on earth? Where the good-will to man? Where the inhabitants that shall not say, I am sick? We want to see the fulfilment of the promises on our suffering bodies, in our desolate homes and blasted lives! Give us one little sign of the remedy that Jesus possessed for the world's ills."

Men say, in their creeds, "I believe in God, the Father." The agnostic, without a creed, says, "I don't know." On the one side there is the beautiful, loving sentiment; on the other, stolid indifference or wakeful investigation. But it is plain that the real difference between "I don't know" and "I believe" is not great enough to establish a system on either side that is not subject to change and dissolution. If a man were going to New York and did not know his way, one would not tell him to take a train of cars and they believed he would get there. He would have to know the way, even if only from one station to another. All are trying to find the way from the bondage of the human to the liberty of the Divine. Are we to be forever left to grope in theories and beliefs of men? Jesus, our wayshower, has said, "If a man will do his will, he shall know of the doctrine." Will the mere belief that there was a Jesus of Nazareth enable a man to love his neighbor as himself, or to live the life required of a Christian?

Mrs. Eddy, the Discoverer and Founder of Christian Science, in her text-book, Science and Health, says this of the word "believe:" "The Hebrew and Greek words, often translated *belief*, differ somewhat in meaning from that conveyed by the English verb *believe*, and so their derivatives have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and indorse belief, when they mean to enforce the necessity of understanding."

It is important what men believe, because lives are molded by beliefs. But, until belief gives place to understanding, are we not still "dwelling in tents," and far from the "city which hath foundations"?

We owe the Orthodox churches endless gratitude and love in that they have believed and taught that God can and does destroy sin. This teaching has restrained crime, and accomplished untold good. May God speed them in their work of reform. But, if they will stop to think, they will agree that Jesus brought a full salvation. He healed the sick bodies that were brought to him, while he cast out their sins. Many are awakening to this fact who are not willing to slumber longer with the sluggard, or to be soothed by the "traditions of their fathers." They ask to see the "signs following" that Jesus predicted should mark his followers. He said, "The works that I do shall he do also." He did not say of the believer, the one who understood his teachings, the "words that I speak he shall speak," nor the "thoughts that I think he shall think" (however necessary these may be); yet he did say that the "works that I do he shall do," and works are practical—something that can be seen. What did Jesus prove his mission to be?

When the sick were brought to him it was not that he might prepare them to die, but that he might heal them of

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their diseases. It is not recorded that he ever told them to be resigned, or that God made them sick, but it is written that he "rebuked the fever;" that he said, "Behold, thou art made whole: sin no more." Again, his mission was to preach the gospel. Why was it called the good-spell? Because he spake as one having authority and his words healed the multitudes of sin and of sickness. We have no record that he ever preached at a funeral, or that he ever said that death was the portal to heaven, or a friend to mankind. When he appeared, with his understanding that God is Life, the funeral was no longer a necessity. He abolished death.

Meekly, and in an infantile way as yet, the true Christian Scientist of to-day is following the Master. These people are proving their way as they go. Slowly, it may be, because, in a material age like this, it is a fight to see clearly the "narrow way of Spirit." But they give proof that they are healing the sick and destroying sin in themselves and others. They no longer believe but know in whom they trust. So far as they have demonstrated they know as confidently as they know the multiplication table.

There are more than a hundred people in this city who will testify that they have been healed by Christian Science —that whereas they were sick and some of them nigh unto death, they are now well. They know that their healer was not man, nor drugs, but God.

Daily the true Christian Scientist is seeing the power of divine Mind to destroy sin and sickness. They rejoice that the promise is that "all shall know me from the least of them to the greatest." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

MARY TRAMMELL SCOTT.

*The Constitution,* Atlanta, Ga.

## Study of the Bible.

REAR-ADMIRAL JOHN W. PHILIP, who commanded the Texas in the war with Spain, delivered an interesting address Saturday afternoon, November 11, 1899, before the Young Men's Christian Association of the Naval Academy, at the Academy Chapel, and most of the officers and members of their families, with whom Admiral Philip is so popular. Admiral Philip said:—

I heartily congratulate the young gentlemen who are members of the Naval Academy Association for being enrolled as associate members of the Young Men's Christian Association, which numbers upward of two hundred and seventy thousand members in the United States and Canada. When I was a midshipman of the Academy the Young Men's Christian Association had not been thought of here. As you know, it was first organized in London, in 1844, and Boston and Montreal about the year 1851.

The conditions that exist generally throughout the country in regard to the influence of temperance and religion in all the important avenues of life are among the blessings that God had in store for our country.

The cadets at the Academy to-day are indeed fortunate. The education that the Academy gives, if properly applied, will enable its graduates to meet whatever demands will be made upon them, and these demands will be, no doubt, as they always have been, various, and frequently tedious and dangerous. The officers of our navy have always been called upon to fill places that would at first glance seem to belong to others. Science, in many of its branches, has been advanced by the study, research, and experiments of naval officers. Besides their help to science, it has occurred during the past one hundred and twenty odd years that the navy has existed, that our officers have helped to make treaties. They have also been asked to advise foreign governments in regard to their naval establishment and other matters, and the history of these years (by the way, more familiar to you than to me) and the records of the Navy Department, prove that wherever the naval officer has acted in the capacities above mentioned, or in other ways been called upon, he has done so without embarrassment, and in almost every case with credit to our government. The men who have in all those matters been most active have been men who were influenced and guided by the teachings of Christianity.

After forty-three years of service in the navy, being now very near the end of my career, with experiences varied and interesting in many ways, I am quite sure that the naval officer of to-day needs all the education and help possible fully to perform the many duties that the country has a right to demand of him.

Among the most useful helps in one's education, both here at the Academy and after graduation, I believe, is the study of the Bible. Wherever one may serve or whatever may be his duty, the teachings of the Bible are especially useful to the naval officer. Fortunate, indeed, is one who is influenced by the truths of the book that has been the means of giving us the daily blessing of our lives, and in all earnestness I would especially urge the young officers of the navy to lay hold of its teachings, for great are the blessings of those who remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh when one shall say, I have no pleasure in them.

Now in closing, I desire to leave this word with the members of the Association: Be not discouraged, but "let us hold fast the profession of our faith without wavering; for he is faithful that promised," and to the older officers of the Academy I would ask their aid and encouragement to the cadets belonging to the Young Men's Christian Association. While the nation educates your brain and trains you physically for the public service you are to perform in the navy, it largely leaves to your own individual selves the study of religion and the soul, which is, with the other, equally necessary to produce "the good and great—to make the hero and the man complete." Therefore, remember the opinion of one who is your sincere well-wisher, that religious study is necessary to a good understanding of one's duty to all men which is the basis of good discipline.

*Boston Herald.*

## Visiting Christian Scientists.

AMONG the visitors present at the Wednesday evening meeting in Christian Science Hall last evening was Mr. Gibbs, from Sydney, Australia, who had traveled ten thousand miles to learn more of Christian Science and to visit the home of its revered Leader, the Rev. Mary Baker Eddy. Mrs. Colles of London, England, told of the prosperity of the cause, not only in that great metropolis but throughout Great Britain. In Dublin and Belfast, Ireland, the movement is well established. In Edinburgh, Scotland, is a growing congregation. A letter was read from a Christian Scientist in far-away New Zealand, speaking of the growing interest there, and requesting that a lecturer be sent to them.

The home land had a representative in a leading business man of Cleveland, Ohio, who spoke with conviction of the practical value of Christian Science to business men.

*Concord Evening Monitor.*

It is stated that notwithstanding a number of branches from the Christian Science Church in Boston have been formed in the suburbs in order to reduce if possible the great crowds which have filled the main church, it is still thronged at the Sunday service and at the experience meetings on Wednesday evenings.—*Boston Transcript.*

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## The Lectures.

### At Baltimore, Md.

Upward of two thousand Baltimoreans journeyed to the Lyceum Theatre Sunday afternoon, November 12, to hear Mrs. Sue Harper Mims, a member of the International Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., deliver a lecture upon the doctrines of her faith. The house was crowded almost to the doors.

The lecture was given under the auspices of the First and Second Churches of this city. Mrs. Mims, the lecturer, is a native of Atlanta, and before her conversion was a social leader in the Georgia city. She was a warm personal friend of Jefferson Davis, General Joseph E. Johnston and other distinguished Southerners. Like many other converts, she was brought into the fold of the new faith by a personal experience of the efficacy of its disciples in healing disease. For fifteen years she was an invalid. Everything that medicine could offer to ease her suffering was unavailing, and she had given up all hope of recovery, when Christian Science and its teachings were brought to her attention. From that hour, according to her testimony, her lost health gradually returned.

Mrs. Mims soon became one of the most earnest Christian Scientists in the Church. To gain a better understanding of Christian Science, she received class instruction at Concord, N. H., from Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. Mrs. Mims' high social position in the South rendered her conversion very conspicuous, and it was not long before she was the head of a zealous band of workers in her native State. The influence of her example and teachings has been such that Christian Science is now firmly established in a half-dozen Southern States.

She is one of the two women who, with ten men, constitute the International Lecture Board of the Church. Her lectures have been heard throughout the South.

Mrs. Mims was introduced by Mr. Carol Norton of New York, who delivered a lecture on Christian Science in Baltimore a year ago. Mr. Edward H. Hammond, First Reader of the First Church of Christ, Scientist, of Baltimore, in presenting Mr. Norton, said, in part:—

A year has elapsed since the first lecture on Christian Science was given in our spacious Music Hall. The Scientists of our city at that time felt highly gratified at the large attendance and the great interest manifested. Encouraged by the success of their first, they now give to the public their second lecture. The two churches, therefore, the First and Second Churches of Christ, Scientist, now unitedly present to you, the people of Baltimore, this good-will offering. It is an offering made with a full heart. It is an offering made by those who give it from a sincere desire that others may share in the rich benefits which come from the knowledge of Christian Science. This knowledge we know betokens and prefigures "peace on earth, good-will toward men." For, as Christian Science becomes better known, it will be seen to be laboring not alone for physical health, but for that Heavenly peace whose nature is enduring, being built upon the rock, Christ, and for that good-will toward men which is the fruit of the Second Commandment: "Love thy neighbor as thyself."

We have been favored on this occasion with the presence of another member of the Board, the gifted lecturer who in November last so acceptably presented to us the ideas of Christian Science and their practical outcome. It will be his pleasure to introduce to you our honored guest and lecturer. I now have the honor to present to you Mr. Carol Norton of New York City, member of the International Board of Lectureship of the Mother Church in Boston, Mass.

In introducing Mrs. Mims, Mr. Norton said:—

*Ladies and Gentlemen:*—It is with a sense of privilege and honor that I have accepted the invitation to introduce the lecturer of the evening extended to me by First and Second Churches of Christ, Scientist, of Baltimore.

We have with us this evening one who is both spiritually qualified and officially authorized to speak of the great and blessed truths resident in Christian Science.

We are assembled here this evening to hear from the lips of woman of a wondrous and joy-bringing religious movement that is the direct outgrowth of one single, consecrated woman's life and labor. The influence of this great movement is felt throughout Christendom and in its tenets abides universal Christianity.

With you I esteem it a sacred privilege and a genuine pleasure to hear from the spiritual precincts of a Christian woman's heart an interpretation of the simple precepts of our common spiritual Leader—Jesus Christ.

As twentieth-century Christians, or as Truth seekers, standing already amidst the sunset shadows of a passing century, as men with faces hopefully turned toward life's bright and promising to-morrow, as women with faces upturned to God in heartfelt thanksgiving for the larger hope, freedom, and promise of these good new days, let us not forget, oh! let us not forget, the good that God has done for the race through the agency of righteous womanhood. Into the keeping of holy and undefiled and prayerful womanhood in all ages and among all peoples has the Eternal given His choicest gifts to man.

With a glory all its own abideth the religion of Jesus. Its saving and healing power is for this and all coming ages.

The virgin Mother whose Soul-sense and chastity spoke in the Magnificat through Creation's primal order gave to us Love's best gift to man—our Lord and Saviour. His life was her recompense and his victory over death and the grave proved to that sweetest, tenderest of women that her woe and tears shed as a living halo over the burden of his martyrdom were not in vain.

The Scriptural appellation, or name, of our Lord's mother was Handmaid of the Lord, or one who waits close to the hand (power) of God. Thus by virtue of her spiritual acquaintance with the eternal Nature became the most blessed among women. Down from the cross upon the upturned, sorrowing face of this Mary—his mother beloved—looked earth's most faithful son, and said in the pathos of filial affection, "Woman, behold thy son!" and then to John, "Behold thy mother!" Mary, to Christian believers the dearest among the names of women, received his last earthly ministration and was last to look up to and into those eyes that untiringly spoke of love; and Mary, most triumphant of names, was the first name that he spoke after the Resurrection. Thus in the sweetness of its own holy fragrance liveth this name in our midst to-day, a synonym for the chaste virginity, merciful love, and abiding constancy that constitute true womanhood in all ages and in all true religion.

Another Mary, true to woman's sublimest possibilities and spiritual instincts, speaketh to the world to-day of her risen Lord. Through prayer and tireless toil, through cross-bearing and spiritual victory, she has given and continues to give to the world the rediscovered and undivided garment of the teachings of Jesus—apostolic healing and the understanding of the Love that reforms and regenerates.

Among the consecrated women of the fair and sunny South I can confidently affirm that none is better fitted to speak of the great work of Mary Baker Eddy, and its relation to Christianity according to Christ, than the lecturer of the evening. For a period of about ten years I have been privileged to know of her lofty ideals, philanthropic activity, healing work, and sincere devotion to Christian Science, its Leader, and institutional growth.

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Without further delay I have the privilege and pleasure of presenting to you Mrs. Mims, C.S.B., of Atlanta, Ga., member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass. Mrs. Mims will speak to you of "Jesus in Christian Science; the Simplicity of his Method."

Mrs. Mims' voice is of that full-toned, flexible quality which is heard with equal distinctness by those directly before her and those at the extreme rear of the auditorium. She uses no gestures in speaking and closely follows the manuscript of her lecture. Though she spoke for more than an hour she held the attention of the large audience until the last word of her lecture.

*Herald*, Baltimore, Md.

### At Milwaukee, Wis.

Plymouth Church was filled with one of the largest audiences that ever assembled in that edifice Tuesday evening, November 7, to listen to the lecture of ex-Judge William G. Ewing of Chicago, on the subject of Christian Science. Every seat in the church was occupied and chairs were placed in the aisles to accommodate the people. Many were turned away, unable to gain admission. Judge Ewing was introduced by Mrs. Emily S. C. Finch, the Second Reader of the Second Church of Christ, Scientist, of this city. The subject of this discourse was "The Religion of Jesus Christ."—*Sentinel*, Milwaukee, Wis.

### Lectures at Other Places.

Kalamazoo, Mich.—Edward A. Kimball, Friday, November 10.

Lansing, Mich.—William G. Ewing, Monday, November 6.

Saline, Mich.—William G. Ewing, Monday, September 11.

Rock Island, Ill.—Edward A. Kimball, Thursday, November 2.

Algona, Ia.—William G. Ewing, Tuesday, October 24.

Liberty, Mo.—William G. Ewing, Saturday, October 21.

## Among the Churches.

### Second Church Organized at Houston, Tex.

At a meeting of the members of our society of Students of Christian Science, held in our chapel at eight o'clock Tuesday evening, October 24, 1899, it was unanimously decided to organize a Second Church of Christ, Scientist, of Houston, Texas. A charter was prepared, and forwarded to the Secretary of State, upon the filing of which the Second Church became a corporation under the laws of the State of Texas.

The Society, which has become the Second Church of Christ, Scientist, of Houston, Texas, was organized July 3, 1898. A few weeks after our organization, divine Love met our need by opening the way for our Society to hold services in a church building erected especially for our use. July 26, 1898, one of our members signed a five-year lease for a church building, fifty by twenty-five feet, to be built on Main Street between McKinney and Lamar Avenues, one of the most accessible and desirable locations in the city. September 4, 1898, we met there with our friends for our first service. The building is of frame, with metal roof and Gothic stained-glass windows. It is located just beyond a hedge of evergreens under the spreading branches of a large oak. In this quiet shelter all honest weary hearts may hear and learn of the blessed gospel of Christian Science, this new-old gospel of peace on earth and good-will to all men.

Upon completion of the building and the furnishing thereof, it was dedicated to the cause of Christian Science, and offered as a testimonial of our love to our Leader, the Rev. Mary Baker G. Eddy. Her acceptance of our offering was personally acknowledged.

Our labors have been rewarded with many beautiful demonstrations in the healing of disease and sin, and the work has prospered beyond our fondest hopes. With our Impersonal Teacher and Pastor this branch of the dear Mother Church is striving to demonstrate universal divine Love.

STONEWALL BOND.

### A Second Church at Washington, D. C.

"In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

A Second Church of Christ, Scientist, has been organized in Washington, D. C., with eight members of the Mother Church.

It was incorporated October 7, 1899, under the laws of the District of Columbia. The Sunday morning and evening services and the Wednesday evening testimonial meetings are held for the present in a small hall at 1213 Twelfth St. N. W.

A Reading Room under the auspices of this Church was opened October 27 at 716 Eleventh St. It is centrally located in the business section of the city.

A Building Fund has been started, and two substantial oak boxes have been presented to us, each containing sums of money.

Divine Love is supplying our needs, and is blessing this young and tender Branch in many ways. We gratefully acknowledge Love's provision for us in the numerous gifts from Boston and elsewhere.

May the future prosperity of this church prove that it is indeed founded upon the Rock—Christ.

E. MINERVA VAN TRUMP, Clerk.

### New Quarters at Pittsburg, Pa.

The First Church of Christ, Scientist, has leased the chapel formerly occupied by the First United Presbyterian Church, on Fifth Avenue, between Boquet and St. Pierre Streets. For the past ten days decorators and furnishers have been at work on the interior, and to-morrow the congregation will occupy it for the first time, holding morning service at eleven o'clock and evening service at eight o'clock.

In May, 1895, two dozen Christian Scientists met in a room in the Pittsburg Academy building, Ross and Diamond Streets, and began holding religious services. In July of that year a church was organized, and in September, 1896, the church had outgrown its first meeting place and leased the chapel in that building, and ever since has held Sunday and Wednesday services there.

*Pittsburg Dispatch.*

### Property Purchased at Kearney, Neb.

The Christian Science people have bought the corner west of the Journal building and for the present will use the building on the lot for church purposes. It is the intention, however, to build, in time, one of the finest church edifices in the city on that location.—*Daily Hub.*

How poor is it possible to be? As poor as we are in head, heart, and will—and no poorer.

If we cannot get out of ourselves we shall be stay-at-homes with a vengeance, wherever we are.

H. A. KENDALL.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Notice.

THE Churches of Christ, Scientist, are hereby lovingly requested to address all articles they send for publication in our periodicals to the editor, Judge Hanna, and to mail them directly to his office, 95 Falmouth Street, Boston, Mass. MARY BAKER G. EDDY.

## The Article in the New England Magazine.

THE *New England Magazine* is one of the staunch monthly magazines of this country. While it is essentially devoted first to New England's interests, traditions, and customs, it reaches beyond its local environments out into the national domain of literature. Indeed it is of international importance, as so ably conducted and intrinsically valuable a publication must ever be.

Christian Scientists are more than ever appreciative of its merits since its publication of the delightful article by Henrietta H. Williams on "The Founder of Christian Science," which, with the interesting illustrations accompanying it, adorns the November issue. These illustrations are twenty-five in number, and in the beauty of their execution as well as the wealth of pictorial information imparted they add richly to this otherwise valuable historical sketch.

We are especially pleased with the picture of the "old gray farmhouse covering one of the knolls that outline the southern skies" which sat as a sentinel overwatching the "large, neat, well-kept farm" constituing the Baker homestead; a typical New England farmhouse of its day and generation, replete with reminiscent charm and suggestive of a generous fireplace, cheery blaze, and merry hum of spinning-wheel, not "at rest," but giving forth

> Its song of love and cheer.*

By easy retrospect we may also fancy, that here

> The tea-kettle takes up the song,
> And shakes his cap with laughter long.*

Not less interesting is the reproduction from old-fashioned daguerreotypes, of the strong, honest face of the father, Mark Baker, and the sweet, calm features of the step-mother, Elizabeth Duncan Baker.

One of the standard portraits of Mrs. Eddy is also well reproduced.

The old North Church of Concord, awakening sweet and tender memories of early religious life, stands out also in striking relief, wherein on the "great and solemn" Sabbath day "of the past generation" the Baker family, including the youngest daughter Mary, was wont to gather for worship.

The views—exterior and interior—of the Rev. Mary Baker Eddy's home at Pleasant View are well executed and, as always, attractive in their simple beauty. The beautiful little Christian Science Hall at Concord, also receives full justice. The church edifices — the Mother Church in Boston—those in New York, Chicago, Kansas City, and the neat little chapel in the White Mountains, are finely set forth in faultless half-tone. The interior of the Mother's Room is also exactly reproduced.

All these, with other pictures not here mentioned, make up a most interesting symposium of illustrations, showing somewhat of the external history and surroundings of a remarkable life. They have their place, and in no way tend to minimize the interior history of that life. But of the other and deeper side, the religious and spiritual, the sketch is by no means lacking in interest.

The references to Mrs. Eddy's early education, religious habits and predilections, church associations and attendance, and other data relating to the period of childhood and youth, bring out, in striking aspects, the processes of character-forming so important in every great and useful life. Much of this incident has never before appeared in print, and will be read for the first time with keen interest.

A letter to the Congregational Church of Northfield and Tilton, N. H., on the occasion of the celebration of its seventy-fifth anniversary—of which church she was in early life a devout member—in response to an invitation to be present, is filled with tender pathos, expressive of her deeply spiritual nature, even in childhood days.

We note these sweet touches:—

"Under the ministry of one of the first pastors of your church, the Rev. Enoch Courser, I took my first feeble footsteps side by side with my revered parents and the fathers and mothers of this church. Reverently I remember those solemn obligations which I so early assumed, and my daily prayers, then and now, were and are to live a Christian life."

Again: "Many of the members of this church have gone home; I am yet a pilgrim, with sandals on and face turned thitherward. All who have part in the merits of Christ or the Truth of salvation are working, watching, and praying here for more unity and love and for the communion hereafter with saints and angels."

This delicate touch of a personal nature is also worthy the pen which sketched it:—

"In meeting her I was much moved at the apparent loveliness and gentle kindliness of one whose history denotes great force of character, who has known deep sorrow, sharp disappointments, and also mighty triumph. No sordid life, no inefficient judgment, no reliance on human strength has wrought the spirit that shines through this devout face."

The writer, from frequent opportunity to note the characteristics of this wonderful woman, can corroborate all that Mrs. Williams has so well said.

There is an unusual blending in Mrs. Eddy's personality of masculine strength and feminine sweetness,—masculine in power of analysis, force of reasoning, and terseness of expression; feminine in quickness of perception, fine insight, sensibility to beauty, and purity of feeling.

And whence these extraordinary qualities? Is not her life of unvarying consecration to God, her constant endeavor to live apart from the senses and absolutely in Soul, a sufficient answer? Her teaching is that God is Love, and that man is the idea and reflection of God; hence the more of God, or Love, one reflects the more gentleness and loveliness will shine through face and feature.

All the above, and vastly more, is summed up in a single paragraph of the text-book of her authorship, "Science and Health with Key to the Scriptures," page 135:—

"To ascertain our progress, we must learn where our affections are placed, and whom we acknowledge and obey as God. If Love is becoming nearer, dearer, and more real to us, matter must then submit to Spirit. The objects we pursue and the Spirit we manifest reveal our standpoint, and show what we are winning."

It is a law as fixed as eternity that those who walk with God, by conforming themselves to His character, will *reflect* Him in personality and life.

Mrs. Williams concludes her exquisite article with a comprehensive reference to the growth of the Christian Science movement, and the relation to it of Mrs. Eddy as

* From "The Spinning-Wheel at Rest"—the charming book of poems by Edward Augustus Jenks.

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its Founder. The production, as a whole, is a literary and historical achievement of high merit, and will stand throughout the future as one of the bright gems in the cluster of jewelled tributes to her of whom a distinguished jurist, who knows her well, has recently said, "I have no hesitation in deliberately pronouncing her the most marvelous woman of all the ages."

## Help from the Press.

FROM the papers kindly sent us from all parts of the world, we note with satisfaction the many ways in which the press is proving itself the friend of fairness and the true exponent of the facts concerning Christian Science.

The press is always glad to get the news and the items of interest concerning this growing Cause.

The editors, as a rule, gladly publish notices of the Church services, and accurate information concerning church organization, additions to the membership, church building, and church dedications. Important articles from the *Sentinel* and *Journal* often appear in many papers. The lectures delivered by the members of the Board of Lectureship, are quite generally published in full, and usually gladly so; while all messages and addresses of our Leader are welcomed by the papers of weight and influence.

Christian Scientists do not undertake to write out their own interpretation of the Sunday Sermon for the Monday morning papers, but notices of these services are printed very generally in the Saturday press, and carefully written accounts of the Wednesday evening meetings not infrequently appear. Well attested cases of healing in Christian Science which now frequently appear in public print proclaim the fact that the Christ-power which healed through Jesus of Nazareth, is to-day at our very doors awaiting our welcome.

Because an exact and precise statement of Christian Science is needful, because capitalization and punctuation must be correct to rightly express the thought, careful proof-reading and revision of the articles is required. In this work the editors welcome the help of the Scientists and are grateful for their assistance.

We note with pleasure that in case of misstatement regarding Christian Science, the newspaper making the mistake is usually perfectly willing to print a brave, yet careful, kindly, and Christian correction of its erroneous article. We take this opportunity to thank our friends for kindly sending us the papers containing items of news concerning Christian Science.

## A Personal Word.

I AM compelled to announce that I am not subject to personal interviews relative to matters connected with the Board of Education. I can only refer intending applicants to the Church Manual, the information contained in the application blanks, and the notice in our publications. These contain all the information I could give in a personal interview.

Let those who wish to apply send their applications accompanied with such explanation, in brief, as they deem necessary, and in due time, they will be notified of the decision of the Board. If any question exists one member of the Board cannot pass upon the sufficiency or otherwise of applications. This must be done by the Board as a whole.

I again emphasize the following By-Law:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

Letters received indicate that this provision is being ignored. It will be strictly enforced.

SEPTIMUS J. HANNA.

## Regrets.

WITHOUT entering at all upon a consideration of the relative right involved in the war between Great Britain and the Boers, we cannot but express our deep regrets that so soon after the Peace Conference at The Hague, in which England bore so conspicuous a part, this unfortunate and bloody conflict should have ensued.

It is the more to be regretted since both parties to it in their national capacity are professors of the Christian religion. Let us hope that a precedent has not thus been established which will disannul the good effects of that great assemblage of peace ambassadors.

On the contrary, let us know that the angelic announcement of "Glory to God in the highest, and on earth peace, good-will toward men" which ushered in the Christian era is none the less operative, and will yet become the watchword of the nations of the earth.

## The Larger Hope.

CHRISTIAN SCIENTISTS are truly disciples of the "larger hope." They are learning, day by day, to look through the falsity of error to the reality of Truth. To know that, in the highest sense, only Truth is real, and that every phase of its seeming opposite is unreal, because untrue, is indeed assurance that the Kingdom of Heaven *is* come, and the Father's will is being done in earth as it is in Heaven. The Divine will is ever and eternally Good, not evil.

## Communion Service.

IT will be noticed that the subject of the Bible Lesson for December 10, is "Sacrament." This lesson is prepared for the convenience of the branch churches where Communion service occurs twice in the year, in June and in December, on the second Sunday of the month.

## Out of Darkness into Light.

BY G. M. RISHEL.

I DID not become interested in Christian Science because I was healed physically, but I was attracted to it by hearing of the wonderful cures it was producing. I at once decided that a system of religion that was able to do works of this character must surely be the correct religion. This was about twelve years ago. I read the book, Science and Health, but it was almost a sealed book to me.

The Massachusetts Metaphysical College was open at that time, and I often wished that I might have the pleasure of attending the college, that I might gain more understanding of this system that claimed so much for mortals. The way, however, did not seem quite clear for that, so I kept plodding along by myself for several years, as there was not a Scientist in our beautiful mountain city to whom I could apply for help or answers to my questions. Nine years ago I attended a class and came home greatly refreshed.

Then came the time of persecution. I had been a member of an Orthodox church for several years. I saw more clearly than ever that Christian Science must be the Truth as taught and demonstrated by Jesus. I was enthused more than ever, and did not keep it a secret. It seemed too good to be selfish about, and I longed to share it with others. I told several of the prominent church members about it. The first was the minister's wife, who was an invalid and had about decided to have a surgical operation performed. I told her that she would not be obliged to go to the hospital for treatment, because Christian Science could heal her and do the work better than

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all other forms of treatment. She seemed somewhat interested, and I left, promising to send her a book that would explain the principle of Christian Science.

Several days afterwards I had a call from the minister. I cannot tell all the conversation. I confessed my ignorance on so great a subject as Christian Science, being so young a student, and he so well versed on his theology and plan of salvation, yet I do not feel that I got the worst of the argument. My answers to him always seemed to be ready. A beautiful passage from the Bible or Science and Health always flashed before me to give him. There was not one harsh word spoken. I felt that he was mistaken in regard to Christian Science, and that *some* day he too would see the glorious Truth.

After he left I had almost more to demonstrate over than I was able. The remainder of that day was spent in deep thought. I was trying to decide whether, after all, I would be lost in the end, as he said I was lost then. He said I had deviated from the true path, and the only way for me to be saved was to get back to where I was before I learned of Christian Science. I went through a great deal of darkness at this time,—darkness that could almost be felt, but the light was not entirely obscured. It appeared again, faintly at first, but more and more as I put my entire confidence and trust in God. I realized then that it was the only thing I could do. The Board of Directors drew up a set of resolutions in which there were some directions to follow. I was to take my choice, either give up my Sunday School class or Christian Science. They knew that I loved my class and I felt sure they thought when it came to the point, that I would choose to give up the latter. I gave up my class. I could not give up Christian Science.

From that time until now I have never had a doubt that Christian Science was of God. For a long time after this experience I wondered why, when I had such a desire to know more of our beautiful Science, I could not grasp its teaching more quickly, and why I could not do what I was continually reading that others were doing.

I know and realize now that I wasted much valuable time with just these thoughts. It is a complaining, distrustful thought that hides the "all Good," instead of bringing it to our vision. The Light of Truth cannot appear so long as we cloud it by holding in our consciousness such opposite thoughts. When I began to realize this, I tried at once to divest myself of all these downward thoughts. I tried to trust more to divine guidance. I rested more absolutely in the Spirit and as a consequence I experienced more happiness and peace of mind than ever before. I also learned this lesson, that in climbing up the hill of Science, we must let "Patience have her perfect work." We must ascend the ladder rung by rung. It is useless to try to reach the top until all the previous steps have been taken. True, it may seem that there are those who take two or three steps sometimes to our one, but in the Master's words, "What is that to thee? follow thou me."

Our best is all that is required of us. I am resolved anew to do my best in freeing my consciousness from every thought unlike the good. What if the physical senses do declare this to be an herculean task? I shall not let the physical senses frighten me. They have no power in reality, because there is only one Power and that is God, and He reigns indisputably.

Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." To be single in thought to the Good is the teaching of Christian Science from beginning to end. We must reap as we sow. The good seed, that we, as students of Christian Science, are now intelligently sowing *must* give us a bountiful harvest. "Let us not be weary in well doing: for in *due* season we shall reap, if we faint not."

## Justice and Honor.

BY M. BETTIE BELL.

WE can only honor God by acknowledging His creation as spiritual and immortal. Then nothing can take away our faith in and understanding of the spirituality of the sons and daughters of God. To honor God it is necessary to take three steps: First to learn to know God as the Principle and only Creator of the universe and man; Second to honor the real self as a part of His creation; and, Third, to honor our brother man by understanding that he can manifest no deflection as he is forever reflecting his Creator. It is thus that Truth and Love are honored and justice becomes peacemaker to mankind. If justice comes of law and law is Life, then sin, sickness, and death are not justice and not the law of Life. Many are saying, "What authority have you Christian Scientists for presenting the Word in the way you do, and why are you so radical and narrow-minded as to disbelieve in preachers and want all your churches to read from the book?" Hear the command of Jeremiah to Baruch and let it answer:—

"Then Jeremiah commanded Baruch, saying: . . . Therefore go thou, and *read* in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. . . . Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of the people. . . . And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears" (Jeremiah, 36 : 6, 10, 15).

We will observe that Baruch did not *preach* the word from his own conception, but obeyed the command and read it from the roll or book.

In the last chapter of Esdras (Old Testament Apocrypha), it is declared twice that Esdras was the reader of the law.

"And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law. And Esdras the Priest and Reader of the law stood up upon a pulpit of wood, which was made *for that purpose*" (1st Esdras, 9 : 41, 42).

Every true Christian Scientist is a healer, teacher, and preacher of the word, but, as of old, the law is expounded in the pulpit by the Readers chosen "for that purpose." How can justice and honor be established on the earth and the One Mind reign if the law is not read and understood and all of one accord come together to worship Him in Spirit and in Truth? The prayer, in the fourth chapter of 1 Esdras from the thirty-seventh to the forty-first verses inclusive, denies emphatically the whole material condition, and declares that Truth is "the strength, kingdom, power, and majesty of all ages." This Scientific prayer of declaration won the victory, built the pulpit of wood, established the reading in the pulpit, and was accepted of all, having one opinion. It is thus that justice strengthens and enriches, giving us the opportunity to demonstrate one gospel, one ministry, one law. Through justice is the law fulfilled, and "as thy days, so shall thy strength be."

Jesus trod the wine-press alone; bore the ignominy of his persecutors; suffered the woe of Gethsemane; and endured the agony of the Cross to destroy the illusive doctrines of injustice and demonstrate to the world the justice of a pure religion. Justice is a tree of life laden with the fruit of reason. Resentment, hate, jealousy, anger, and variance between members of the body must disappear through the just action of a righteous law. Justice gives

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us dominion over all evil. It says, "The way of transgressors is hard," and if you know the way and refuse to walk therein, you shall be beaten with many stripes.

Love demands of us each day a higher proof of our loyalty to Truth, a stronger denial of self-affections, a firmer understanding to part with sense-pleasures until the dream is broken and His kingdom is come and His will is done.

Let us strive to walk in Wisdom's way by overcoming a false sense of justice and injustice, honor and dishonor, that we may expel from consciousness that which binds, and exchange the "stony heart" for a "heart of flesh." True Christianity expresses itself through justice and honor. It never leaves us nor forsakes us. It is the "Lo, I am with you alway, even unto the end." The Christianity of Christian Science is the Christ-nature speaking through man. This is the twain wedded together which brings out a knowledge of God in the understanding of life. It is here we find grace and charity, peace and purity, piety and affection, power and holiness, strength and temperance. Clothed with these, man is wedded to his Maker in the bond of perfection. In our lives we must grow to express these qualities, do justice to our religion, and give honor to God.

## The Harmony of Life.

BY M. F. MILLER.

"SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Ask what ye will."

Here, then, is the solution of all peaceful, prosperous, and perfect living. What, then, can be the matter with poor humanity, irritable, thoughtless, incompetent, selfish, poverty-stricken, disease-stricken, sinning, dying, mortal man—the direct opposite of man as the image and likeness of God—Supreme Good?

Jeremiah, 50 : 6, explains what the trouble is very clearly. "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place."

Creeds and doctrines, rites and ceremonies have led them astray, turned them on the mountain, the high plane of the spiritual understanding of God as all in all. They have gone from mountain to hill, a lower plane of thought, become steeped in the belief of good and evil.

They have forgotten their resting place—not lost, but forgotten it, and Christian Science is leading the world back to its resting-place. Up out of the valley of lust, poverty, and degradation, away from the hills of self-righteousness, pride, ambition, selfishness, to the pure atmosphere of supreme Good, the kingdom of heaven (harmony), the Holy Mountain where they neither hurt nor destroy.

Our text-book is the key that unlocks the treasures of the inspired word, the shepherd of this and all future generations to lead them up the mountain to their resting-place to the knowledge of God, the Father of all. How gently, lovingly, wisely, our dear Leader and Mother is feeding the sheep as they toil, ofttimes slowly, always joyously, up the mountain side, and how we love her who has taught us to worship God in spirit and in Truth.

The Psalmist has graphically pictured the Christian Science movement of to-day: "Let the redeemed of the Lord say so;" redeemed from sin, disease, and death; in other words, from mortality or the belief of Life in Matter, from wandering in the wilderness of sin, a belief in something besides God, without a habitation save in sorrow and disease. The "little book" is calling them from every corner of the earth and they are being gathered together from the north and from the south, from the east and from the west, into the understanding of Good—from wandering in a solitary way not knowing God as the principle of their being. Our loving Mother, from her high place, watches her children, coming, some mounting on wings as eagles, some toiling, others springing around or over obstacles, many wandering in a zigzag way, hungry and thirsty, their souls fainting in them. To such she reaches her hand with words of courage and cheer (Science and Health, p. 327). "Love means that we shall be tried and purified."

How beautiful is this Mount Horeb at whose top is our resting-place!

The pale invalid whose first transforming thought has turned his sad eyes upward feels a thrill of hope deathless and eternal though "often beset by fearful odds."

Little bands of pilgrims struggling up from the mountain foot, torn by discords from without and within, look upward and take heart, knowing the gates of brass are broken and the bars of iron are cut in sunder; knowing the tempestuous seas of error must hear and obey the "Peace; be still" of him who is always with us. All around the mountain sides watch-towers are springing up, nestling among luxurious verdure, standing boldly out on projecting rocks, clinging to out-of-the-way, strange places, sending their cheering beams abroad so that the upward wanderer seeing the light is sure of a joyous welcome. "How beautiful upon the mountains are the feet [understanding] of him who bringeth good tidings, who publisheth peace."

Up the mountain side the earnest student of the "little book" is climbing, rejoicing to find that little by little he is learning to be absent from the body and present with the Lord. Little by little the belief in matter is receding and he understands that as it was in the beginning it is now and ever shall be. In the beginning it was peaceful, calm, the morning stars sang together and all the sons of God shouted for joy, so is the real world now and ever shall be.

Hear, oh Israel! the Lord your God is one Lord. There is naught beside Him, and omnipresent Good is made manifest—the Christ, yesterday, to-day, and forever. There is on earth peace, good will toward men.

## The Protecting Power of Truth.

BY MARIETTA T. WEBB.

ONE Sunday morning a year ago last August, while seated in church, and my head bowed in silent prayer, I had a presentiment of my home being in danger of fire. I took in the situation in a second; we had not had any rain since the early spring, and the excessive heat of the summer had made everything very dry.

For a moment I thought what a terrible loss it would be if such were the case. Then fear began to creep upon me, when suddenly I was confronted with Truth, which said, "I am applicable not only in the treatment of diseases, but in all the difficulties and trying places of life."

I at once began to demonstrate the Truth. Sweet peace stole over me, and when the silent prayer was ended, and we were repeating the Lord's Prayer with the spiritual interpretation, I forgot my presentiment for the time being.

When I arrived home from church the first thing that met my sight were signs of fire. Two of my neighbors who had rushed in to assist my husband in putting out the fire met me with frightened looks on their faces, and exclaimed with uplifted hands, "O Mrs. Webb! I don't know what saved your home, or your husband! Aren't you frightened?"

To their amazement, and my husband's, who had his hands and arms bandaged, I calmly answered, no. I then went on to explain why I was not alarmed or even surprised; and they marveled at it, although I had often

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spoken to them about the wonders that God's truth will perform.

I did not look at the burns that my husband had received, nor did I bandage them, and in a day or so they were all healed. The fire was caused by the explosion of a bottle of gasoline, which had been left standing in the hot sun.

At first there was a slight explosion which sent the cork flying out, followed by a little flame, which instantly ignited a curtain, and this attracted by husband's attention. In grabbing the bottle to throw it out of doors it exploded and went to pieces in his hands, the fire from it running up his arms and also igniting the woodwork at his feet.

The damage to our home was very slight. Surely "The angel of the Lord encampeth round about them that fear him, and delivereth them." The Bible and "Science and Health with Key to the Scriptures" are my daily guides, the heavenly manna on which I feast and live.

O, glorious Truth that makes us free; that guides us into all the avenues and through all the vicissitudes of life; that is a healing balm for all human complaints; and that protects us from all evil; and which I verily believe is to be the only salvation of my race, the Afro-American, and that it will abolish the prejudice which exists throughout these United States; for, go where we will, we are made to feel our color.

But with the wide and rapid spread of Christian Science man is not only learning what the true love of God is, by loving all mankind; but he is getting out of his old prejudiced self, into the spiritual sense of man's union with God.

## Thoughts.

BY HARRIET LINCOLN COOLIDGE.

DID you ever begin your work for the day with a feeling of weariness and discouragement? Have you tried to overcome these feelings with prayer and the reading of the Scriptures all to no purpose? Then have you questioned yourself and wondered why God did not help you? I feel quite sure that many people have had such days as this, but of course it was *before* they had heard of Christian Science. Now, if we are tempted with such thoughts, we have our remedy in reading our little text-book, Science and Health by Mary Baker G. Eddy, and in all the blessed promises in the Bible, which seem so different from the old thought. All the doubts and fears gradually fade away if we calmly and quietly try to realize for ourselves the beauty of this great Truth.

Have you ever watched the sunrise among the grand mountains and hills? At first all seems misty. Masses of white, soft vapor lie in great clouds between the hills and down on the lowlands, but as we watch, the bright rays of the sun penetrate every place where there is mist or shadow, and then if we turn away or close our eyes for a few minutes, when we look on the scene again, all is changed; the glorious sun has risen, we can see the distant hills clearly where before we could only see a very short distance. Now the little birds are singing joyously as though they too were thankful for all this brightness, and we know they are always glad and happy. Often I wish we were as ready to sing hymns of praise as they are. We should be, for we are told that we are of much more value than they. Christian Science clears away all the mists that seem to obstruct our view, but at times we do not rouse ourselves to look at the sunrise. We have not awakened and need to be shaken or have a shower-bath of Truth poured over us every day until we are fully aroused and can see all things in the pure, beautiful light of Christian Science.

A dear teacher of Christian Science once pointed out to me the sweet hymn of Cowper which is in our Christian Science Hymnal, and it has been so very helpful to me that I like to speak of it here.

**Ye timid saints fresh courage take!**
**The clouds ye so much dread,**
**Are big with mercy, and will break**
**In blessings on your head.**

**His purposes will ripen fast,**
**Unfolding every hour;**
**The bud may have a bitter taste,**
**But sweet will be the flower.**

**Blind unbelief is sure to err,**
**And scan His work in vain;**
**God is His own interpreter,**
**And He will make it plain.**

COWPER. *Alt. and Abr.*

## A Jealous God.

BY C. M. RICKARD.

BY the light that Christian Science turns upon the Scriptures, we can understand much that was once far from being clear or satisfactory to the searcher after Truth.

In the second commandment, Moses, one of God's interpreters to mankind, undoubtedly used the verb translated *jealous* with a profounder sense of the term chosen than the English word is ordinarily used to express. Jealous, applied in its lower meaning to a phase of mortal belief, is a human passion, and is not applicable to the Supreme Being. Used in its higher signification, it implies, even in the English tongue, a careful presentation of characteristics; a self-appointed guardianship over intrinsic and inalienable rights, enforcing their recognition. Making the application of the word impersonal, we can therefore accurately define it, as

A quality of an exact Principle, which denies and casts out every claim to equal or even comparative power with itself.

Thus: the Principle of mathematics is *jealous* of mistakes of figuring, in the sense that when the principle and its rules are applied to numbers, it uncovers and destroys every error of attempted ignorant, imperfect, or careless calculation.

Light is *jealous* of the darkness. That is to say, Light does not admit any reality in darkness, but holds to its own supreme and exclusive right to shine. It is therefore *jealous* of the darkness only in the sense that owing to its nature as light it excludes the darkness. When the light of day, or of understanding, appears, the obscurity of night, or of error, or of ignorance must needs disappear.

Love knows no rival in hatred, because where Love is, hatred can have no existence. Truth recognizes no authority in a lie, nor does it admit its right to be, for when Truth speaks the lie falls powerless, and is reduced to nothingness.

Harmony does not tolerate the presence of discord, for harmony, it is readily seen, can contain no element of discord, and when harmony is made manifest discord must necessarily flee before its presence. Admit the *real* into consciousness, and it excludes the *unreal*.

In this profound sense, Good, or God, as the Principle of Being, is truly *a jealous God*, for Good acknowledged as supreme is seen to be the Intelligent Governing Presence and Power that banishes the ignorance of evil, annihilating, because of its intrinsic nature, all that is unlike itself, Good, or God.

Speaking of Christian Science, did you ever hear one of that cult seeking to persuade others to follow it? I never did. Moreover, I never heard of abuse of other people's religion at a Christian Science meeting. But I suppose that there are quite a few things hereabouts of which I have not as yet heard.—*Poughkeepsie News-Press.*

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## Immortal Life.

BY ANDREA HOFER PROUDFOOT.

THAT God is our only Life and that all Life is immortal has been much clearer since the Sunday lesson of October 15. It is sweet to realize that if we will only work there is no more mystery about immortality than there is about working out an example in mathematics, if we will but take the rule and use it.

In explaining the thought of immortality to some of the children the following line of argument came up and helped us all to see more clearly in what immortality consists.

If we are thinking something to-day which will be forgotten to-morrow it was never a real thought any more than our dreams are real. In the place of this empty, useless thought, we receive one which is a real thought, one which is always true and lasting. This is surely clothing our minds with immortality or eternal thoughts which can never die. So day by day, if we strive to have true thoughts we shall lay off the old useless thoughts, and put on the lasting helpful thoughts which enable us to demonstrate happiness, health, Love, and Truth, and these are the things which make us live forever. Thus we partake of that Mind which is everlasting. "And this is life eternal, that they might know thee, the only true God."

How easy it is to put on immortality if we will only lay off those thoughts which are really not thoughts at all but only dreams. If we learn the Truth, which can never die, and put it into practice, we really enter step by step into eternal life, through the understanding thereof. We do not need to wait until we are educated or grown up, to begin to take these steps, for the Bible says, "My yoke is easy," and surely, is it not easy if we begin in this way with the help of Science to know eternal Life?

## Awake Thou that Sleepest.

BY M. FLORENCE EUSTIS.

THE past week, I seem to have been awakened to the fact of the work one must do as a Christian Scientist. We are asleep, resting in the work that Mother and the head ones have done and are doing, resting in the fact that Truth *is* and hence must be victorious.

Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," showing plainly that Truth is, is for us, and that we are to have it, but, he said, "*Ask, seek, knock.*" Words expressive of decisive *action*.

The character of Peter has always been of interest to me. It was Peter who, at a time when Jesus was despised and rejected, said, "Thou art the Christ;" and again when Jesus explained why he would wash the feet, said, "Not my feet only, but also my hands and my head." No half-way position for Peter, yet, at this time, Jesus foretold the denial. Did he see that Peter was satisfied with the position of disciple, but not ready for the work belonging to that position?

In reading the account of, to find a reason for, the denial, I saw this, "And Peter followed afar off"—the other disciple went in, but Peter stood without. (Luke, 22 : 54; John, 18 : 15, 16.) Had he gone in, he never would have denied his Master, for his position with Jesus would have shown all that he was a friend, but he stood without, hence the reply, "I know him not."

Can it be that many are holding the position of Christian Scientists, yet are not working, just resting content in the work others are doing? Truth *is*, but Jesus said, "Ask, seek, knock," in other words, *prove*.

## Testimonies.

### Demonstration over an Accident.

Mindful of the injunction to bring our tithes into the storehouse, and not to listen to the subtle suggestion of error which says, "Don't write," I wish to tell of a demonstration over what seemed to be a severe accident, while attempting to get off an electric car after it had started. I was on the running-board, and finding the car was not the one I wanted, tried to step down, not realizing the speed, and was thrown upon my back into the street. There was perhaps a moment of unconsciousness before I was lifted to my feet and surrounded by anxious friends and spectators. I was able to realize the Truth instantly, and to declare audibly that I was not hurt, was perfectly well and able to continue our trip, during which I treated mentally as well as I could. I seemed to grow worse rapidly. No bones were broken; the injuries being wholly internal, but when our destination was reached I could hardly drag one foot after the other, but refused all offers of help from the Scientists who were with me, because I felt the time had come to rely upon my own understanding of Christian Science healing, as taught in our text-book, Science and Health. I ate my dinner with the others, but when we started to return home I had to be carried to and from the train, boat, car, and carriage to my home. Those who saw me afterwards hobbling about with a cane will testify to the severity of the claim.

In the old thought I could not have risen above the evidence of the senses, and should have gone to a hospital or spent weeks in bed at home, and perhaps have become a cripple. But in Christian Science I never doubted for a moment that God would heal me, and could feel the claims yield to the power of Truth from day to day. I never gave up for an hour nor accepted any of the kindly offers of help in my household duties, and was cheerful and happy all the time. Later on I found that leaning so heavily on the cane and throwing my weight upon the least injured side caused it in turn to become so lame and stiff that I could not move without excruciating pain, and I saw that my cane must be laid aside and I must try to walk without it. This seemed difficult, since from the extent of my injuries I could not tell whether I should break into pieces or fall over like a log at the first step. So one morning, in addition to the regular treatment, I opened my Bible at the ninth chapter of Matthew and studied it long and faithfully, and then I committed the closing paragraph on page 360 in Science and Health to memory, and went into my bedroom to try the experiment of putting one foot before the other, but holding the cane in my hand and standing so as to fall upon the bed. A few timid attempts showed me that all material aid must be put aside, and once more trusting to the power of Truth I put the cane away and took the first step with fear and trembling and much suffering. It was some weeks before I was fully healed. The accident happened the last week in July, and by the first of September all outward manifestations had disappeared, and I have been perfectly well and free from pain since. It is beyond the feeble efforts of my pen to express my gratitude and love to Mrs. Eddy for having shown me the way out of all error, physical and mental.

I should like to say to those who have criticised the prices of Christian Science literature and treatment, that my only expenses for this accident was one dollar for being carried from boat and train. My outlay for Mrs. Eddy's books and class instruction do not compare with what my bills would have been under *materia medica*.

ELIZA BRUCE RYAN, Boston, Mass.

### Cancerous Tumor Healed.

Having received great benefits physically and spiritually from Christian Science, I wish publicly to bear my testi-

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mony to the Christ-Truth. For several years I suffered from a cancerous tumor (so three or four medicos pronounced it) growing on the upper surface of the stomach. At this time, I was living at Vernal, near the Uintah Reservation, Utah, about two hundred and twenty-five miles from Salt Lake City. In 1896 or 1897, being in great agony, I submitted to examination by four physicians, who gave the trouble the above name. They told me that owing to its very peculiar location they could not help, beyond giving me morphine or some other narcotic. They hinted that my days were numbered. Naturally I felt somewhat depressed, for I had a family to support and had been unable to do much for two or three years on account of my condition.

In July, 1898, I took my wife and two little girls to visit among her relatives in Salt Lake City. During my short stay in the city I went to the hospital, where I was again examined by four of the staff surgeons and physicians, who pronounced my case hopeless, though they could give some relief with morphine, etc. They told me to be very careful, that my days were numbered, etc. I returned to Vernal. My wife wrote me, insisting that if I would only come back to the city I could be cured by Christian Science.

I laughed at the idea. Everything else had failed. The tumor was very large and hard. I could scarcely walk a block. I returned to Salt Lake City in October, 1898. My wife took me to a relative who had been healed by Christian Science. With great difficulty I walked from the street car to the house close by. After listening a while to a Christian Science talk, I remarked I did not believe in anything, not even Christian Science; but I consented to take treatment. From that hour improvement began. Day by day, under the solvent of Truth, the cancer diminished. Peaceful and refreshing sleep came to help me along. I went to work at once, doing some teaming. Among the first jobs that came, I had to haul and deliver at the hospital, where I had undergone examination, some very large stone steps. One or two of the physicians saw me handling the stones, and severely rebuked me, saying such work would kill me. I said, "I am getting better. I can do any kind of work. Christian Science has set me on my feet, made me well and strong, given me refreshing sleep and a good appetite."

That was more than a year ago. I feel better than I ever felt in my life. I have suffered no return or inconvenience. The tumor has entirely disappeared. My trouble was hereditary; several members of my family have suffered from it and a sister died with it not many years ago.—A. R. STRANG, Salt Lake City, Utah.

### Another Case of Dentistry.

I have often seen in the *Journal* and *Sentinel* where others have received help in Science in dentistry, and would think, "Well, their fear was not as great as mine." Now it has been demonstrated for me that there is as much help for us in dentistry as in anything else.

I went to Austin, Minn., to a dentist. A Scientist went with me. She remained with me a few moments, then went home. I had eight teeth pulled without one particle of pain, and no inflammation, or soreness in my mouth since. The dentist said after he had pulled two or three teeth, "Well, I have not done work for many like that." I said nothing until he had finished. When I went to pay him, I said, "That is what Christian Science can do for us." He said, "I wish more would have it, then we could do better work." I said, "Not only in dentistry, but in everything, it is just as great a help for us."

The work was done in the morning, and I ate a hearty dinner. I went to the dressmaker three times the same day, visited with friends, and came home the next day, and have not had the least inconvenience from it all.

ISA V. HOLSTON, Madison, S. Dak.

### Christian Science Helps the Student.

I feel that it is fully time that I put into words my gratitude for the joys that Christian Science has brought me. Eight years ago the thought of a college education for myself, a sickly, nervous child, had never occurred to me. To-day I look back over four bright, happy college years, and thank Christian Science for them. I can never express what Science meant to me there. Lessons made easier, envyings overcome, and sickness met and conquered. Many pleasures came to me too; all through Science, because I was trying to know that my happiness was not dependent upon circumstances or personalities. I am now at home and have taken a Sunday School class which is a great help and pleasure to me. I find that Science, instead of taking our friends away, gives us even more, for Science means happiness, and happiness is always welcomed by everybody. Of course I have many problems yet to meet, and many "days of dumps," but I have found a sure cure for the latter and a Principle by which to work out the former, and I always end by going on my way *rejoicing*.—ELIZABETH JENKINS, Evanston, Ill.

### Indigestion and Tobacco Habit.

Four years ago a copy of Science and Health was given to my husband by his parents, who had recently become interested in Christian Science. We commenced to read it at once, and the Truth as revealed in that book healed him of a bad case of indigestion. The tobacco habit was also overcome in a few weeks, and glasses, which the doctor had said he must wear at work and to read, were laid aside and forgotten. His eyes were as well as ever, and have remained so.

About one year ago we had the privilege of class instruction from one of Mrs. Eddy's loyal students. Many physical diseases have been healed by our understanding of Truth. In overcoming a claim of malice I was greatly helped by a thought gained while reading the *Journal* for September, 1899. "Malice has no power over God's idea." When I read this the demonstration was complete.

D. B. C. B., Herkimer, N. Y.

### Amputation Unnecessary.

A gentleman had a bull nettle sting on his foot. He was suffering great agony and his foot was so badly swollen that it was turning purple and yellow, and water was escaping in several places. He had been told that he would have to have his foot amputated. He called for Christian Science treatment one Sunday morning; the next day at one o'clock his foot ceased to pain him. He also had fever, and that left him. He went right on with his work of picking cotton, and did not stop but once, and that was to make his report to his healer.

MRS. EMMA DARNELL, El Campo, Tex.

### Benefit Acknowledged.

I am, to mortal sense, almost fourscore years of age. I regard it my duty and privilege to tell you of a most beautiful demonstration. In the year 1894 I had a little sore coming on my lip. I did not think much about it, but kept denying the error. Then in March, 1897, I went to my sister in Ohio. While there it grew worse. In August I came back to Washington. I began taking treatment of a Christian Scientist and was healed. It has been one year since I was healed.

MRS. E. B. FRIEND, Washington, Ia.

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## From the Religious Press.

### Presbyterian Statistics.

The statistical reports of the Northern Presbyterian Church give it for 1899, 32 Synods, 232 Presbyteries, 7,657 churches, 996,907 communicants, 1,029,229 members of Sunday schools, 1,115 candidates for the ministry, 137 local evangelists, 433 licentiates, 108 churches organized during the year, 48,259 members added on examination, 17,682 adults and 24,908 infants baptized. The contributions were: for home missions, $1,095,311; for foreign missions, $764,976; for education, $143,130; for Sabbath school work, $121,177; for church erection, $101,597; for the relief fund, $68,304; for the freedmen, $137,567; for synodical aid, $85,921; for aid for colleges, $261,268; for the General Assembly, $80,160; for congregational purposes, $10,694,518; miscellaneous contributions, $793,788; total, $13,777,717. The figures show a gain of 8,030 communicants and a loss of 4,938 in membership of Sunday schools; and the baptisms were fewer than for several years. The financial reports show an advance in nearly every department except ministerial relief; and the whole amount of contributions is larger by $74,156 than in 1898.

The statistics of the Southern Presbyterian Church give it 13 Synods—the same as for the past seventeen years—77 Presbyteries, 1,471 ministers, 2,919 churches, 221,022 communicants, 8,613 members added on examination, 2,847 adults and 4,588 infants baptized during the year, 41,627 baptized non-communicants, 19,808 teachers, and 143,639 pupils in Sunday schools. There were also 357 candidates for the ministry and 60 licentiates; 56 churches were organized during the year. The churches contributed last year $30,005 for the Assembly's home missions, $116,533 for local evangelistic purposes, $13,762 for the invalid fund, $111,191 for Foreign Missions, $52,722 for education, $12,587 for publication, $12,459 for colored evangelization, $4,025 for the Bible cause, $15,948 for Presbyterian causes, $802,607 for pastors' salaries, $583,570 for congregational purposes, and $96,276 of miscellaneous contributions, the whole aggregating, according to the footings of the table, $1,851,771. The average amount of pastors' salaries was $670. The figures show an increase during the year of 63 ministers, 46 churches, 3,947 members, and $4,917 in contributions, while the number of pupils in Sunday schools appears to have fallen off 2,268. The increase in membership for the last four years has been two per cent a year, as against four per cent in preceding years.

*The Christian Advocate*, New York.

### Duration of Punishment.

We have no hesitation in saying that there will be eternal punishment only for those who are *voluntarily* and *eternally* disobedient. We will go even further, and assert that, in our opinion, all Unitarians would say that, if any human beings are voluntarily and eternally disobedient, punishment will forever attend their disobedience. Such a statement is involved in the very nature of righteousness and retribution. The Unitarian idea is that disobedience and punishment are linked together in this world, and in all worlds. Character determines destiny. Moreover, no man can be made righteous against his will. Voluntary obedience carries with it appropriate consequences, while voluntary disobedience just as naturally and inevitably brings on its train of woes. But fifty years ago Orthodoxy said, Many *will* be eternally disobedient, and will be eternally punished. That is not the statement now made by Dr. Storrs. We do not believe that he or any other Congregationalist of similar character and intelligence will affirm without qualification that any single human being will certainly have the courage and the endurance eternally to defy the Almighty and take his punishment. But we are willing to say with him, *if* any one eternally refuses to obey the law of righteousness, he will be eternally punished.

*The Christian Register* (Unitarian.)

## Miscellany.

### Two Experiences.

(WILLIE'S.)

The day has been really most dreary for me;
The reason I'm surely unable to see.
I didn't have time to help Tom paint his sled
(I painted my own a most beautiful red);
Dick wanted his stilts fixed, but I hadn't time—
It took me an hour or more to do mine!
Mamma wished an errand done—I couldn't go—
I had others to run for myself, don't you know?
Maud asked me to make her some kind of a toy—
That's fit for a girl to do, not for a boy!
All day I've tried so hard to please me,
Yet I'm as unhappy as I can be!

(BENNIE'S.)

To-day I thought I would do something for me,
But really I haven't had time you see!
I mended a skate strap for small brother Tom,
I shoveled the path out—it made me so warm!
Baby Beth couldn't multiply twenty times one,
I've been through division—for me it was fun.
I ran on an errand for little sick Joe
(He tried to get Patsy, but he wouldn't go);
Mamma wanted wood chopped. "Really," said I,
"I know I can do it; please let me try."
I've been, oh, so busy—it wasn't for me,
But I'm as happy as I can be!

*Farm and Home.*

### Giving Does Not Kill.

Bishop Whipple of Minnesota closed a recent letter by repeating a story which Bishop Clarkson used to love to tell: "A devout colored preacher whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up for missions and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, who said to him before the service: 'Yer gwine ter kill this church if yer goes on saying, give, give! No church can stan' it. Yer gwine ter kill it.' After the sermon the minister said to the people, 'Before the service to-night Brother Jones tole me I was gwine to kill this yere Church ef I kep' a asking yer ter give; but, my brethren, Churches doen't die dat way. Ef dere's anybody knows of a Church dat's died 'cause it's been giving too much to the Lord, I'll be very much obliged ef my brother will tell me whar dat Church is, fer I'se gwine ter visit it, an' I'll climb up on de walls of dat Church under de light of de moon, and shout, 'Blessed are the dead dat die in the Lord.'"—*Diocese of Fond du Lac.*

### The Story of a Ladder.

Once upon a time, so the story goes, a ladder drifted upon the shore of a distant island—most likely one that is now ours. In doubt as to its intended use the natives began to "pow-wow" about it. This ended in the formation of two parties; one contending that the rungs were made to hold the sides together, and the other that the sides were made to hold the rungs apart. So the matter rested. After a time, a sailor came to the island and, seeing the ladder, promptly put it up against a tree, and gathered some fruit he wanted.

*Selected.*

It is said that more than a hundred International Congresses will meet at Paris in 1900.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-law of the Church Manual:—

"Students are examined and given certificates by this Board for no other purpose than teaching Christian Science. All other applicants will be dismissed."

### Church Rule.

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

### The Church Manual.

The twelfth edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

Admiral Dewey astonished the people of the United States by transferring to Mrs. Dewey the home at 1747 Rhode Island Ave., Washington, D. C., recently presented to him by forty-three thousand of his admirers. The announcement of the transfer caused a great deal of unfavorable comment, and even his intimate friends were at a loss to account for his action. It now appears that the Admiral chose this means of transferring the property to his son George, as a deed to the property from Mrs. Dewey to the son was immediately afterwards recorded. The Admiral believes that through the method adopted no dispute could ever arise over the disposition of the property. By the terms of the deed, however, Admiral and Mrs. Dewey still retain a life interest in the property.

Vice-President Garret A. Hobart died at Paterson, N. J., Tuesday morning, November 21. The funeral took place on Saturday, November 25. The morning service at the residence was attended by the members of the family, President McKinley and his cabinet, and Mr. Hobart's most intimate friends. The public service was held in the afternoon at the Church of the Redeemer. The interment was at Cedar Lawn cemetery. The body did not lie in state in the City Hall at Paterson, as was desired, but the casket was open in the library of his home for three hours on Friday afternoon. Four companies of regulars from Governor's Island took part in the funeral ceremony.

Captain W. R. Abercrombie of the United States infantry, who nearly two years ago was appointed the head of an expedition to explore all the routes from the Pacific coast to the interior of Alaska, has returned to New York. The route he has decided upon is by steamer to Port Valdez, then by a new military road to Eagle City or Fort Egbert as it is called, on the Yukon River. From this point it is only seventy miles to Dawson City. The distance by this route from Port Valdez to Dawson City is two hundred and seventy miles. This route enables the American people to travel on their own domain entirely, and shortens the route two hundred miles.

Official returns show that since the outbreak of the war in the Transvaal the British have lost ninety men killed, and two hundred wounded. The Boers' loss is estimated at one thousand. The British force now actually in the field is about sixty thousand men. The situation at Ladysmith remains unchanged and there seems to be little prospect of getting relief to General White in the immediate future. The Boers have succeeded in cutting off all communication with Estcourt. During the past week the Boers have suffered several defeats, and in an attack by General White at Ladysmith they are reported to have lost many of their big guns.

It was reported that an effort was being made to have the arch at Madison Square, New York, known as the Navy arch instead of the Dewey arch as it is now called. The purpose was to make it a national monument, not erected in honor of a single individual, but as a testimony of the nation's appreciation of the glorious deeds of the navy from the time of Decatur and Paul Jones until now. But the chairman of the committee having the matter in charge states that the arch is to be the Dewey arch in the sense it has always been, and that it will commemorate the fame of Admiral Dewey and the battle of Manila.

The Fifty-sixth Congress will meet on December 4. The House will be composed of 185 Republicans, 163 Democrats, 7 Populists, and 2 Silverites. The Republicans will have a majority of thirteen.

As California, Delaware, Pennsylvania, and Utah failed to elect Senators at the last session of their respective Legislatures, the number of Senators will be eighty-six instead of ninety, the number provided for by law. Of these, 51 will be Republican, 26 Democrats, 4 Silver Republican, 4 Populists, and one independent, giving a Republican majority of sixteen.

Information is received from Manila that Bautista, president of the Filipino Congress, has presented himself to General MacArthur and formally renounced all further connection with the insurrection. General Otis says the insurgents can no longer make any claim whatever to a government, as the president, treasurer, and secretary of the interior are in our hands. The whereabouts of Aguinaldo is still unknown, and nothing more than guerilla warfare is expected in the future.

Charles E. Macrum, the United States consul at Pretoria, was directed by this government to assume charge of British interests in South Africa during the war. The Transvaal authorities have declared that the affairs of British prisoners and of American citizens suspected of British sympathies are military matters outside of his province. Secretary Hay has cabled him to insist upon the rights to which he is entitled under international law.

President McKinley and Secretary Long have agreed that as Rear Admiral Schley has not seen fit to ask for a court of inquiry, it is not expedient to appoint one. The formal orders sending Schley to command the South Atlantic squadron have been signed by Secretary Long. He will proceed to South America at once, but has been instructed not to allow any of his ships to go to South Africa unless ordered to do so.

In his annual report Governor Brady of Alaska recommends statehood, government establishment and operation of cable and telegraph, and a cessation of killing seals for at least ten years. An appropriation of one hundred and ten thousand dollars is asked for a penitentiary and suitable public building at Sitka. The gold output for the season amounts to about three million dollars.

Captain Dreyfus is still at Carpentras, France. In a recent interview he said that he now believes there was no deeply laid scheme against him. He thinks he may have appeared vain or ambitious, as he did not associate sufficiently with his brother officers, but generally worked ten hours a day at difficult technical work. Naturally the fact that he was a Jew was against him.

The Commissioner of Indian Affairs, in his annual report urges more schools for the Indians and more systematic methods in their instruction. Out of an enrolment of twenty-five thousand there are now 20,522 boys and girls in school. The Indian population from which these are taken is 181,000.

Two of the biggest battles of the Transvaal war were fought near Ladysmith, November 15 and 16. The first lasted from daybreak till two o'clock in the afternoon. It is reported that hundreds of Boers were killed, and many taken prisoners. The British losses were comparatively small.

Secretary Long will ask Congress to make an appropriation for eighteen new warships. The vessels desired are three armored cruisers of thirteen thousand tons displacement, three protected cruisers of eight thousand tons, and a dozen gunboats of nine hundred tons.

The Imperial Government of Japan has appropriated three million dollars for the erection of an earthquake-proof steel palace for the Crown Prince. The design for the palace is being made by Chicago engineers.

The statehood convention which recently assembled at Guthrie, Ok., appointed a committee to draw up a memorial to Congress, asking that Oklahoma be granted statehood with the present boundaries.

The friends of Admiral Schley propose to introduce a bill in his behalf during the coming session of Congress reviving the grade of vice-admiral. They feel confident they can secure its passage.

The Cuban wreckers are reported to have found one hundred and ninety thousand dollars in Spanish gold in the Almirante Oquendo which was destroyed at the battle of Santiago de Cuba.

Though Queen Victoria is a member of the Church of England, she is, it is stated, a member of a Scotch Presbyterian Church. She is a good listener, and gives close attention to the service.

The George Washington Memorial Association of Washington, D. C., is endeavoring to procure a general observance of December 14, the one hundredth anniversary of Washington's death.

At Chicago, in a recent test of the Pollak-Kirag rapid automatic telegraph invention, a message was sent 1,080 miles at the rate of one hundred and fifty-five thousand words an hour.

An English syndicate has purchased the Manhattan Oil Company. The Manhattan had a capital stock of two million dollars and was the greatest rival of the Standard Oil Company.

The New York Central & Hudson River Railroad has ordered ninety new locomotives. Five of these will be built after the design recently invented by Cornelius Vanderbilt.

The first G. A. R. post was organized at Decatur, Ill., April 6, 1866. There are now over seven thousand posts with a membership of more than three hundred thousand.

The United States transport George W. Elder recently made the round trip to Manila and return in sixty-one days. This is the quickest trip on record.

Tammany Hall has presented the lord-mayor of Dublin with three thousand pounds sterling to save the Parnell homestead at Wicklow, Ireland.

The Marconi Wireless Telegraph Company of America has been chartered at Trenton, N. J., with an authorized capital of ten million dollars.

Admiral Dewey has received and accepted an invitation to visit Chicago May 1 of next year, the second anniversary of the battle of Manila.

It is reported that Cecil Rhodes has a balloon at Kimberly in which he intends to make his escape if driven to that extremity.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## A Manila Church.

THERE stands in the old walled city of Manila a church whose rare beauty should win it a place among the famed temples of the world, says an exchange. It is the Church of St. Ignatius Loyola, and, as the name would indicate, was erected by the Jesuit fathers. The ten years that elapsed between 1879 and 1889 were consumed in its construction, and a success that was truly artistic crowned the effort of a decade. The exterior is neither imposing nor artistic, but it was upon the interior that effort was centred, and few structures in the world can boast of the perfect harmony of effect there attained. Practically the entire interior is done in the native hard woods of the Philippine Islands, that have been carved by master hands. A remarkable fact in connection with the work is that it was all done by natives. The designs were all made in Europe, but every credit is due the workmen who so closely followed their methods. This incident illustrates a peculiar trait in the Filipinos. They lack the originality, but are wonderful imitators. Give their carvers a model and they will duplicate to perfection. Let their painters see a picture and they will copy it to the minutest detail. Permit their musicians to hear a composition and they will reproduce it on their own instruments. Probably the most artistic piece of carving in the church is the pulpit. It is a massive affair affixed to one of the giant columns close to the altar rail. On its sides are a series of panels upon which have been carved scenes depicting important Scriptural events. The pulpit has a beautifully carved base, and upon the outer side of the balustrade are the figures of saints. The figures have all been perfectly carved, and there has been a wonderful regard for detail. Proportions are perfect, and the effect is at once harmonious and artistic. A prodigious amount of labor was expended upon the pulpit. Rev. Father Francisco Simo, one of the rectors of the church, under whose direction much of the work has been done, relates that the carving of the base of the pulpit consumed two years, and that the balustrade occupied nearly as much time. Next to the pulpit, the ceiling, which is entirely of carved wood, attracts the most attention. There are a series of intricate designs that show the genius of art and the skill of the carver, and the effect is admirable. The columns, capitals, and arches have been done in wood, and they too, enhance the beauty of the church. The altars—one main and two side—are also of wood, and show splendid specimens of the skill of the carvers. The floor is likewise of wood, and the sheen of its polish serves to heighten the general effect. Most of the wood used is molave, best of all the fifty varieties of hard wood that grow in the Philippines. It is capable of resisting any of the insects that attack wood, and neither heat nor water affect it. Steel is the only thing that will outlast it. It is so hard that the fashioning of it is very difficult, but the excellent results obtained make it worthy of the effort. The art of wood-carving has long been taught to the Filipinos, and the traveler in their islands sees many samples of their work. It has reached its greatest perfection at the Jesuit College at Manila, and the work in the Jesuit church is incomparably the best so far done. Twenty-three years ago the students of the college sent an elaborate piece of carving to the Centennial Exposition at Philadelphia, and with it won first prize.

The architecture of Manila may be truthfully said to be relieved of mediocrity by the churches, and that of St. Ignatius Loyola is the greatest of them all. The cathedral —a massive structure of the Byzantine period—attracts attention on account of its size and the fact that its foundation stones were laid in the sixteenth century, but neither interior nor exterior are particularly pleasing. Another remarkable church in the old city is that of St. Augustine, built way back in 1570 from a design drawn by a nephew of the architect who planned the famous Escurial in Madrid. For over three hundred years it has defied the earthquake and typhoon, and the original walls still stand as a monument to the builders. The design is rather of the Tuscan order, but modern additions have changed and almost obscured the original lines. The church of Santo Domingo is another imposing structure. It has an exterior of florid Gothic and an interior of nearly perfect Gothic, but the latter is marred by some impossible coloring and some inartistic statuary. The same complaint may be properly made of any of the score of churches in the city and surroundings, with the single exception of the Church of St. Ignatius Loyola. When the tide of American travel sets toward the Philippines, and when Manila is included in the itinerary of the globe-trotter between Singapore and Yokohama, this really remarkable structure will win its place in the world of art.

*Boston Transcript.*

## Editorial Comment.

RELIGION is inherent in every human breast. The anthropological student shows specimens of the gods made and worshiped by the North American Indian. The Aztecs of New Mexico, who possessed many of the fine arts of civilization, were not alone in the worship of gods made of iron and silver. History and mythology tell of the worship of the elements, thunder, lightning, fire, and water, and their representatives among the mythological deities that peopled the air and seas. The Scriptures narrate the idolatrous practices of the Jewish tribes of Israel. The great King Xerxes participated in the Druidical grove worship, and through it fell in love with a tree, committing all sorts of absurdities. The Chinaman has his Joss worship, the Hindoostanee his hideous idol with all the mortifications of the flesh and sacrifices to Juggernaut. The worshipers of the false prophets Buddha and Mohammed and not the least, the South Sea Islanders, with their orgies and human sacrifices to appease the wrath of their gods, all and more than these show that worship in man is inborn. He must "make his adoration" before or to something, even if, as in the civilized type, it is himself.

The church at home and abroad is doing much toward evangelizing the world, and the thoughtful see in the not far distant future the day when there will be but one church and one religion under one God, the Lord of Hosts, great and mighty. The Churchman inquires what creed

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the Universal Church will partake of, and each exponent of doctrine and form, in imagination and hope clothes it in his favorite garb of worship. At this stage of Christian progress it is impossible to foretell more than that the Universal Church will be founded upon the best elements of all combined, and the fundamental truths of the religion founded by the God-man Jesus Christ, while upon earth.

The rapid spread and remarkable growth of the new sect of Christian Science the last few years in the large cities shows that people are ever in the search of the same old Gospel truths, clothed, though they may be, in a new garb of thought. This interest in Christian Science demonstrates that it must at least be accorded a hearing among the factors in directing thought and bearing the ills of life with a philosophy that something more than mere will power dominates.

The Academy of Music last evening, as on a former occasion, was filled with people to hear Mr. Carol Norton on the subject of Christian Science. The interest displayed by this large audience shows that Pottsville people are not behind metropolitan gatherings (Mr. Norton lectures to audiences of three thousand people in the large cities) in desiring to ascertain for themselves whether this movement is merely a fad, or whether it must be received as one of the great spiritual factors of the age. Mr. Norton is a forcible speaker, and makes a strong presentation of the subject to searchers for more light on the intellectual and philosophical side of religious life. If Christian Science can give this light, it can, in common with the orthodox sects, lay claim to becoming the Universal Church of the future, a forerunner of the Millennium which that church will herald.

*Pottsville (Pa.) Daily Republican.*

## President's Proclamation.

AFTER the Cabinet meeting of November 21, President McKinley issued the following proclamation:—

By the President of the United States.

A Proclamation.

*To the People of the United States:*—Garret Augustus Hobart, Vice-President of the United States, died at his home in Paterson, N. J., at half past eight o'clock this morning. In him the nation has lost one of its most illustrious citizens and one of its most faithful servants. His participation in the business life and the law-making body of his native state was marked by unswerving fidelity and by a high order of talents and attainments, and his too brief career as Vice-President of the United States and President of the Senate exhibited the loftiest qualities of upright and sagacious statesmanship. In the world of affairs he had few equals among his contemporaries. His private character was gentle and noble. He will long be mourned by his friends as a man of singular purity and attractiveness, whose sweetness of disposition won all hearts, while his elevated purposes, his unbending integrity, and whole-hearted devotion to the public good deserved and acquired universal respect and esteem. In sorrowing testimony of the loss which has fallen upon the country, I direct that on the day of the funeral the executive offices of the United States shall be closed, and all posts and stations of the army and navy shall display the national flag at half-mast, and that the representatives of the United States in foreign countries shall pay appropriate tribute to the illustrious dead for a period of thirty days.

In witness whereof I have set my hand and caused the seal of the United States to be affixed.

Done at city of Washington, this twenty-first day of November, in the year of our Lord one thousand eight hundred and ninety-nine, and of the independence of the United States the one hundred and twenty-fourth.

(Signed) WILLIAM MCKINLEY.

By the President. JOHN HAY, Secretary of State.

## The Lectures.

### At Pottsville, Pa.

Carol Norton, C.S.D., of New York, lectured to a large and intelligent audience in the Academy of Music at Pottsville, Pa., Tuesday evening, November 14. He was introduced by Judge David C. Henning, who spoke as follows:—

*Ladies and Gentlemen:*—Probably there is no subject that has engaged the human mind in all this world, in every age, so much as has the subject of religion. I believe I say advisedly, in the light of the history of mankind, that there has never been found an original people who did not have a religion, and who did not possess at least some glimmering ray of immortality.

When Confucius, who lived over eight hundred years before Christ, was asked, "Where does your religious philosophy come from?" he answered, "It comes from the teachings of the ancestry of twenty-nine hundred years ago." He is now considered, in the Empire of China, their prophet.

When we come to the Mahometan religion, see in what a short time that religion developed in the name of Mahomet, the prophet; and there is no tribe or sect, there is no manner of people more loyal to religion than are the nations of the Turk, the Arab, and the other followers of Mahometanism.

Take the ancient Roman. His gods and his goddesses were the planets and the stars and the constellations, and their prayers for their victories, their solicitude for their government, and all that concerned them, were all centred upon whatever oracle represented that star, that constellation, or that planet having in keeping the particular subject-matter.

Take even the North Teutonian, yea, nearly all of Germany and a portion of the original Celts, and their god was Woden, their goddess was Freigga, their lesser gods were Thor and Tyr. Think of the hold this religion had on the people when in this Christian age we name after those four gods four of the days of the week—Wednesday for Woden, Tuesday for Tyr, Thursday for Thor, the thunder and hammer god, and Friday for Freigga, the wife and goddess of Woden, Thor and Tyr being their sons.

Take the ancient western Celt, and his god was the star of Mercury, his prophets were the ancient Druids. Take the different tribes of Africa. No explorer has ever found an original people there but that it possessed its religion.

Take the Indian tribes of America. They had their religion, they had their religious rites and ceremonies. They had their gods, they had even a sense of the immortality of the soul. As Pope says:—

> **Lo, the poor Indian! whose untutored mind**
> **Sees God in clouds, or hears him in the wind.**

Whittier in his "Bridal of Pennacook," represents the Indian maidens as singing of their queen, who was lost in the waves of the Merrimac:—

> **Oh mighty Sowanna!**
> **Thy gateways unfold,**
> **From thy wigwam of sunset**
> **Lift curtains of gold!**
> **Take home the poor Spirit whose journey is o'er,—**
> **Mat wonck kunna-monee!—We see her no more!**

There was a religion among the pastoral people of the land of Judæa, and I think it one of the most wonderful victories in the history of the human race that these shepherds, these net-makers and fishermen, could carry that simple pastoral religion into the philosophy of Rome, and although founding it in caves and huts in this pulse of the world, as against the splendors of Nero and his successors who ruled the world, that this latter em-

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pire should fade away in a few hundred years and the empire of Christianity, so humbly begun, should now govern the civilized world. This Christian empire is now the mainstay of the civilized world, and it is the only hope and anchorage for immortality in the next.

This religion has undergone some changes. After the Apostolic Fathers had written and had commented upon the life of the Saviour and his teachings upon the true Christian life, men construed those variously, and differences of opinion arose as to the works of the Saviour and his offices while here on earth. The Church was, however, kept alive, and the many differences that crept into the church were finally settled at the Ecumenical Council held at Nice in 325 A.D. This religion then passed through the Mediæval and Dark Ages, even the ages of barbarism it still survived, but many dissensions arose, when in the middle of the fourteenth century the two great moving stars of the Reformation arose—Huss of Hungary, the Wycliff of England, who were the forerunners, or the John the Baptists of the Reformation of Luther. Then Protestantism appeared, out of which came freedom of religion, not only stimulating the old, but establishing the new whose growth and progress have been so great that now the spires of their churches reach to the heavens throughout all civilization.

Since the Reformation, new ideas have been evolved, new leaders have been found, and from them have grown Calvinism, Wesleyism, the great Episcopal Church, the great German Reformed Church, the Lutheran, Presbyterian, and many other denominations, and the progress of religious thought has not rested even there. Men seek its anchorage in the New Testament, and in the writings of the Apostolic Fathers,—in the writings of men like Origen; Polycarp, so often quoted by Canon Farrar, the pupil of St. John the Evangelist; the historians, Eusebius and Irenæus. Yet on each day Christianity makes rapid strides for progress. In this free country of ours it was made one of the distinctive features of our government that we should stand equal before the law, and that we might worship God each according to the dictates of his own conscience.

I say many new ideas have been brought about, evolved from great minds, evolved from great thoughts, evolved from a closer scrutiny into the early religions, and no man dare say where there is faith and where there is the following of the teachings of the great Master, that any one church is wrong. I am not theologian enough, and I doubt if there are many who are, to say that the congregation of one church will go to Hades, while the congregation of another will enjoy the delights of Heaven.

But I am not here to deliver a lecture or to address you upon a subject of which I know so little. I understand that you are to be addressed to-night by a man of thought, a man who represents a denomination that claims to be close to the great Master. I understand that he represents a denomination, a thought, a belief, that, it is claimed, comes closer to the divine injunction than that of any other church. I believe that he represents the thought that our Saviour was in earnest when he commanded his disciples to go forth to preach the Gospel *and to heal the sick.*

I am not here to advocate the dogma, the tenets, or the doctrine of any church, but I believe that the whole world will stand with me when I say that that church which inculcates faith is an ornament to any community, is a moral teacher whose touch must be felt by the people of any community, and that this audience may more fully understand the beliefs of this newer doctrine, a gentleman has kindly consented to come to Pottsville to open the page of the book of learning for you.

I know that in introducing to you this gentleman, I am introducing to you one of the finest scholars of this country, a gentleman whose name is known throughout the length and breadth of this land as a logician and as a theologian, a man who has made this subject-matter his study, and, I understand, he belongs to a group of men who have devoted their lives, just as the apostles devoted their lives, to the Cause in which they feel that the Master has called them to serve. I have the pleasure now, ladies and gentlemen, of introducing to you Mr. Carol Norton, C.S.D., of New York City. CORRESPONDENT.

## At Rochester, N. Y.

Carol Norton, member of the International Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, lectured on "Christian Science, It is Christian, Curative, and Lawful," at the Lyceum Theatre Sunday evening, November 19. An audience was present which taxed the capacity of the great theatre, and long before eight o'clock every seat on the lower floor was taken. There were a large number of Christian Scientists present, but almost every shade of orthodoxy was represented in the great assemblage. Scattered among the audience were a number of clergymen, who seemed greatly interested in what the speaker had to say. There was also present a large representation of the element which is generally considered outside the pale of the church, and who were plainly bent upon making an investigation of the subject.

The lecturer was introduced by Rev. Arthur R. Vosburgh, C.S.B., of this city, who said:—

It is to be presumed that this audience represents a wide variety of thought and opinion regarding Christian Science. But whether you are here to-night as a worker in the cause, as a believer, as an inquirer, or even as an opponent of what you believe to be Christian Science, your presence bears eloquent and united testimony to this one thing: the importance and the interest attaching to the questions with which Christian Science has to do. These questions are not, "What shall we eat?" "What shall we drink?" and "Wherewithal shall we be clothed?" but they are questions that have to do with righteousness, with judgment, with healing, with salvation, with eternal life.

Perhaps the central question that arises in approaching Christian Science is: "Is Christianity a Science?" That is, is it a definite system that can be taught and practically applied? Was Jesus only a wonder-worker, accomplishing miracles through a mysterious, supernatural power with which he was personally endowed; or were his mighty works the demonstration of a divine Principle and a spiritual law that are universal and eternal? And does Christian experience and Christian power inhere in blind faith or enlightened understanding?

In the light of modern investigation it is impossible to believe that anything comes about except according to law, and we are driven to one of two conclusions: either Jesus' marvelous works of healing the sick, raising the dead, walking the wave—all his so-called miracles—were the demonstrations of a spiritual law which he could apply because he understood it, or the New Testament records of them are mythical statements of what never occurred.

Christian Science accepts the whole Scriptural statement of the life of Jesus, beginning with the immaculate conception and including all his mighty works up to that which surpassed and crowned them all, his resurrection and ascension. But Christian Science does not see these as what are ordinarily called miracles; does not see in them simply a manifestation of the Master's power as a divine wonder-worker, but sees in them the demonstration of a divine Principle and a spiritual law that are valid for all time, and are only waiting to be understood to be demonstrated. This interprets the significance of Jesus' words:

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"He that believeth on me, the works that I do shall he do also."

Now here the thought will arise that the New Testament promises are conditioned on faith and not on understanding. But, I ask, how far can you separate the two? How can you have a rational faith in that of which you have no understanding? Nay, more, all knowledge begins in faith; faith is the beginning of knowledge. All that you have ever learned began in faith and advanced into understanding. You learned your multiplication table on faith, you applied it in faith, you gained correct results through your applied faith, and through this the half-formed knowledge that was at first faith became scientific understanding.

So spiritual knowledge begins in faith; faith in divine resources, faith in spiritual possibilities at first somewhat dimly seen, somewhat imperfectly understood. But applying this first imperfect knowledge we gain practical results, our vision becomes clearer, and faith unfolds into understanding. And this is the method of the New Testament. It is not faith but knowledge that is held forth as the ideal attainment. Peter says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" or love; "for," he says, "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And the Greek word used to indicate this knowledge to which we are thus to attain is not the simple Greek word *gnosis,* the general term for knowledge, but it is *epignosis,* which means definite, exact knowledge, scientific knowledge, if you will. Not less than twenty times is this same word used in the New Testament. John's first epistle uses the word know thirty-four times, and reaches the climax and conclusion of its thought in the statement, "And we know that the Son of God is come, and hath given us an understanding." And Jesus' definition of eternal life for his followers is "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

The New Testament teaches a science, a science founded on an immutable Principle and an unfailing law. We know that this divine Principle and spiritual law are present and potent to-day, because, to the extent of our understanding, we are demonstrating them. We believe that ultimately through their working in human experience they will destroy all sin, sickness, and death because Jesus has thus demonstrated them. This is the position of Christian Science.

That wider opportunity may be given the public of knowing what Christian Science is and what it is not, an International Board of Lectureship has been appointed under the auspices of the Mother Church, The First Church of Christ, Scientist, in Boston. We have with us as the speaker for the evening a distinguished member of this board. It is now my honor and pleasure to introduce to you Mr. Carol Norton, C.S.D., who will address you on "Christian Science; It is Christian, Curative, and Lawful."

*Rochester Democrat and Chronicle.*

### At Minneapolis, Minn.

Thoughtful men and women were those who filled the Lyceum Theatre Thursday evening, November 9, to listen to an address on Christian Science by former Judge William G. Ewing of Chicago. While the admission was free, this made no difference in the audience, which was composed of persons who would have gladly paid a high price for seats, if such a thing had been necessary, in order to hear the eminent jurist.

While the Christian Scientists of the city were out in force, there was a large number of persons who do not believe in Christian Science, drawn to the theatre by a desire to see how the well-known Chicagoan would handle his subject. Many of the medical men of the city, and a number of representatives of the legal profession, occupied prominent seats in the body of the house.

Judge Ewing was introduced to the Minneapolitans by Abbott Edes Smith, who said, during the course of his remarks:—

Many years ago the young minister of the church which I was then attending prefaced his sermon, one Sunday morning, by the announcement that he had been reading up on evolution during the past two or three weeks, and that he had now prepared a sermon upon the subject. He then proceeded to draw a grotesque caricature of evolution, such as none but the veriest tyro, without the least comprehension of the theory to be criticised, would ever have dreamed of presenting to an intelligent audience as a picture of evolution, and such certainly as no reputable evolutionist would ever have recognized; and thereupon, with biting sarcasm, and with an occasional something which was intended to pass for argument, that unfortunate caricature, that misbegotten child of his own creation, he furiously ground to powder.

Most of the attacks by pulpit and by press and by *materia medica* upon what the speaker or the writer imagines to be Christian Science are made by those who for the sole purpose of adverse criticism have read our text-book only superficially, if indeed they have deemed it necessary to do even this. They set up a figure of their own creation, which is not Christian Science, but which they are pleased to denominate Christian Science, and then proceed to demolish it. If Christian Science were what such critics believe it to be I, for one, should not be a Christian Scientist.

Not to teach Christian Science, but to correct some of the prevalent misconceptions concerning its nature, and briefly to illustrate its theory by showing its practical helpfulness in every department of human life, in business, in society, in the home, an International Board of Lectureship was organized and now exists in the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. The lecturer of the evening is a member of this Board. His presence, as well as his words, bears witness to the wonderful healing power of Christian Science, and reminds us of the debt of love we owe to Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, who has sacrificed all that mortal man holds dear, that she might lead sin-sick and suffering humanity back to the simple and practical Christianity of Jesus.

The lecturer to-night is himself an object-lesson, to attest the truth of his words. Long an able and distinguished lawyer, formerly United States district attorney for the northern district of Illinois, he is well and favorably known to the legal profession of the Northwest as judge of the Superior Court of Cook County, sitting in Chicago. He declined a renomination to the bench and retired from his profession, in order that he might enter a new and higher sphere of usefulness, as ambassador of the new-old gospel of Christ, which heals and saves mentally, morally, and physically.

In behalf of Second Church of Christ, Scientist, of this city, under whose auspices this lecture is given, it is now my privilege to present to you the speaker of the evening, William G. Ewing.

Judge Ewing was greeted with applause which was long continued. At its conclusion he began his address.

*Tribune,* Minneapolis, Minn.

### Lectures at Other Places.

Aurora, Ill.—William G. Ewing, Sunday, October 29.

Fairmont, Minn.—William G. Ewing, Friday, November, 10.

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## Among the Churches.

### At Centerville, S. D.

The Christian Scientists have opened their rooms in the Noble Building, and held their first services there last Sunday morning at 10.45. They have very pleasant quarters and have fitted up their rooms very neatly. The society has opened a free reading room at their place of worship, which is open every Tuesday, Thursday, and Saturday afternoon from two to four o'clock. Services will also be held at their rooms Wednesday evening at 7.45. Interested ones are invited to any of these services. Christian Science is one of the prominent topics of the day, there being nearly a million people who can testify that they have been permanently healed by following the teachings of this doctrine. This society has at the present time over five hundred congregations in this country, and is growing very rapidly. The members are composed of those from the highest as well as the lowest walks of life, and their claims are to do the most good they can toward elevating and lifting up humanity. They have over five thousand practitioners who are devoting themselves to the healing of the sick of mind and body. Standing upon such a platform, and with such beautiful objects in view, we would be the last one to throw a stone in their way. "Prove all things; hold fast that which is good."

*Chronicle and Index.*

### New Reading Room at Cincinnati, O.

Under the combined auspices of First Church of Christ, Scientist, and the Christian Science Institute Association of Cincinnati, O., the Scientists have recently opened for the public accommodation handsome reading rooms in the Mitchell Building, on the first floor. The rooms are elegant in their appointments, and consist of a reception room and offices for practitioners. The rooms are centrally located, between McAlpin's and the Chamber of Commerce Building, and can be reached by all car lines of both sides of the river.—*Commercial Tribune.*

## Thanksgiving.

BY CARLOTTA B. SEABEY.

Give thanks to Thee, O Lord of Hosts!
Give thanks in rapturous song!
Thy love surrounds and blesses us,
Thy mercies round us throng!

If we complain, or cry, or sigh,
That Thou from us art far,
Our clearer vision shows us this,—
Ourselves have raised a bar

Between our mortal eyes and Thee,
A bar unreal and slight,
Which vanishes when we can know
We but reflect Thy light.

This knowledge dearest is to us:
Ours is Thy grace, Thy joy,
Ours is the tender love divine,
Ours peace without alloy.

Then thanks to Thee, O Lord of Hosts!
Give thanks in rapturous song!
Thy love surrounds and blesses us,
Thy mercies round us throng.

## A Word from a Journalist.

Judas always was, always will be, so long as mortal mind is allowed to be an autocrat. The power of Christian Science, in the language of our Mother, is felt more than seen, and to organize to put it down, is like a combine to suppress the air we breathe.

As a newspaper writer of over twenty years' experience in New York, I meet the Judas—the slanderer—constantly, only to grow firmer, wiser, and better.

There is a great stir among the influential, thinking writers, many of whom are my friends; I know that they are touched, but they are slowly grasping the Truth as revealed by our beloved Mother. The whole world is in a mental convulsion and millions realize this state of things, without the faintest understanding. Rest assured that the great, pure, progressive newspaper men of New York, the "Thought Centre" of the world, will awaken and yet glorify in the language of spirit, in the new tongue.

Max Jagerhuber, *Journalist.*

New York, N. Y.

## Acknowledgment of a Gift.

Free Public Library, Montclair, New Jersey.

Mrs. Susan B. Schenck, Montclair.

*Dear Mrs. Schenck:*—On behalf of the trustees and on my own account as well, I wish to extend to you, and through you to the Christian Scientists of Montclair and Upper Montclair, our thanks for your gift of Miscellaneous Writings" by Rev. Mary Baker G. Eddy, and we will gladly add it to the number of our books.

Very sincerely yours,

November 10, 1899. S. Augusta Smith, Lib.

## The Future Church.

The church of the future will be a people's church. In form of government it will be a pure democracy and will have no written creed, for they are dry, dead husks through which the living truth is always bursting. No form or dogma will be made to do service for religion. Religion is love. Worship is service.

The church of the future must appeal to the social conscience. It is hideous that we should eat our meals in peace when our brothers are starving. It must assert man's right to heaven here. It must abolish poverty or be abolished. It must help men to have faith in God, faith that the Creator has made all things well, faith that the ills of humanity are due to indifference to truth and transgression of law, faith that the kingdom of heaven will come when men learn to be just. The church of the future must have faith in man, faith that he would rather do right than wrong, faith that freedom is his greatest need, faith that if he were not living in economic serfdom his own inborn love of truth and right would do more for him than all other agencies combined. Herbert S. Bigelow.

*The Post,* Cincinnati, O.

General Grant, when asked to write a message to the Sunday School youth of the United States, wrote as follows: "Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts in your hearts and practise them in your lives." "There is no better motto for nation or individual than that," says the *Watchman.*

Mr. Samuel B. Capen says: "A giving church is always a growing church."

God never made his work for man to mend.—Dryden.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Notice.

THE Churches of Christ, Scientist, are hereby lovingly requested to address all articles they send for publication in our periodicals to the editor, Judge Hanna, and to mail them directly to his office, 95 Falmouth Street, Boston, Mass. MARY BAKER G. EDDY.

## Christian Science Methods.

THE methods of Christian Science, from the inauguration of its literature, have been unique. It never resorted to any of the usual means of advertising or pushing its publications upon the public. It never advertised its books or periodicals in any other publications. Not the slightest effort of the ordinary kind has ever been made to "boom" it. It has pursued the most conservative policy known in the propagation of a religious literature.

We include in this all genuine and authorized literature. This policy was initiated by the Rev. Mary Baker Eddy with reference to the text-book, "Science and Health with Key to the Scriptures," as well as all her other writings, was adopted by the Publishing Society in the beginning, and has been undeviatingly adhered to ever since.

Had the customary pushing methods been followed, no doubt the sales of our Leader's works would have vastly exceeded their present aggregate, unprecedentedly great as that is. Had the Publishing Society desired merely to build up a great and paying business, on ordinary business principles and only for financial gain, there is not the slightest question that it could have reckoned its receipts by the thousands where now it reckons them by the hundreds.

The standard has been high above that of ordinary business. The commercial spirit has been carefully avoided. Mere financial profit has ever been subordinated to the single purpose of putting forth the literature in such a way only as to meet a realized need, or supply a present existing and healthful demand for it.

Mrs. Eddy, as its author, and the originator of the means of its propagation, no doubt, easily foresaw the unwisdom of attempting to force Christian Science literature upon "unprepared thought." She saw it was wise rather to let the needy, both in the physical and spiritual sense, receive it under such conditions that when received, it would do its divinely appointed work.

This wise policy has surely been blessed of God, and instead of sending forth a literature to be tossed about by the unreceptive and unappreciative, as so much chaff, it goes out laden with the wheat of Truth into forth-reaching hands and hungering hearts as a healing and spiritualizing messenger. It goes forth only upon its intrinsic merit, unaccompanied by any mesmeric thought or desire that people *must* buy it whether they wish to or not. We are thankful that this Christian spirit has been so rigidly adhered to. It is the only true method.

So far as our connection with this branch of work is concerned we have endeavored only, by an occasional reminder, to keep the Field awake to the importance of placing our literature in the hands of the needy and receptive, resorting to such means merely as were wise and judicious and free from any attempt at undue influence, mental or otherwise.

Such means we still feel should be used. We do not, by anything here said, mean to create the impression that the activities heretofore in vogue within our ranks should cease. On the contrary, there should be a constant desire to continue them in the true spirit and with a view only to spreading the glad tidings of health and peace and joy.

## Photographs of Churches.

IN response to a request not long since sent out for photographs of the branch church buildings, several fine pictures were sent in. We would be glad to receive a picture of each church building, to be kept in the Publishing House, or for such other use as it may be thought best to make of it. When the word went out that no more photographs need be sent in, it was because the particular purpose for which they were then requested was not carried out, and it was feared it might inconvenience some to send them on such short notice.

We should like the remaining ones as soon as may be convenient.

## The Church Manual.

THE thirteenth edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.

It will be observed that the Manual is now in the thirteenth edition.

## Expression of Love.

First Church of Christ, Scientist, Kansas City, Mo.,
November 8, 1899.

Rev. Mary Baker G. Eddy, Concord, N. H.

*Our Dear Mother:*—First Church of Christ, Scientist, in Kansas City, Missouri, through its Board of Directors, desire the privilege, at this time, of tendering to you, our beloved Leader, our love and appreciation, not only for what you have done, but are now doing, for the great cause of Christian Science.

We have seen the "Red Sea" of mortal belief parted many times for us to walk safely over, and could we now doubt your leadership? What though the great red dragon stands ready to devour "the young child;" any and every attempt to misinterpret the motives and acts of the Discoverer of Christian Science, has our most unqualified disapproval. "By their fruits ye shall know them." For the unfaltering and absolute correctness of every step taken by the Leader of this, our Church militant, and the great results achieved, can ultimate only in the Church triumphant. This we know; and with our faith unshaken in your holy purpose, and confidence in the Publishing House for its work in spreading the Truth, we have only unfeigned loyalty. Yours in Faith and Love,

CHARLES E. FINLAY, *President*,
MRS. EMMA B. SMITH, JOHN M. BYRNE.
MRS. SALLIE A. SAUNDERS, W. L. MATHES,
L. B. PRICE,

CHARLES L. VAN FOSSEN, *Clerk*.

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## Selected Articles.

### Testimonies at a Wednesday Evening Meeting.

In search of health man has sought out many material inventions. He has knocked at the door of the allopath, the homœopath, and the other schools of medicine, and did he know the ingredients of the drugs and the poisons swallowed, he would be astounded. He has sought the health resorts and bathed in the waters recommended to heal him; he has ascended the mountain, traversed the plain, traveling from one country to another, longing, looking, searching, seeking for that which matter and climate can never give, for health must be sought in Soul, —God,—not sense; must be attained through spiritual, not material means.

With the open Bible before him, when all material means have failed, has that individual ever lived to whom the query has not come, "Why is the healing done in the days of Jesus and his apostles not repeated to-day?"

"Is there not as great need of suffering being relieved to-day as then, seeing that diseases have so greatly multiplied?"

"Are the Scriptural promises true?"

Jesus 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."

A young lady testified as follows: "Soon after I graduated at the High School I became afflicted with spinal trouble. The best medical aid that could be obtained in the town where I lived was summoned, but despite all their efforts to help me I grew worse, and at the end of seven years I was an utter wreck without a ray of hope that I would ever be well again. Through intense suffering my head was drawn out of shape, my chin resting against my breast. To make me in the least degree comfortable it seemed necessary for my mother to pad me in bed (using many small pillows), this requiring several hours each day. Nervousness was of such a high tension that holes were bored through the floor, and the bed made to rest on posts placed in the ground. I could not endure the jar of any one walking across the floor. In this critical condition Christian Science found me, and cast a ray of hope on my pathway. Under its beneficent influence I slowly but steadily improved, and to-night I stand before you healed, glad to bear testimony to the power of Christian Science healing."

A Scientist from Columbus, O., visiting in our city, spoke of the following incident which occurred in her home. A lady friend was stopping with her for a few days. For seventeen years she had been a slave to the awful habit of using opium, having spent a great portion of this time in sanitariums, endeavoring to be cured, but all to no avail. Through Christian Science the healing was accomplished, and the desire for opium destroyed.

A young man testified that during severe illness, the doctors prescribed morphine to allay suffering, taking this every one and one-half hours, but the suffering was not relieved by this method. Through Christian Science the pain was overcome, and the desire for morphine destroyed.

A middle-aged man spoke thus: "For some time I had been in poor health, suffering from the effects of a sunstroke. I sought the different schools of medicine for relief, first trying one, and then another without any permanent result. My wife had heard of Christian Science healing, but this I scorned, as I now see, through ignorance and prejudice, not having the faintest glimpse of what it really was. Finally, when I saw that I was getting no help from medicine, to please my wife, I consented to call on a Christian Scientist and did so. I informed the healer that I was rather sceptical, not having much faith in it. He assured me that Christian Science was not a faith cure, but a Science, and asked me if I were willing to be healed. To get relief was what I wanted, and I consented to give it a trial. I had always been afraid in the hot sun, but on leaving his home that day, I did not suffer from the effect of the heat, though it was a warm summer day. In less than one week I was healed and felt like a new man."

The superiority of Christian Science healing over *materia medica* can be seen in the following experience. A lady testified that from early childhood she had been subject to sick headaches, and that from year to year, her suffering and misery increased. In later years she became afflicted with muscular rheumatism, which the doctors claim went to her heart. For seven years she was an invalid, spending the greater portion of this time in the hospitals. She said, "I became so low that friends did not think it possible for me to live. At this critical point Christian Science was brought to my attention. It proved to be the good Samaritan that bound up my wounds. It convinced me that there is balm in Gilead. While the physical healing seems a marvel to those not understanding Christian Science, yet it is of small consequence compared with the spiritual uplifting, the moral reform, the new beauty beheld in the Scriptures, which is the 'new tongue' of which our Master spake."

A lady stated that Christian Science had healed her of twenty-five years of suffering, including almost all the ills that flesh seems heir to, and while she was very grateful for this, it was of little value compared with the happiness and joy and reform that this great Truth had brought into her home.

A gentleman spoke of two instances. First, he told of a business man raised in the Jewish faith, living in a neighboring city, who had become interested in Christian Science. He says, "I see in Christian Science a Principle, and I am endeavoring to conduct my business according to that Principle, which causes me to love Good and honesty, though this is different from the course I once pursued." Second, he spoke of great benefits that an elderly lady has received in Christian Science. The physical relief was great. In a recent conversation with her daughter, she said, "Mother has changed so much; she is so different, her life is changed, and it is due to Christian Science." Her heart was filled with joy for the great change or reform in her mother. I told her that the physical healing and moral reform were one in Christian Science, and that it was impossible for man to be healed physically without the moral benefit.

A lady testified that she had been in very delicate health for some time, and not only a great sufferer, but was compelled to use glasses for seven years, it seeming impossible to go without them. Through Christian Science she was healed in a very short time, and is now able to work, and can see to sew and read without any glasses.

A practitioner stated that she had been called to a home, where a little child had been given up to die. After she entered the house, it was not long until the child commenced to improve, and in a few hours it was on the floor playing, having been restored to health.

Different testimonies were given of healing by reading the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. A lady spoke of being healed of lung trouble, rheumatism, spinal trouble, and

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nervousness simply by reading this book. She seemed unable to express her gratitude for the blessings that the reading of this book had brought to her.

A gentleman narrated the healing of a severe case of pneumonia, thus pronounced by a physician. When the Scientist reached the house the family was very much alarmed, as the doctor had left just a few minutes before, stating that the patient was very ill. The man could be heard from the street, trying to get his breath. Through the realization of Truth by the Scientist fear soon began to subside, and within twenty minutes not a trace of the disease was manifest. The difficult breathing was gone, and he could rest. He gained strength rapidly; the beef-tea diet was dispensed with for solid food, and in a few days he was at work again.

A man told how he had been healed of a severe cold through Christian Science. He said, "Not in years had he had such an attack, but by reading Science and Health, and demonstrating the Truth the best he understood, he was able to overcome it. Other men arose, and gave similar testimony.—*Dayton (O.) Herald.*

## True Charity.

IN the preface to "Miscellaneous Writings" by Mary Baker G. Eddy, Mrs. Eddy says, "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and enable a man to dispense with alms.'"

Many people feel that the price at which Science and Health is sold hinders the poor from receiving its help and instruction, and so, to their belief, those most in need of its influence are deprived of it.

I would like to relate an experience I had some nine years ago. There was a family among our acquaintances who were chronically poor. We, with many of their friends, helped them regularly, and there was never any indication that the need grew less. There were times when the need was great. After I had been studying Science and Health about two years I became convinced that Christian Science could meet that human need and that nothing else would. I talked to my mother about it, and told her that I thought instead of sending the usual box of supplies it would be better to send them Science and Health and a letter. They must be taught to maintain themselves, and Science and Health would teach them how to do it. At first mother objected. She was perfectly willing to send the book, but wanted to send the box as well. She finally consented, and Science and Health was sent, together with a letter saying that in it they would find every earthly want supplied, for it would teach them how to live.

In the mean time I handled every belief that mortal mind presented to me about the family the very best I understood how to do. But I had not the slightest idea of the condition they were in when my letter and the book, Science and Health, reached them. The father had been sick in bed for three weeks and the oldest son had been confined to his bed for two weeks (there were six children), and they were living upon the charity of the town. The town doctor, who prescribed for the poor, had visited them and provided them with medicine, but seemed to feel that nothing more could be done and had ceased coming. Everything seemed to fail them. The mother said when the letter and the book reached them instead of the much-looked-for box her heart failed her, and after reading the letter aloud to her husband she laid the package containing Science and Health away without opening it. However, that evening, after the children were put to bed, the father asked his wife to get the package and open it. After looking through it she began to read aloud from its pages and read till early dawn, when she took an hour's rest. The husband had been sleeping for some time. All day he watched her about her work, and just as soon as the children were put to bed he asked her to read again from its pages, and she read till after midnight, when he had been asleep some time, and the mother, too, retired. The next day he was able to sit up, and in less than three weeks' time both father and son were at work again, and never from that day to this have they received alms, and they are able to overcome very many of the claims of evil through the understanding they have gained from the study of our text-book. The older children are holding good positions and the entire family manifests an atmosphere of intelligence, self-respect, and independence that is very gratifying.

I believe that "Science and Health with Key to the Scriptures," through its teaching, is handling the conditions of poverty as nothing else can. It is not making concessions to it, but is showing mortals the way out of it.

Many people believe that Science and Health cannot be understood by the masses, because the language its author employs can only be understood by the most learned and scholarly. That this is only a belief, and a vanishing one, is proved by the hundreds of simple, unlettered people who read its pages and prove by the application they make of its teaching in overcoming the claims of evil in themselves and others that they do understand it.

Science and Health teaches that God is the only Intelligence; also that God is no respecter of persons. It appeals to Mind, not matter, and God's children can understand the Truth.

Many people entertain the belief that Christian Scientists ignore the Bible, or at least, that they treat it lightly. They even believe that the Christian Scientists' God is not the God of Abraham, Isaac, and Jacob, or of Jesus the Christ. This illusion has not the slightest foundation in fact, for there are no people on the earth to-day who are more earnest students of the Holy Scriptures than the Christian Scientists themselves. The Bible is their daily study, and "Science and Health with Key to the Scriptures" is founded wholly upon it. It explains and brings to human comprehension the healing methods employed by Jesus. It illuminates the Scriptures with a clearer light and enables us to grasp their practical import in a larger degree than the world has ever known before, so that mankind is seeing Jesus' words in Mark, 16.: 17, 18, being fulfilled to-day.

C. B. W.

*Grand Rapids Herald.*

The *Sunday School Times* says, "There are no more Alexanders among us. In the religious and moral life, there are always more worlds to conquer. Before us always lies the joy of the privilege of growing through overcoming."

The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green. CARLYLE.

## Endeavor.

THOUGH the difficulties throng,
And the struggle may be long,
And the power of evil strong,
Hope on.

For to patient, brave endeavor,
Cometh utter failure never,
And the crown, at last, forever
Shall be won.

*Selected.*

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## Contributed Articles.

### Many Blessings Received.

BY FRANCES B. JOHNSTON.

CHRISTIAN SCIENCE has healed me of many ailments—colds, coughs, rheumatism, ear-ache, tooth-ache, heart-ache, grip, deafness, the effects of the grip, and other ills too numerous to mention. It has almost restored my eyesight. I could not read a word without my glasses, and I can now read the Bible and Science and Health with perfect ease without them. Christian Science is the greatest boon that was ever brought to mankind.

It is about fourteen years since Christian Science was first brought to my notice. I never antagonized it, but wanted to know what it was from the first; however, the desire was not sufficient to make me search for it. I needed it then, as the entire world needs it to-day, but it was not until five or six years later that I really accepted it. I was then (to mortal sense) sick in body and in mind. Life had become a blank to me as it would be to-day without this Science. I seemed to be "without hope and without God in the world," although I had been a church member for many years. In that condition I made a business trip to St. Louis and stopped with an old friend who was under Christian Science treatment, and both she and her husband could talk of nothing else. They were full to overflowing of this blessed Truth, and I caught the overflow. I listened and was ready to obey. I was told to deny the material senses, and to declare the allness of God. I arrived in St. Louis in the evening after a very uncomfortable day on the cars, having been so ill all day that I could not hold my head up. The following afternoon my friend gave me the Bible and Science and Health, and asked me to read aloud to her. I do not know why we turned to the chapter on Genesis in Science and Health, but we did; and as I read, making my comparisons with the Bible, the spiritual creation dawned upon me and I exclaimed again and again, "I never saw it in that way before." As I continued to read, I became so interested and so absorbed in the books before me, that I forgot everything else. I read the entire afternoon and evening, and the next morning I arose without a pain or an ache, and as free and as happy as a bird on the wing. In fact I did not tread upon *terra firma*, but seemed to float in mid-air. The business upon which I had gone to St. Louis was accomplished in half the time I had expected, and without the least fatigue. Then I hastened to herald "the glad tidings of great joy," but alas! I soon found that I had much to learn, for this good news failed to meet the hearty reception which I had expected. Opposition met me at every turn, and the greatest opposition in my own family. A copy of Science and Health was given to me and I read it *once*, but did not make a study of it. For about three and a half years I was able to demonstrate the healing power of Christian Science to a certain extent; but when the real test came my understanding was too limited to meet the opposing thought. I had been called a "crank" on the subject of Christian Science so many times, that I began to think perhaps I was one, and that I would give medicine a trial once more.

For about a year, I swung like a pendulum between *materia medica* and Christian Science, growing worse all the time. Finally I remembered what Christian Science had done for me, and I decided, like the Prodigal, to return to my Father's house. Shortly after that decision, when endeavoring to help a suffering friend, the Christian Scientists heard of me and came and invited me to attend their meetings. I went and was pleased with the people I saw there. That was nearly five years ago, and I have been with them ever since.

I have had many trials to test my faith, but the one most severe of all was last winter and spring, in an illness that seemed as if I must needs pay the utmost farthing. Mrs. Eddy tells us in Science and Health that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." I was compelled to call for help. My husband was determined that I should have a doctor; but this time, I am happy to say, I stood firm for Christian Science treatment, and had it, and I am *so* thankful. Although it was not a quick healing, I *know* that Christian Science did the work, and it was an experience that I needed.

About a year and a half ago I had the blessed privilege of class instruction from one of the Mother's loyal students.

I would like to tell of two demonstrations which have been so much to me. One is the overcoming of anger, and the other is a demonstration over the fear of storms. Any discord would throw me into a frenzy of anger, and as a natural consequence I would say many things which I would afterwards regret, and for several days would be sick and feel as if I had "been beaten with many stripes" —literally—all of which was very discouraging when I was trying so hard to know the Truth and to live it. One day after the close of a Christian Science meeting, a Scientist came to me and said, "How are you getting along?" "Oh," I said, "not at all. When I think I am making some progress, something disagreeable will occur and I get so angry." "Why," she said, "treat yourself for anger as you would for sickness." That was a revelation to me, and I went to work to master this serpent. One Sunday morning, not a great while after I had commenced this mental work, in conversation with my husband I happened to make a remark which did not please, although it was nothing whatever to call forth an exhibition of temper. He spoke very sharply to me, but instead of retorting in the same spirit I answered him to the point, but in the mildest manner. The next word was one of kindness, and the breakfast with the family that morning was one of the most harmonious meals I ever remember. I did not realize at first, that the demonstration over anger was made, but although I have been a little vexed at times, never have I experienced that old feeling of anger and hatred, where one would quarrel, in thought, for hours or days after with that seeming enemy—that creation of mortal thought

To mortal sense I must have inherited the fear of storms, for my mother's fear was great. As I grew older the fear seemed to grow upon me, until it was indeed a disease, as much so as any sickness could be. I could feel the storm coming when there was not a cloud in sight, but when I began to look for it I always found it. Then I began to prepare for it, by closing the house long before the storm would reach us, and was in agony until it was over. One strange thing about this fear was that I often dreamed of storms, and such frightful ones, worse, far worse, than I beheld in my waking hours.

The first summer after I had taken up Christian Science in earnest, I determined to destroy this fear, but I worked all summer without making the demonstration. The next spring our stormy weather commenced in April. I said I *must* make my demonstration, and went to work. Not long after that I had a dream, but it was a very different one from the others. I saw a number of people intently gazing at something in the sky, and I joined them and looked in the same direction. I saw lovely *white* clouds, changing, as clouds often do. They took the form of a *white* cross, then gradually parted in the centre and faintly outlined in the mist was a figure with hands outstretched toward me, as if it were coming to meet me. The dream was with me all the next day and seemed to bring sweet

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peace and harmony. I kept asking myself, "What does it mean? What does it mean?" The second morning after, the paper carrier came to the door and said, "Wasn't that a fearful storm that we had last night?" "A storm!" I replied; "why, I did not hear any storm; did not know that we had a storm." He said, "Yes, indeed; I stayed up nearly all night watching the clouds. I thought we were going to have another cyclone." As I turned away from the door I thought of my dream. I had not heard *that* storm, when the slightest rumble of thunder in the distance would always waken me from a sound sleep before, and I have never had that awful fear since.

## A Confession.

BY ALFRED MOORE.

WHEN about twelve years old I became a member of the Congregational Church, which I had attended from my earliest recollections. In a short time I deeply regretted the step I had taken, for I realized I did not believe what I professed, and as I did not wish to become a hypocrite it made me very miserable, especially after talking with some of the members as to a means of escape. I was told there was no way except by excommunication for cause. I then determined to leave my home and did so, at about sixteen years of age, much against the wishes of my parents (as I was the youngest boy of ten children). I went as far as possible (from Newark to California), thinking to escape my troubles, which I tried to forget in worldly pleasures.

After about eight years I succeeded in having my name dropped from the church records. I then tried to become an infidel, but I did not succeed, for I always admired the example of Christ, and in looking back now I do not believe there ever was a time that in my inmost heart I did not long to know the Truth and was, in some degree at least, a searcher after it, but it must rest on demonstration, not theory.

When I first heard of Christian Science, eleven years ago, I was very much prejudiced against it, and did not wish to investigate it on account of my former experience. But about one year ago, at the earnest request of a very dear friend and Scientist who had patiently labored with me during all these years, I went to the Mother Church. It was indeed a surprise to me in more ways than I can mention. I had been to church only a very few times since my boyhood, and although I went fully determined not to believe, and classed Christian Science with Spiritualism and thought it a fraud and a scheme to make money, I felt the love-thought that was expressed there more by actions than by words, but I fought it as best I could. However, I was not able to resist my inclination to go again, and up to the present time have been a regular attendant, although I live about eight miles from the Mother Church.

Science and Health by Mary Baker G. Eddy has been in our home for several years, but I was unable to read it, and after several failures I purchased "Miscellaneous Writings," which I read. The last letter in the book especially appealed to me, and I was then able to read Science and Health, which I did night after night. A short time after this I embraced an opportunity for class instruction, and under the instruction of a loving and loyal teacher I was able to see the light, very dimly at first, but since that time I have never had any doubts as to Christian Science being the Truth as taught and demonstrated by our blessed Master, Jesus Christ. What do we owe to Mrs. Eddy, or rather what do we *not* owe her! Can words ever begin to express the depth of love and gratitude that is constantly, like the waves of the sea backed by the incoming tide, springing up in the hearts of the thousands upon thousands who have been rescued from their open graves and have come up out of the depths of hell after suffering mentally and physically for years. How, then, can we show our gratitude, if not by words? In no way better than by works, by a life corrected, by a heart overflowing with love for God and man, go forth and "let our lives attest our sincerity" (Science and Health). By living the Christ-life, and demonstrating the principles laid down by our beloved Leader we may add our mite of happiness to her whose cup is even now running over with love to all both bond and free, and who will always be called blessed by the present and future generations.

## How can I Know I am Right?

BY I. L. M.

WHEN I first began the study of Christian Science, I thought I could stand up and face the whole world in my new-found convictions, I felt so happy and "lifted up;" but after more study, and the arguments of opposing friends, a great many doubts and fears arose, and I asked myself again and again, How do I *know* that Christian Science is *right?* I had never witnessed any wonderful demonstrations, and what I had seen I thought "might have gotten well any way;" so I was one of the doubting Thomases. I tried to think I was right, and yet I sometimes doubted. Then this thought came to my mind, "By their *fruits* ye shall know them." What are the fruits of Christian Science in me? I know that since trying to live it I have a very much clearer sense of the Bible. I begin to love my enemies. I have more charity for my neighbors who sometimes say unlovely things about me or my friends, for I now know that we are all children of the one Mind, even the Father of all, and that some day the mantle of wickedness shall fall from *all* his children, and we shall all see each other in the image and likeness of Love. *Now* I have no fear for the morrow, and when storms rage (as they often do in this western country) I feel perfectly safe. If at times I have a little pain or suffering, I do not fear that "it may develop into something more serious." I do not waste on it a second thought, for I know that God's power is infinite, and He will take care of me if I trust Him. It is such a comfort to have something to lean on that we know cannot fail us if we do our part. I have only mentioned *some* of the fruits. What do you think of them? Are they good or are they bad?

Ah! to look back at the old life of fear, taking bad tasting medicine, etc., is like looking back into a dark cave from which you have just emerged into the bright sunlight. So I feel that I can know that I am right when I love my fellow-man more and try to reflect God more.

## A Double Conversion.

BY CHARLES S. COOK.

THIRTY-TWO years ago I was converted to Christianity in the regular orthodox fashion. A series of special meetings were held at Shawmut Church, Boston, in the care of E. B. Webb, D. D., and among the leaders was Dr. Kirk of the Mt. Vernon Church. I was convicted of sin, had the usual distress and fear of eternal loss, then came acceptance of Christ and a great joy. I united with the church, and for the intervening thirty-two years I have tried to do my duty in active work connected with the Congregational church. I went into this experience guided by Dr. Webb. After a few years I came to think more independently, and I confess that the Calvinistic doctrines of our church were hard to believe and seemed to me absolutely unreasonable. I have, during the last ten years, been a careful student of the religious thought of the age and of the history of the religious idea in the past,

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and I had become more and more uneasy in my association with a church of which I was an inconsistent member.

Two years ago I was led almost by accident to read Science and Health. I was disgusted with the book at first, and I may say, for a year. I read in a desultory manner and did not give the work the careful study which must be given to achieve anything like good from its pages. It was only when I could appropriate to myself the foundation stone of Truth, God as principle and not a person, that I came to an understanding of Christian Science. After I had accepted that all was easy. Christian Science applied to the Scriptures illumines them with supernal brightness and satisfies the reason and the soul. I feel that my first conversion was blind faith, my second intelligent faith. I am simply on the shore of this great continent of spiritual wealth, and I look forward with the greatest happiness to studying the Bible with the light of Christian Science. This spiritual idea will surely dominate the world in time.

## Is the Theory Correct?

BY J. C. C.

No one who has had any experience can now deny that radical healing is accomplished through Christian Science; so the next question that comes to the doubting Thomas is this: "How can you tell whether the theory of Christian Science is correct? There are many mysterious mental influences as yet unexplained, which seem to produce marked phenomena. There is a phenomenon of Spiritualism, for example, some instances of which are doubtless genuine; but it does not follow that the theory accepted by Spiritualists is correctly deduced. Perhaps the healing you attribute to the teachings of a certain book is really caused by mental suggestion, hypnotism, or animal electricity?"

Dear friends asking these questions, get the books,—you can find them in the libraries, if at present you do not wish to purchase,—and try the theory for yourself. We who never knew how to heal sickness before, are gaining an understanding of "Science and Health with Key to the Scriptures," and can apply its teachings to the belief of every known ailment, moral or physical, and usually to the entire eradication of the trouble, uprooting it so thoroughly that not a sign of it ever appears again.

Just try it for yourself, and if you do not perceive clearly how to banish your own fears, ask some one who has studied the book thoroughly to help you. Rest assured that "it is the theology of Christian Science which heals." Put its teachings into practice and you will know whether or not it is of God.

A lie invariably recoils upon itself and returns to its malicious utterer. Where else can it go, or what else can it do?

Health is wholeness. Therefore let us strive for and attain it. But this means vastly more than physical wholeness.

## My Task.

BY M. P. H.

O, MAY I see
It rests with me
To gain,
And then maintain,
My rightful part
In "the great heart
Of Love!"

# Testimonies.

### Our Need Supplied in Christian Science.

I have been a student of that wonderful book, Science and Health, for the last six years, and have seen the power of Truth over error in many ways both in my own family and for others. I have felt for a long time that I ought to give my experience for the benefit of humanity, even as I receive help and strength by reading the testimony of others. I did not come into Science through healing, but by spiritual growth.

Fifteen years ago this winter my thought was turned God-ward by a "John the Baptist" preacher. I saw myself as a sinner, and all good belonged to God, and I must look to Him for strength to live aright. I went on overcoming sin in self through the word of God, both written, and spoken, and obeyed. I read many books written by consecrated servants of God which awakened thought more and more, until both my husband, who had been a Christian for several years, and myself were fulfilling the law sufficiently to take God as our healer from sickness as well as from sin, and I was restored from a severe attack of grip, and also restored a neighbor.

From that time on, which was nine years ago this winter, I have not tasted medicine, but have always relied on God for healing. When Christian Science was brought to our notice it gave us a clearer understanding of the God of Love we had believed and obeyed and trusted so long. We needed the Spirit and the letter to make our experience complete, and it was found in Science and Health.

During these last six years my husband has been healed of severe stomach trouble, a chronic trouble that several doctors had failed to relieve, and catarrh. Our children have been cured of numerous beliefs, and myself of catarrh of years' standing. In a case of childbirth the child was turned in the womb, and a safe and natural delivery made possible. Thirteen years ago, under similar circumstances I lost the mortal life of my child and came very near losing my own, besides untold suffering. I have seen an infant and an adult in my own neighborhood get well after the doctor had said there was no hope, simply by the unspoken denial of error to keep my own thought clear. I spent an evening with a neighbor who had been examined by a doctor and told that it would take a year to cure her. I gave her the Truth audibly, showed her what belonged to her as God's child. The next morning she arose well, although the evening before she was unable to arise from her bed to visit with me, and could not bear the children's noise. That same lady, who has since moved away, sent a young man to me last spring who was suffering from both mental and physical troubles. In six weeks he was entirely free and has remained so.

MRS. MABEL MCCUTCHEON, Northville, Mich.

### Catarrh and Consumption Healed.

On the 12th day of October, 1886, after a life of sixty years in error and doubt, my physician, after a consultation with another doctor, said, "Mr. E., you may as well fix up your affairs, as I can do nothing for you. Medicine cannot save you; you may live a month or two, possibly not more than ten days."

I had been troubled with catarrh over twenty-six years, and now had consumption with hemorrhages; also sciatic rheumatism fifteen years, and all the ills it seemed that afflict mortal man. All of this after a life of years and years of belief in, and devotion to, doctors and drugs. That same day a friend called and said, "Mr. E., you do not seem so well to-day." When I related what my physician had said during the forenoon, my friend replied, "You had better try Christian Science," telling what it

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had done in her case, after years of treatment by the best doctors in Denver, Col.

My first word of reply was, "Is Christian Science another phase of Spiritualism and fraud?" After much talk pro and con, at my friend's suggestion, I called a healer. When I said to the healer, "I do not understand how you have the power or ability to heal me without a material remedy," he replied, "Oh, I cannot do it; God heals, I voice the Truth and God does the work." I said, "I do not believe in the God I was in early years taught to believe in." The reply was, "In Christian Science God is Immortal Mind, fills all space, and leaves no room for the belief of sin, sickness, and death." The conversation seemed to give me hope and courage. After making a promise to give up the medicine and whiskey that for years had been my only refuge, I was treated. I was told to eat and sleep as I wished. That night my sleep was natural and refreshing. After many years of cross-bearing and striving, I still abide in the flesh and *know* that the Light which cometh down from heaven—harmony—giveth me wisdom and understanding to overcome bodily ills through Immortal Mind.

The tobacco habit, to which I had been a slave for fifty years, has vanished with the errors of a life in darkness and uncertainty.

With gratitude to our Leader through whom a glimmer of this Light has awakened me to a consciousness of harmony, Life, Truth, and Love, I give all praise, and am daily striving to reflect more of this Mind that was in Christ. Now at the age of seventy-three years, if error tries to assert its claim, I turn to Science and Health and find the Truth that banishes all doubt.

E. E. E., Rio Vista, Cal.

### Tobacco and Liquor Habits Destroyed.

Early in January, 1896, I was badly afflicted with chronic nervous dyspepsia, and palpitation of the heart. I had been troubled more or less with these diseases for several years, but the attack in 1896 became so serious that I placed myself under treatment with one of the best homœopathic stomach specialists in Buffalo. This doctor treated me for about thirteen months; but I did not improve; in fact was worse than when I began treatment with him.

By the advice of a friend I tried a noted allopath, who said my trouble was gastritis. This man tried all kinds of drugs on me, but after five months' treatment I was no better—had received no benefit at all.

It was then I heard of Christian Science. I placed myself under Christian Science treatment at once and received immediate benefit. Threw away all my great store of drugs, and was able to eat anything and enjoy my food. I had used tobacco for thirty-seven years. I had also indulged in liquor. These evil habits, with the use of profane language, disappeared in a very short time. Through knowing the Truth I was also able to put away my glasses, which I had worn seven years. I had a number of other troubles, such as bronchitis, inflammatory rheumatism, all of which have been healed.

One year ago I was enabled to take class instruction. Since then I have been able to help others by demonstrating the Principle of Truth and Love as taught by our beloved Leader, Mary Baker G. Eddy, in "Science and Health with Key to the Scriptures."

I sought the physical healing, but think the moral and spiritual healing to be wonderful. I am a member of the Third Church of Christ, Scientist, here, and last June I united with the Mother Church in Boston. I enjoy reading the *Journal* and *Sentinel*, and would not be without them. JOHN W. S. BERGMAN, Buffalo, N. Y.

### A Wonderful Demonstration.

Two years ago some boys were badly burned by an explosion of powder. Among those who were sent to the hospital was a boy who I was told was so terribly burned that it seemed impossible for him to recover, and that his suffering was fearful. As I listened a flood of pity welled up in my heart, and I silently invoked God's help for him. He was in the hospital for weeks, and then sent home, as they could do nothing more for him. While at home a physician attended him, and all the encouragement he could give, was, that if the boy could get strong enough they might perform an operation on his limbs, which were drawn up, and nearly all the flesh was burned off, so that he had no use of them. He also suffered from internal injuries caused by inhaling hot air. Divine Love led his mother to come to me to see if Christian Science could help him.

I commenced to give him treatment at once, but was unable to visit him for nine days. Then I found that with the help of crutches he had walked up town, and in a few weeks he could use his limbs freely, and all the great sores were healed up. He also had a deep cut across his nose, that was healed completely, and to-day he is a great, strong, well boy, demonstrating the wonderful power of divine Love to heal and save.

RUTH V. BROWN, Asheville, N. C.

### A Severe Case of Sore Throat.

Last August I was attacked with a sore throat. My throat was so badly swollen that I had not taken food for over seventy-eight hours, and for several hours I was unable to swallow water. My family as well as myself began to be alarmed, as medical treatment gave me no relief. But man's extremity is God's opportunity. We sent to a loyal student of Science and Health for treatment. I felt easy in a very short time and the next morning I got up and ate my breakfast as usual and walked a mile to the home of the Scientist who had treated me. I have since been healed of what *materia medica* would have pronounced typhoid fever. I was also healed of the tobacco habit after using tobacco for over twenty-five years. The Scientists here are doing a grand work, and many desperate cases have been healed. My wife and two daughters have accepted Christian Science and are proving for themselves that God is a very present help, and that Christian Science is the Truth that makes free.

A. F. CLARK, Chanute, Kan.

### Fractured Limb Healed.

I had been under the care of all the different schools of medicine, and had taken patent medicines, but found only a little temporary relief. When Christian Science found me I was in such a state of mind that I did not care to try anything that would only prolong this existence, for if it was God's will (as I then believed) that I should be one to suffer, why try anything new? I can never express in words what an uplifting and comforting thought the understanding of God brings, through the teachings of Science and Health. The power of Truth to heal a broken bone was proven to me when I fell and fractured my right limb. I was healed in two weeks' time and I was only confined to the bed two days, where if I had called a doctor I am sure I would have had a very different experience. Although one claim has not disappeared, we know that man, being the image and likeness of God, is perfect, and if we keep before us that likeness harmony will be the result.—N. H. W., Chicago, Ill.

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## From the Religious Press.

### Church Advertising.

Church advertising is well worthy of the attention of every minister and Board of Trustees. The time was in business when a man could open his store and people would come and buy; to-day the merchant must go after every customer, and getting him, hold him. To do this he has resorted to advertising, and advertising has become a business: almost a science. It is not for churches to die of dignity and keep out of the modern method of getting business. We want people; then we must go after them, and getting them, hold them, and there is a legitimate place for church advertising. It is in the experimental stage so far, but it is interesting to watch these experiments. The circular letter has been "done to death," in some places, in others it has yet a clear field, what is wanted is the method that fits the place, and the fearless and constant use of it. Our enterprising pastor in Beverly, Mass., Rev. E. M. Barney, has made a most striking venture, that must be watched with interest; he has taken half a page in the local Saturday paper for a year, and in it appears a "display ad." of Universalism in general and his own church in particular. It is very certain that every one in Beverly will see the huge headline, "First Universalist Church," and the equally huge closing line, "Christ Will Conquer," and it is to be assumed, unless the people of Beverly are out of the common, that they will read all between, about the location of the church, the Building, the Pastor, the Organizations, the Statement of Belief, the calendar of services, and the invitation; and having read, what will be the effect on the readers? That is the crucial question. It would seem that it must make them think. It is to be hoped that "keeping everlastingly at it," which is the law and gospel of advertising, they may be brought into the church. Here at least is an interesting experiment, and enterprising pastors will do well to watch the Saturday editions of the Beverly, Mass., *Evening Times.—The Universalist Leader.*

### Christian Commercial Travelers.

Commercial travelers have organized a national society of Christian workers to be known as "The Gideons." At a secret meeting officers were elected as follows: President, S. E. Hill, Beloit, Wis.; vice president, W. J. Knights, Janesville, Wis.; secretary, J. H. Nicholson, Janesville, Wis. Following is the executive board: L. C. Smith, Oshkosh, Wis.; Charles B. Kettridge, Waukegan, Ill.; J. F. Grunkau, Milwaukee, Wis.

The new organization has one hundred and eighty members. The object of the society is to recognize Christian traveling men with cordial fellowship and encourage one another in Christian work; to improve every opportunity for the betterment of the lives of the commercial travelers, business men, and others with whom the commercial man comes in contact. Any traveling man who is a Christian, no matter of what denomination, is eligible to membership.

*Chronicle*, Chicago, Ill.

### A Missing Element in Modern Preaching.

Is not our modern pulpit becoming too purely ethical? By ethical preaching I mean the laying of emphasis on man's goodness rather than God's forgiveness. Are we, or are we not, urging men to be good rather than pleading with them to be reconciled to God? While ethical teaching is indispensable, have we not failed to lay sufficient stress on the spiritual motive from which all right living proceeds? We have not neglected motives; but the question I would ask is, whether the one great and all-controlling motive, the divine love as attested in the death of Christ, is sufficiently urged?

REV. J. B. G. PIDGE, D.D.

*The Examiner.*

## Miscellany.

### Grover Cleveland's Bible.

There is a great deal of sentiment about Grover Cleveland, which he inherited from his mother, and a religious vein, which comes from his father. Upon his writing table in the library at Princeton lies the old-fashioned Bible, with covers of black enamel, which was given him by his mother when he first went away from home. While he was President the little volume was always kept in the upper left-hand drawer of the desk which was presented to the President of the United States by the Queen of England as a memento of the Sir John Franklin expedition to the arctic region. At the top of the cover in a little space surrounded by an ornamental border is inscribed in gilt the name "S. G. Cleveland," and upon the fly-leaf there is a line or two of writing in a neat, precise feminine hand, from which we learn that the book was a gift to "My son, Stephen Grover Cleveland, from his loving mother."

Colonel Lamont says that he first saw this Bible on the table in Mr. Cleveland's law office in Buffalo, and other friends remember having seen it there. When Mayor Cleveland became governor the book was generally on the bureau of his bedroom. When the governor was about to become President, Colonel Lamont found the little Bible in the President's rooms at the Arlington, and, handing it to Chief Justice Waite, asked him to use it when he swore the new chief magistrate into office. There were about forty thousand witnesses on the plaza in front of the Capitol when Stephen Grover Cleveland pressed his mother's gift to his lips, and before it was returned to him Mr. Middleton, the clerk of the Supreme Court, entered a formal record on the last fly-leaf that it was used to administer the oath of office to Grover Cleveland, President of the United States, on the 4th of March, 1885. WILLIAM E. CURTIS.

*Chicago Record.*

### Do not Repeat It.

Persons should be very careful how they repeat stories that reflect on another's character. As a rule, they are nothing but rumors at best, and generally are much exaggerated, and always do great injustice to the persons under discussion. The Supreme Court of this state has recently held that the persons who repeat a slander, even when they say, "Now I do not believe this," or "Mrs. So-and-so says that——" or "They say that this is the case, but do not quote me," or any other qualifying phrase, are equally guilty with the one who starts the story.—*Harvard Herald.*

### Largest Stone Ever Quarried.

The largest stone ever quarried, so the manufacturers say, has been extracted from a granite ledge near Vinalhaven, Maine, to serve as one of the eight columns destined to support the great dome of the Episcopal Cathedral of St. John the Divine, in New York. In the rough the stone is sixty-four feet long, eight and a half feet thick, and seven feet wide, its weight is three hundred and ten tons. To turn it into cylindrical form, a lathe that will cost more than fifteen thousand dollars must be specially built.—*Youth's Companion.*

The American Tract Society has issued during the year twelve volumes, twenty booklets or tracts, and has printed for distribution 55,000,000 pages, and since the society's foundation nearly 10,000,000,000 pages of tracts and books, chiefly in English and German.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

### Church Rule.

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# Works on Christian Science.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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95 Falmouth Street, Boston, Mass., U. S. A.

SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

In his Thanksgiving speech Ambassador Choate said, "Let England and America clasp hands across the sea, and the peace of the world would be absolutely secure." Mr. Joseph Chamberlain, Secretary of State for the British colonies, on the same date delivered a speech in which he said: "The union, or alliance, if you please, between these two great nations, Great Britain and the United States, is a guarantee of the peace of the world." The remark has occasioned a great deal of comment all over Europe, and numerous inquiries have been received at Washington regarding the alliance. It was declared that no alliance exists with England or Germany, and none is contemplated by the President. Secretary Hay declared that no alliance exists between the United States and any other power, except the treaties of ordinary international friendship for the purpose of business and commerce, and these are all known to the world.

The annual report of the commissioner of internal revenues shows that the receipts from all sources for the year ending June 30, 1899, aggregated $273,484,573. The total amount expended in collection of internal revenues during the last fiscal year was $4,591,754, or 1.68 per cent of the collections. This percentage of cost is the smallest in the history of the bureau. The receipts of the first four months amounted to $103,103,485, an increase of nearly ten million dollars over the receipts of the corresponding period last year.

Great changes were recently brought about in three important railroad systems. The Pennsylvania obtained control of the Baltimore and Ohio, which has a total mileage of 2,046.03 miles, and a capital stock of $101,727,000. The New York Central has obtained control of the "Big Four" and Chesapeake and Ohio. The mileage of the "Big Four" is 2,234.19 miles, and a capital stock of $38,000,000. The Chesapeake and Ohio has 1,360 miles of road and $60,533,400 capital stock.

An unusual but profitable industry in Lawrence County, Ill., is the raising of sunflower seeds. The buyers pay $1.25 to $1.50 per hundred pounds for the seed. This fall one man has bought seven hundred and fifty thousand pounds of seed, and he expects to ship five million pounds this year. Only a few men know what is done with the seed, and they refuse to tell. It is admitted that the oil is pressed from the seed, but what use is then made of the oil is not divulged.

About five tons of grains and cereals for our cereal exhibit in Paris has been received at Washington from farmers from Maine to Oregon. The grain has been selected by experts sent out by Secretary of Agriculture Wilson, and represents the finest that could be selected from the crops of the present year. The grain is being carefully overhauled in the Washington warehouse and prepared for exhibit.

Troup County, Georgia, is to have a cotton factory, built, run, and managed entirely by negroes. It will be under the control of the Mutual Aid Society, which has not less than three hundred lodges scattered throughout the state. A town will be incorporated and a negro mayor, negro councilmen, and negro policemen will be in charge of it.

The son of Captain Gridley, who commanded Admiral Dewey's flagship at the battle of Manila, has been designated for appointment as a lieutenant in the marine corps by President McKinley. Young Gridley has no money with which to prepare himself for the examination, but President McKinley and Admiral Dewey will pay all his expenses.

It has been discovered that a man in New York City has been buying and selling washed internal revenue stamps at the rate of from six thousand to eight thousand dollars worth a day. It is estimated that he has cleared about thirty thousand dollars and the Government has been defrauded out of twice the amount.

Paris contains the finest labor temple in the world. It was erected in 1892 at a cost of four hundred thousand dollars. Eighty-two trades and organizations have meeting places and offices under its roof, for which a nominal rent is paid. The sum of $10,000 is appropriated annually by the municipal council for its maintenance.

The cash balance in the United States Treasury November 30 was $286,216,439. The total receipts for the month of November were $46,945,572, and the ordinary expenditures $40,769,847, leaving a surplus of $6,175,725. The November pension payments were $13,686,986, and the interest payments $3,609,232.

For more than a quarter of a century it has been the custom of Horace Vose of Westerly, R. I., to furnish the Thanksgiving turkey for the President's and Governor's tables, and this year he also sent one to Admiral Dewey. The turkeys were the choicest to be had and weighed twenty-five pounds each.

The fiercest battle of the Transvaal war was fought at Modder River Tuesday, November 28. After ten hours of hard fighting the Boers were routed by General Methuen's forces. It is estimated that the British have lost three thousand men in killed, wounded, and prisoners since the war began.

In his annual report the Comptroller of the Currency says that on September 7, 1899, there were 3,595 National banks in operation. The combined capital was $605,772,970. The individual deposits on that date amounted to $24,450,725,595, an increase of $419,271,055 during the year.

The mills of Rhode Island employ about twenty-five thousand hands, and those of eastern Connecticut about seven thousand. The manufacturers of Fall River have increased the wages of their employees ten per cent, and it is believed that all other mills in that section will do likewise.

It is stated that thirty-five or forty thousand Cherokee and Creek Indians will settle in Mexico where they have received a land grant of eight million acres. Their property in the Indian Territory is valued at one hundred million dollars, and they desire to sell to the Government.

A party of expert oil-well drillers have started from Kokomo, Ind., for Egypt. They have a contract with an American syndicate to drill a large number of deep wells on the bank of the Red Sea. It is believed by the prospectors that oil or natural gas may be discovered in Egypt.

It is reported that five thousand people are engaged in the pearl hunting industry on Clinch River, near Chattanooga, Tenn. Over ten thousand dollars worth of pearls have been shipped to New York jewelry firms. Pearls are found ranging from fifty-five to seventy-two grains.

Information has been received from Havana that the United States government officials, who have been there since the battleship Maine was blown up, secretly investigating the matter, have discovered that the explosive used was seven hundred pounds of gun-cotton.

An organization to be known as the Spanish-American War Veterans was organized at Washington, D. C., November 25. Admiral George Dewey was chosen commander-in-chief, and Colonel Theodore Roosevelt, senior vice-commander-in-chief.

Sir Thomas Lipton has contributed an article entitled, "After the Yacht Race," to the *North American Review*. He says that while he did not win the cup, yet he secured a much better token—that of the abiding brotherhood of our two peoples.

The will of Vice-President Hobart has been filed. The estate is estimated at two and a half million dollars. Mrs. Hobart receives one million dollars outright. Twenty-five thousand dollars were given to various charitable institutions.

Admiral Dewey is quoted as saying that the easiest way out of the difficulty of dealing with Aguinaldo is to let him escape. If he succeeds in getting away from the islands his influence will be gone and he will never trouble us again.

The total coinage at the Philadelphia mint during November was $3,046,070, representing 19,415,240 separate coins. $1,668,700 was in gold, $1,182,000 in silver, $141,500 in nickels, and $113,870 in pennies.

Prime Minister Silvela has declared that the government of Spain will not pay the bank notes issued by the Spanish bank of Cuba during the time that Weyler was captain-general of the island.

The plaster Dewey arch cost $6,853.14 more than the twenty-six thousand dollars allotted by the plan and scope committee. This does not include a cent for the work done by the sculptors.

President Kruger is said to be able to write as well with his left hand as with the right, but detests pens and ink so much that he uses indelible lead pencils whenever possible.

It has been announced that Yale and Harvard will receive about twenty-four thousand dollars each as the profits from the football game on November 18.

Out of respect to the memory of Vice-President Hobart, the President and Cabinet have cancelled all their social engagements for the present.

General Miles has recently returned from a tour of inspection. He says the defences along the Pacific coast and the Gulf are in very good condition.

Application has been made for shore rights in the harbor of Vancouver, B. C. It is proposed to utilize the tides in generating electric power.

The Chilian Government is arranging to use the wireless telegraph across the Straits of Magellan.

The first National Thanksgiving was observed December 18, 1777, during the war of the Revolution.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Our Rare Coins.

### Talk with Washington's Leading Numismatic.

"STRANGE as it may appear," said Mr. B. F. Collins, the leading numismatic expert of this city, "the best American coins come from abroad. This is because the best preserved coins are those which have been hoarded. Foreign ship captains are very likely to receive them in the course of business, and having difficulty in passing them in their native land, are likely to put them aside, partly as savings and partly as curiosities. Years later, when the captain and his collateral heirs are dead, they are fished out and get into the hands of dealers. Many years ago, besides, it used to be the practice when a child was born to set aside a complete set of the smaller coins of that date, and frequently they were secured fresh from the mint. If they were carefully kept and have been handed down a couple of generations, they are likely to have a premium value.

"But most of the rare coins now discovered come from the farm. Some man who lives in a very rural region far from the railroad, and who earns his money slowly and does his own banking, may decide to buy a new wagon, and he asks Maria where those old coins done up in a stocking are. These get straightway into the local bank, and the cashier, who has a list of premium coins pinned up beside the window, takes out any which are worth more than their face value. If he lets them go by they are caught in the city bank, or again at the sub-treasury. Very few get as far as the United States Treasury. During all the years I was in the treasury I never came across anything which had any special value. Employees of the treasury are engaged in a small way in coin and note collecting, and are permitted to take good numismatic specimens and substitute their value in other coinage."

✠

Professional coin-dealers, not only in Washington but all over the country, are greatly bothered as a result of a typographical error in a newspaper article which has been going through the exchanges. Among other things the article tells of the payment not long ago of $1,000 for a five-dollar gold piece of the date 1822. But the date was accidentally made to read 1882. There are over three million dollars' worth of the 1882 gold pieces in circulation, and about every man who happened to read that story has been able to secure a gold piece which agreed with the description. And he has been taking it to the dealers and demanding one thousand dollars for it. Many dealers have posted a sign near the door reading: "Which have you—a five-dollar piece of 1882 or one of 1822? The price of the former is $5; of the latter $1,000." When a customer enters in a state of evident excitement his attention is called to the sign.

In a Washington pawnshop Mr. Collins recently discovered an article which he prizes highly. It is a gold badge of the Order of the Cincinnati, which was founded by George Washington. It bears the date 1793. The order is undoubtedly the oldest and most honorable of its kind in the United States, and these badges of membership which have been handed down as heirlooms are naturally regarded highly by their possessors. How came it in the possession of the pawnbroker, whether by theft or by dire necessity, is not known. The design is an heraldic eagle carrying a laurel wreath in its beak. In red and blue enamel in the centre is a miniature which seems to represent a meeting of officers under a tree. It is pendent from a bar and ribbon, and is finished on both sides. The gold in it is worth about $20, but its value as a curiosity is very much greater.

✠

The government secret service frequently receives material assistance in detecting and punishing counterfeiters from the collectors and dealers in rare coins. The premium values paid for these coins furnish a strong motive for making the imitation article, and dealers are obliged to be on the alert all the time. Altering dates is the practice most frequently resorted to by the operators. This is a much simpler thing than the manufacture of an entirely new coin; in fact so simple that few dealers in the country will accept fine specimens of the most rare coins without a careful investigation of their history. This is notably true of the 1804 dollar, which commands a price in the thousands, and of which there are supposed to be only three or four in existence. In altering the date the electroplating process is employed, and an old 1801 dollar taken as the basis of operations. The figure one is removed and then the whole is coated with a thin layer of wax, through which a figure four is etched. When the coin is put into the plating solution the silver is deposited only on that part from which the wax has been removed. The figure "4" thus produced is carefully finished off with engraving tools and the result is something calculated to deceive the very elect. About the only way these counterfeits can be detected is by the uncertainty as to their history. The man who offers it to the dealer cannot give a connected and substantial account of the channels through which it came into his possession. Usually the coin's biography goes back to a tramp or a saloon-keeper, beyond which point it is vague and misty. The story usually told to account for the scarcity of this dollar of 1804 is that nearly the entire mintage was on board the frigate Philadelphia when she was blown up in the Bay of Algiers to keep her from falling into the hands of the pirates with whom the United States was then at war. If this be true, the genuine article is not likely to become plentiful unless some one does some successful prospecting in the waters of the Mediterranean.

✠

"To the dealer in old coins copper is infinitely more valuable than gold or silver. Many people do not understand this, and jump naturally at the conclusion that gold or silver coins command the greatest premium. To the collector condition is the main consideration. A coin must be perfect to have high premium value. Gold and silver will keep in good condition almost indefinitely. But

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copper is very perishable. Take a copper cent to-day fresh from the mint and put it out-doors over night and in the morning it will be, from the view-point of the collector, greatly damaged. There is not an absolutely perfect set of American copper coins in the world. A great deal is heard of the 1804 silver dollar, one of which sold for over two thousand dollars. A copper cent of 1799 in perfect condition is infinitely more scarce and would bring a much higher price. But I can say with confidence that it does not exist. Mere age counts for very little. I can furnish Greek and Roman coins of absolutely undoubted authenticity over two thousand years old, for seventy-five cents, but a silver half-dime of 1846 in perfect condition I will gladly pay ten times that price for."

*Boston Transcript.*

## Violated no Law.

CHRISTIAN SCIENTISTS are not obliged to take out licenses to practise medicine, according to Judge Elliott, and neither Mary Brookins nor Albert P. Myer, though indicted for this omission, can be prosecuted. The cases against them were, on that account, formally dismissed this morning. In sustaining the demurrer to the indictment Judge Elliott stated that it was not the intention of the legislature to classify Christian Science in the practice of medicine when framing the statute relating to that matter, or it would have been worded differently. If the legislature wished to consider Christian Science as a school of medicine and place it under restrictions as such, the desire must be more plainly indicated in order to be effective.

Miss Brookins and Albert P. Myer are well known in Christian Science circles in this city. They were called in by the Kerns family in North Minneapolis to treat a little boy. The child died and later it developed that he had been suffering from diphtheria. A great commotion was created in the neighborhood, and official circles were also disturbed. Out of the agitation came the indictments against Miss Brookins and Mr. Myer for practising medicine without licenses. This was the only charge upon which there was any show of holding them for trial, and now that it has failed to hold the incident is probably closed.

*Journal*, Minneapolis, Minn., November 20, 1899.


## The Concord (N. H.) Bird's-eye Picture

by Bert Poole has been revised and is now ready.

Each building in the city has been sketched and shows with more or less distinctness.

Underneath the main picture are three panels on a larger scale. One of Christian Science Hall, another of the "Old North Meeting House," and the "Old Elm," and one of Pleasant View and the Bow Hills in the distance.

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John Wanamaker authorizes the statement that he never advertised in a Sunday newspaper and never will.

# The Lectures.

### At Fort Worth, Tex.

The appearance of Mr. Edward A. Kimball at the Opera House Sunday afternoon, November 19, in an exposition of Christian Science, was greeted by a large and intelligent audience, in spite of the downpour of rain which they had to brave. Many visitors were there from Dallas, Weatherford, Bonham, Paris, and Sherman, and even from Ardmore, in the Indian Territory, who, being interested in Christian Science work, had come to attend the lecture by Mr. Kimball.

The lecturer was introduced by Mayor Paddock.

*Morning Register, Fort Worth, Tex.*

The introductory address of Mayor P. B. Paddock was as follows:—

*Ladies and Gentlemen:*—I have not been selected for the performance of the pleasant duty of introducing the speaker on this occasion because of any peculiar fitness of my own, for probably there is not within the corporate limits of the city one more densely ignorant of the peculiar tenets of the faith which you profess than myself.

There is one redeeming feature in connection with my relation with this new doctrine, and that is, that I am willing to be enlightened.

If, in the few remarks I submit for your consideration this evening, I use terms and expressions which are not in strict accord with your views, or are not applicable to the theories you advocate, I am sure your generosity will pardon me, for they will come from a lack of information, and not with the intent to misrepresent.

The doctrines you advocate are new. They have been discovered and promulgated within a generation, and like all innovations, all departures from accepted theories, have been the subject of much comment and criticism,—criticism sometimes unwarranted by the facts, sometimes undignified, and often uttered in derision, and because of ignorance and lack of investigation. Like all innovations and departures from established doctrines yours must find its way into the minds and consciences of men through education and the dissemination of the information which you have obtained by study and research, which your fellow men and women have not given to the subject.

One of the most prominent objections urged to your new faith, your new doctrine, is that it was discovered by a woman. That it is a woman's fad. This finds no sympathy in my mind. The day is past when a great truth cannot be accepted because it emanated from the mind of woman. Members of any other faith are estopped from condemning it for this reason. I am told that it was a woman who was last at the cross on the day of the crucifixion. It was a woman who was first at the tomb on resurrection day, and a glance into any of the places of worship of any denomination will discover the fact that most of the pews and benches are occupied by women, and that they are first in every good work for the advancement of the human race, and for the amelioration of the ills that afflict the human family; then why should they not be first in advocating the peculiar truths and theories of this new doctrine?

You may be encouraged in your work by the thought that no new doctrine has made such rapid progress as yours. In less than the ordinary span of life it has grown from the one single advocate who first announced to the world the discovery of a new truth, if such it may be denominated, to hundreds of thousands who have embraced and are daily promulgating its principles.

This is not my first experience in a gathering of Christian Scientists. I have been among them in this country and abroad, and I can bear cheerful testimony to the fact

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that I have always found these audiences composed of bright, happy, and cheerful persons, whose bright eyes and beaming countenances gave evidence of satisfaction in the faith they professed.

You need not be dismayed because your doctrine is received with incredulity by some and derision by others. Such is the experience with all innovations in religion, science, or philosophy. You may be consoled with the reflection that it has been accepted and is being advocated by some of the brightest intellects, the most profound thinkers, both men and women, in this and every other country, among whom is Mr. Edward A. Kimball of Chicago, who has come to speak to you this evening, and whom I now take pleasure in introducing to an audience composed mainly of the people of Fort Worth.

### At Dallas, Tex.

A large and appreciative audience was gathered at Phœnix Hall on Friday evening, November 17, to meet the distinguished speaker, Edward A. Kimball, C.S.D., of Chicago, Ill. Mr. Kimball is one of the foremost exponents of Christian Science of the day, and came to this city under the auspices of the Church of Christ, Scientist, 208 South Ervay Street, whose attractive chapel attests the zeal and fidelity of its members. The clear, forcible handling of his subject met with hearty response from his audience. Mr. Kimball comes to Texas to give a series of six lectures, and will appear in the larger cities of the state. The introduction was made by a leading Scientist of the city, Mr. Sam P. Cochran. The introductory remarks were as follows:—

*Ladies and Gentlemen:*—On behalf of the Christian Scientists of this city I wish to say that we are gratified by your ready response to our invitation to attend the lecture on Christian Science to be given in this hall to-night. It gives evidence that the broad-minded people of Dallas are ready, yea, anxious, to take up new questions when presented to them, whether social, political, or religious, and give them full and impartial consideration. Nothing is truer in a material sense than that old things are passing away, and new things are pressing upon the attention of mankind and demanding consideration. The century now nearing its close has done more for the advancement and development of mankind than the preceding five hundred years; and I feel that I do not overstate the facts when I assert that the last third of the century has produced the best and highest of its grand achievements. Under the impulse of a higher development in literature, art, and science mankind has sprung forward with giant strides to conditions surpassing the dreams of "Arabian Nights" tales. The wonderful discoveries and developments in electricity, steam, chemistry, mechanics, and astronomy have astounded the world and awakened it from its lethargy, while the advancement in social and political conditions has been equally marked. With all this grand material advancement and achievement going on around us, are we not justified in asking ourselves the question, Is there no room for religious development?

What is religion but man's conception of God, of his duty to God, and how he can best fulfil that duty?

Are men so united and in such accord in their conceptions of deity and of the proper service due Him, that there is no ground for question as to whether or not they are absolutely right in their views? Will not any candid person admit that there are more forms of religion than of civil government in the world, and greater diversity of opinion on religious subjects than on any questions of social or political science? Surely, then, amid the multitude of these opinions there is room for further investigation, and the possibility of advancement.

What Christian Scientists claim in regard to such advancement I will leave for the lecturer of the evening to state to you.

It has been said by some critics that Christian Science was good for hysterical women and ignorant people, but not for the educated, practical people of this day. This will be the third public lecture on Christian Science delivered in this city within the past eighteen months. The first was by a gentleman from New York—a student and a scholar of high attainments. The second was by a lady from Detroit—not hysterical, but one who faces the world in her daily work, and whose ministrations bring health and peace to afflicted women and children. To-night, ladies and gentlemen, you will have the privilege of hearing a business man—one who for many years was deeply engrossed in the worldly pursuits of life, who was successful in business, but who has now given up all other work to teach and practise Christian Science. He will tell you what Christian Science is as it is seen and understood by a practical business man.—*Exchange.*

### At Detroit, Mich.

A very large and quite fashionable audience crowded the Detroit Opera House Sunday afternoon, November 5, to hear Judge W. G. Ewing of Chicago, defend and expound Christian Science. It was an immense audience, filling the entire seating capacity of the parquet and balcony and boxes, and showing a goodly number in the upper gallery. There were many persons who stood throughout his lecture. Judge Ewing is well known in this city. He addressed the Detroit Bar Association last spring, and has spoken here on more than one occasion. This was his first appearance here as a pulpit orator, however. He is an elderly man, but strong and vigorous and a thorough convert to Christian Science. He is widely known for his great legal learning and his unusual powers of oratory.

He was introduced by Don M. Dickinson.

*Tribune,* Detroit, Mich.

Don M. Dickinson, who introduced Judge Ewing, was in President Cleveland's cabinet as postmaster-general, and he is one of the foremost men of Michigan. Following are his remarks in full:—

*Fellow Citizens, Ladies, and Gentlemen:*—It is with a degree of humiliation that I confess before such a vast audience of cultivated people that I know little or nothing of the subject of Christian Science, and that I have read none of its literature. I am one of the large majority of busy Americans. We leave undone many things that we ought to do, and there is really too little mental health in us.

At the same time I have a great respect for anything that I do not understand, and it is a respect that is not in the least detracted from by the general or wholesale condemnation of orthodoxy, whether orthodoxy in medicine or orthodoxy in religion.

Moreover, a propaganda which has for its chief postulate the infinite goodness and the all-pervading presence of God, is entitled to receive the respectful attention and consideration of all mankind. And when it presents, as its teachers, eminent men, who had already attained in other fields fame for their learning, their great ability, and their honesty of intellect and of heart,—a fame as wide as the country, as in the case of your distinguished lecturer of to-night,—the subject must command the study of intelligent men.

Mr. Lincoln, when on the stump in Illinois away back in the fifties, used frequently to visit Bloomington. There he was the ever-welcome guest—although a Whig in politics—of the Ewing family, the head of which (the father of my friend who sits behind me) was a leading citizen of that state and one of the staunchest Democrats in the country.

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On one occasion, Mr. Lincoln, in referring to the large family of Ewing boys, said to their father, "Don't let all these fine boys grow up Democrats; let me make a Whig of one of them." "Well," said Mr. Ewing, "there is that little fellow there; he is a weakling, and I don't know whether we can raise him—you may take him."

Thereupon Mr. Lincoln took the boy upon his knee, and then and ever after called him "my Whig Ewing."

The weakly boy *was* raised, and developed a sound mind and a sound body. And always from that time until this day, his friends, whose name is legion, affectionately call him "Whig Ewing." He is here, and I take great pleasure in now presenting to you my friend of many years, Hon. W. G. Ewing of Illinois.

### At Beatrice, Neb.

A fair audience assembled at the Paddock Opera House Monday evening, November 20, to hear Judge Clarkson of Omaha lecture on the subject of Christian Science. His defence of the doctrine was concise and eloquently put and carried much conviction with it. Judge Clarkson is a fine talker and the lecture was much appreciated.

*The Beatrice Daily Express.*

State Senator F. M. Prout introduced Judge Clarkson in the following friendly remarks:—

*Ladies and Gentlemen:*—In this, the close of the nineteenth century of the Christian era, a century which has marked a greater advancement in civilization, in thought, in science, in toleration, and in religious liberty than all the centuries which have preceded it, a new religion has made its appearance among the children of men, or rather, as its adherents claim, a new application of old principles.

This religion has established church organizations throughout the United States, in Canada, in Great Britain, and other parts of the world and is rapidly growing in numbers and strength. Its followers, like the Presbyterian, Methodist, Congregational, and other orthodox churches, base their belief on Holy Writ, and adopt the Saviour of man as their great exemplar. They, however, apparently go further in their faith in Christ Jesus and his word than do other orthodox churches, in that they believe as a part of their faith that what he said to his followers when on earth is as true to-day as it was at the time the words were spoken; that these words and promises are as applicable to his followers in the twilight of the nineteenth century as they were to his followers in the dawn of the first century of the Christian era. They believe that the words of the Master "He that believeth on me, the works that I do shall he do also" have as much application to his followers of to-day as they had to those who heard the words fall from his lips; and it is in the teaching of this new religion that they are now engaged.

That they have been persecuted and reviled for their belief is not to be wondered at when we remember that no great reform in religion has ever been introduced, that no great discovery in science has ever been announced, that no attempt has ever been made to shake the world from its old traditions and preconceived opinions that has not been met with opposition and persecution and martyrdom; even the Saviour of men was crucified because he taught as never man taught before. But toleration in religious thought has become so much greater than in former years that these people are permitted to establish churches and teach their new doctrine. We shall have the privilege to-night, and I venture to say also the pleasure, of listening to an exposition of these, to some, peculiar doctrines, from one who has long been a resident of our state, and has occupied a high position in its judicial department; and, although we may not think as he thinks, although we may not believe as he believes, I bespeak for him your candid and careful attention while he shall address you upon this subject. I have the pleasure of introducing to you Joseph R. Clarkson who will address you.

### At Fremont, Neb.

A large and refined audience gathered Monday evening, November 13, at Love's Opera House to hear a lecture on Christian Science by the Hon. William G. Ewing, widely and justly recognized as a speaker of eloquence and culture. The main floor of the house was completely filled and a number seated themselves in the gallery. The speaker was warmly greeted and had the earnest attention of a thinking audience throughout the course of his excellent and logical address.

The introduction speech by Miss C. Lulu Blackman was as follows:—

*Ladies and Gentlemen:*—I extend to you to-night the glad and cordial greetings of the First Church of Christ, Scientist, of this city.

In presenting this public lecture we have, as a church, been actuated simply by a loving and earnest desire to bring to you a clearer understanding of the joyful message, that has lifted our own thought, from

> The depths of error's darkness
> Into Truth's eternal day.

Our pleasure in your presence is two-fold. Having been honored by your most cordial and universal acceptance of our invitation, we rejoice that we have a theme and a speaker worthy of the most earnest and profound attention of a progressive, truth-seeking, and liberty-loving people.

I shall not introduce the Hon. William G. Ewing of Chicago to a Fremont audience to-night as an able lawyer and a jurist of wide repute, as a scholar and orator, nor yet as a man of high social standing and great political influence, although he has attained and rightly possesses these honors.

Judge Ewing declined a renomination to the bench and gave up the successful practice of his profession, for the express purpose of entering actively into Christian Science work, and is now, by official appointment, a member of the International Board of Lectureship, of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass. Thus authorized, he has the merited approval of all branch churches of this denomination as an able and worthy exponent of Christian Science.

It is in this capacity I now, with pleasure, present to you the lecturer of the evening, the Hon. William G. Ewing.

*Fremont Daily Tribune.*

### Lectures at Other Places.

Fairmont, Minn.—William G. Ewing, Friday, November 10.

Austin, Minn.—William G. Ewing, Saturday, November 11.

Fremont, Neb.—William G. Ewing, Monday, November 13.

Lexington, Ky.—Mrs. Sue Harper Mims, Thursday, November 16.

Orange, Ia.—William G. Ewing, Sunday, November 19.

"How do you accomplish so much in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do, I go and do it," was the reply.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.

CARLYLE.

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# Among the Churches.

## Corner-Stone Laid at New York City.

The corner-stone of the First Church of Christ, Scientist, was laid, Thursday, November 30, by Mrs. Augusta E. Stetson, First Reader of the church, in the presence of a thousand people who believe in Christian Science. The splendid temple, which will be reared at the northeast corner of Central Park West and Ninety-sixth Street, will cost, with the land, five hundred thousand dollars. It will be in the Grecian style of architecture, and will seat twenty-five hundred people.

The assemblage at the ceremony seemed to be rich and intellectual. Among those most prominent were Mrs. Laura Lathrop, Mrs. Emilie B. Hulin of Brooklyn; Mrs. Carrie M. Snider, Mrs. Effie Andrews, and Messrs, Baldwin, Van Nostrand, and Hatfield. But Mrs. Stetson was the central figure. She came here from Boston in 1886 and lives at No. 24 West Seventy-second Street. No one assisted her at the services on this occasion, and it was remarkable that almost every word she uttered was taken from the writings of Rev. Mary Baker Eddy, Founder of the sect.

Mrs. Stetson first read Mrs. Eddy's hymn, "Shepherd, show me how to go." The audience repeated the words. This was followed by selections from the Bible and from "Science and Health with Key to the Scriptures," one of Mrs. Eddy's works, the text-book of the sect.

An interval of silent prayer was succeeded by the audible repetition of the Lord's Prayer, with its spiritual interpretation from the text-book.

Mrs. Stetson read the Scientific Statement of Being, from the work of Mrs. Eddy, the Twenty-third Psalm, and a prayer from the Church Manual. Next came the reading by Mrs. Stetson of the copy of a letter to her church by Mrs. Eddy for deposit in the corner-stone. The oral exercises closed with the reading of a poem written by Mrs. Eddy, entitled "Laus Deo."

The face of the corner-stone bears this inscription:—

"A tribute of love and gratitude to our Leader and Teacher, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of its text-book, 'Science and Health with Key to the Scriptures.'"

The Mother Church of Christian Science is in Boston and has a total membership of about sixteen thousand, of whom thirteen hundred are resident members. This church has now three hundred and four chartered branches in the United States and foreign countries, and in addition there are one hundred and eleven regularly established Sunday services. The total church membership in the world is upward of seventy thousand, and there are about three hundred thousand regular church attendants. There was an increase of seventy-five churches in 1898, against forty-four in the year before.—*The World.*

We are informed that the above estimate of the value of the church edifice is too high; that the total cost of the ground and building will be about four hundred and fifty thousand dollars.

## New Church at Denver, Col.

The congregation of the Christian Science Church adopted plans last night for the erection of a new church to cost between $75,000 and $100,000.

The location of the structure will be at the corner of Fourteenth and Logan Avenues on five lots recently purchased from the Cassell estate. The new edifice will be one of the largest and most imposing places of worship in the city.

It will be constructed of white pressed brick with stone trimmings, and will be square, the dimensions being 125x125 feet. The auditorium will be surmounted by an immense dome, while a tower is to be constructed at the corner nearest the street. Chimes that will ring music every half hour are to be placed in the summit of this tower. The seating capacity of the church proper will be about twenty-three hundred, more than any theatre in Denver. The seats downstairs will accommodate sixteen hundred, while the gallery is expected to make room for seven hundred more.

In the basement of the building there is to be a Sunday School room with a seating capacity of four hundred. The church is to be steam heated and electric lighted throughout, hundreds of vari-colored incandescents to adorn the interior of the dome and the tower. Trustees' rooms, ladies' retiring rooms, and a number of ante-rooms are to open off the main corridor.

There will be six entrances to the church, the main entrance to be under the dome, and fronting on Logan Avenue.

Other features of the church will be a new pipe organ, a slanting seating arrangement, decorated windows, magnificently appointed pulpit and chancel, and handsome furnishings throughout.

Gove & Walsh drew the plans. It is proposed to begin on the church about March 1.

The present house of worship of the Christian Scientists on Logan Avenue, near Eighteenth, was erected six years ago, and was enlarged in 1896 to make it seat eight hundred people. The scope of the church has entirely outgrown the building, and scarcely half the people who desire to attend the services have been able to secure seats during the past year or so.

The trustees at last night's meeting decided to offer the old church for sale to the highest bidder.

*Post*, Denver, Col.

## Christian Science Chapel.

After three months of quiet work the local society of Christian Science has completed arrangements by which they will come into possession of the old Baptist Church on the corner of Sixth and Douglas, which building they are preparing to make into a cozy little home for their church organization. The first steps were taken in the matter early in August, and the fourteen members, together with a few students, have labored with so much faith and ardor that there will be but a very small loan between them and the clear title to the property when the papers are finally turned over. Withal the work has been so quiet that very few beyond those personally interested have known a word in regard to the matter, and not a cent of money has been solicited from outsiders. These people quote a sensible text that in looking toward the source of supply all needs are met, and in this instance, at least, they have succeeded remarkably well.

Arrangements have been made to repair the interior of the building at once, and the outside in the near future. When this is done the society will certainly be nicely housed.

The first service in the new property will be held on Wednesday evening, November 22, and thereafter all Sunday and Wednesday evening services will be held there. The reading room on Douglas Avenue, between Second and Third, will be continued.

We wish to congratulate the society upon its success, and upon its prospects in its new quarters.

*Yankton (S. D.) Daily Gazette.*

Rev. Dr. Cuyler says, "The more pronounced and emphatic every Christian is in his aloofness from the codes and fashions and the sinful ways of the world, the more peace and spiritual power will he have."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Honest Objections.

THAT many of the objections made against the price of Christian Science literature are honestly made by the immediate objector, we do not doubt; but, on the other hand, we are aware that these objections have their origin among those who are bitterly opposed to Christian Science, and who, by every means in their power, both audibly and mentally, keep up the argument of exorbitant prices.

This argument is caught up by some and thoughtlessly accepted as true simply because it has been made or suggested, and passed from one to another; whereas a little sober thinking would show the utter fallacy of it.

We have heretofore referred to the high prices of standard text-books,—schoolbooks, college text-books, law books, medical books, etc., and shown that they range higher, binding and quality of paper and finish considered, than the Christian Science text-book. Yet they all purport to teach truth, or some phase or phases of it. The Christian Science text-book teaches Truth; and while its teaching is based on spiritual instead of material premises, it is, therefore, not less but more Truth than the text-books which assume to teach only material or physical subjects, for, we think, all will agree that things spiritual or eternal are of greater importance to mankind than things material or temporal.

A fair (indeed the only fair) test of the intrinsic value of a book is the work it does or the results it accomplishes. Thus tested the adherents of Christian Science can justly point with much confidence to the comparative value of their text-book, for its beneficiaries, both in the sense of physical healing from every form of ailment, and of spiritual and moral help, are numbered by the hundreds of thousands.

A common argument is that the Bible is much less costly than "Science and Health with Key to the Scriptures." As a general rule this is true; but nevertheless there are some very expensive editions of the Bible, and many persons are glad to pay a high price for a fine Bible This is a matter of choice. The three dollar edition of Science and Health is quite as helpful, if not as convenient, as the finer and more expensive editions. The purchaser exercises his choice in taking the book. But may we not reverently ask of our honest objectors, helpful as they have found the Bible, and precious as it was to them, did they ever find in it a Principle or rule, by virtue of which they could be healed of sickness, or heal sickness, before they read Science and Health? We are sure the honest answer will be in the negative.

In no spirit of hostility, but only by way of fair argument and illustration, we remark that the books of the medical profession are admittedly very expensive, and, in number, they amount perhaps to millions of volumes.

The surgical instruments and appliances are multiplex and their value is almost beyond computation. Does not this amount to a tax upon their patrons, many of whom annually contribute thousands of dollars to this purpose?

A person who pays three, four, five, or six dollars for a copy of Science and Health, and earnestly studies it, learns thereby to heal himself and others, and is wholly relieved of paying tribute to the physician and surgeon as he formerly did.

The experience of the practitioner in Science is that the person coming to him as a patient, as a rule, first purchases the cheaper edition of the text-book, but after a little while, on becoming aware of what the book accomplishes, gets a more expensive copy, and frequently offers to give the cheaper one to his healer to be used in a charitable way.

We do not hear these objections made by those who are accounted poor, but almost without exception, by those who are fully able to pay.

Those who are troubling themselves so much about the hardship of the price upon the poor are manifestly wasting their sympathy, for this class, more than any other, are loud in their acclaims of joy over the fact that they possess the precious book, and from them largely comes the declaration that if they could not procure another, no money would buy their copy from them.

Adulterations may be sold cheaply, but what sensible person wishes an adulterated article when he can get the genuine?

## A Falsehood Refuted.

UNDER the above heading the *Washington News Letter* republishes our correction of the falsehood published in the New York *World*, and follows it with the following editorial note:—

"The reason why we copy the above from the *Sentinel* is because in another column, we print the substance of an article taken from the Philadelphia (Pa.) *Times*, in which the charge is made that Mrs. Eddy was in Philadelphia and was the attendant on Mr. Morgan.

"It will be noted that the above denial does not deny that she was at Philadelphia. We will gladly give the facts when we know them. We call on the Philadelphia *Times* to make good its statement."

We quoted thus from the *World* article:—

"Finally he [Morgan] became so bad that Mrs. Eddy came on from Boston and called at the Morgan house. She remained for several days, praying for Morgan's recovery. There was no improvement, however, etc.;" and then added, "It is needless to say the above is absolutely false." This general denial is followed by specific denials, and the whole is so complete a refutation of the entire falsehood that we are surprised at the quibble of the editor of the *News Letter*.

We now say that the Rev. Mary Baker Eddy *was not in Philadelphia at the time mentioned*, and further, that for more than ten years she has not been away from her home in Concord, N. H., excepting as she has visited the Mother Church in Boston, and each of these visits was conspicuously mentioned in the newspapers.

We add also that Mrs. Eddy knew no more of the case of Mr. Morgan than did the editor of the *News Letter*.

## Distribution of our Literature.

WE have referred in recent issues to the methods of the Publishing Society in the sale and distribution of Christian Science literature, and shown the purpose and motive controlling the same.

The Society, from the beginning of its existence, has been signally aided in this work by the active and disinterested endeavors of the co-workers in the Field. Most effective indeed has been their aid. At their own expense, the branch churches and societies, through their reading rooms and in other ways, have wisely put out a vast quantity of literature.

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## Resolutions of the Branches.

WE desire on behalf of the cause and our Leader to return renewed thanks to the Branch churches for the resolutions of love and appreciation which have been received; and they are many. More will doubtless yet be received. They will be duly published in our periodicals. Possibly not, however, until all shall have been received.

We desire also to express our lively appreciation of the rapidly increasing subscription to our publications. This substantial recognition of the genuine literature of Christian Science is clear evidence of a desire for unadulterated food, and the blessing of growth and understanding will be in due proportion.

Let us keep strictly in the strait and narrow way, and attempt not to avoid the hill "Difficulty," for sooner or later it must be climbed. There is no way around it.

# Selected Articles.

## True Values.

OVER and over again I am asked the question, "Why are all the authorized books on Christian Science copyrighted?"

Authorized books are protected by copyright from anything being added to or taken from or any manner of alteration being made in their text, and then being re-issued under the same title with the same author's name on the title-page.

Last year I bought some of Cooper's novels. Upon looking them over I found them rewritten and so changed that there remained nothing of the inimitable "Leather Stocking Tales" but the plot, the title, and the author's name. No one dares to mutilate a book protected by a copyright. Already there are many books claiming to teach Christian Science which are as little like the genuine as the spurious "Leather Stocking Tales" are like the original. When we buy a copyrighted book we know that it has not been tampered with, and that the words of the author are just as he wrote them. This is why all authoritative books are protected by copyright, and why all books written by Mary Baker G. Eddy remain authoritative.

Granted that this is necessary to keep the text pure, why, people urge, need the book cost so much? and why do Christian Scientists charge for their services since Jesus and the apostles did not?

Regarded as a text-book, which it is, it is phenomenally cheap, as is easily ascertained by comparison. In any other light, both questions can be answered under one. To assume that Jesus and the apostles were not paid for their work is to jump to a rash conclusion. It is true that they issued no copyrighted books. They lived nearly fifteen hundred years before the printing press was invented, and it was much longer before a copyright was authorized to secure to an author the fruits of toil more difficult and exhausting than mere manual labor. There were few who could read books in their day.

It is true that Paul once speaks of not having been a burden upon the Corinthians in these words (I quote always from the revised version): "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you?" Then he adds, "Forgive me this wrong." The plain inference is that this was the only church which was so excepted from the payment.

In another part of the letter he says, "Have we no right to eat and to drink? . . . Or I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock, and eateth not of the milk of the flock? Do I speak of these things after the manner of men, or saith not the Lord the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for oxen that God careth, or sayeth he it altogether for our sake? Yea, for our sake it was written. . . . If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we much more? . . . Even so did the Lord ordain that they which proclaim the gospel should live by the gospel."

In the second epistle to the Corinthians he says, "I robbed other churches taking wages of them, that I might minister unto you, . . . for the brethren, when they came from Macedonia, supplied the measure of my want." Clearly Paul was not accustomed to provide for his own wants outside of what he received for his labors in the churches.

But a greater than Paul said, "Behold I send you forth . . . carry no purse, no wallet, no shoes . . . and into whatsoever house ye shall enter . . . there remain, . . . for the laborer is worthy of his hire. Go not from house to house."

I know of nothing to indicate that Jesus was in any way lacking in the good things of this world, but his one statement that he had not where to lay his head, which was true enough, owing to the extreme persecutions to which he was constantly subjected. The extent of this is indicated when he wished to return to Bethany for the resurrection of Lazarus. The disciples protested, "Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?" And Thomas says, "Let us also go, that we may die with him." We know that the seamless garment was costly; that the cruse of ointment which was broken over him was valued at about four hundred dollars in our money; that he was luxuriously entertained when he would accept the courtesy, and he was constantly reproached and reviled because he would associate with others than the rich and exclusive. Surely the High Priest of the new understanding of the old eternal Truth did not except himself when he taught, "Seek ye first His kingdom, and His righteousness, and all these things shall be added unto you." And, "There is no man that hath left home, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the Gospel's sake, but he shall receive a hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life." We know that he received the persecutions, why do we suppose that he did not receive the other things that were promised.

The underlying reason, however, why payment for services is laid down as a rule by the church, lies less in the need of the healer, who is often not at all in need, than in the need of the patient, who may be in great need from the material standpoint. In spiritual healing something is required of the patient as well as of the healer, and that something is the state of mind which really wants Truth and help. A sincere desire for help is indicated by a willingness to sacrifice something for it; and the thing we are accustomed to sacrifice for things we desire, and so comes easiest to us, is money. Everything is estimated by the carnal mind at its cash value, and the thing that is given away is stamped by that very act as being worthless. This is the inevitable and almost unvarying judgment of the carnal mind. Thirty years of experience has proven it true in scientific treatment as in other things. The patients who are unwilling to pay are those who want all they can get for nothing or as little as possible in return. These are decidedly those who ask amiss. They receive little or nothing as compared to others, and the failures to heal are largely from that class.

The sacrifice of Mammon to God is begun with the payment of money for God's healing.

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Every step into Spirit is at the same time a step out of matter, for spiritual healing means more than mere physical reconstruction. It is the beginning of spiritual regeneration. This explains, it may be, why Paul says, "Forgive me this wrong." This does not mean that Scientists do not do gratuitous work. Probably half the work done is gratuitous work, but the more of this kind of work is done, the more the truth of this statement is made evident.

A. B. G.

*Grand Rapids Herald.*

## Christian Science.

ALL over this land and wherever Christian Science has been introduced it has met with much bitter and stubborn opposition. Many are wondering and asking why this should be when Christian Science is good and good only, healing the sick and casting out error of every kind, promoting health, happiness, virtue, and prosperity in the family and in the community. Why is it that it meets with opposition? And, coming still nearer home, why does that within individual consciousness rise up in rebellion against this grand Truth, that is ever a present help in time of need, and when understood aright would make us free? Does it not all arise,

First: From ignorance of Christian Science and what it includes, ignorance of its divine origin and its basic principles as laid down in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and other works by the same author, which reveal a perfect principle applicable to every need of mankind?

Secondly: Does not individual or universal prejudice lead us to condemn what we do not understand and, like Nathanael of old, to ask "Can there any good thing come out of Nazareth?"

Thirdly: Is it not the pride and selfishness of the human heart wherein mortals have sought out many inventions, formulated many theories and worshiped gods many, instead of the one true and living God, who is Spirit without form or parts, who is all-pervading, divine Love? Worshiping a material body or personality and theories relating to matter and its so-called laws is but idol worship, and only ends in sin, sickness, and death. Bowing down to these idols the first commandment of the Decalogue is broken; and when this is broken they are all broken.

Fourthly: Is it not exalting personality with a desire for leadership, personal control, social position, and all that contributes to self-aggrandizement and mad ambition? When Christian Science heals us of disease and suffering, taking away that which we are glad and willing to part with, we say it is a grand thing; but when it conflicts with any pet theory or sinful pleasure or practice, then it is denounced and betrayed; and then only through suffering is the human mind willing to listen to the voice of Truth and yield up its claim of power and so-called dominion and its many gods of materiality and human theories till finally it declares with the wise man: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." And the days have come wherein it says: "I have no pleasure in them." Thus mortals will give up their beliefs of pleasure in matter and mortality, and in meekness and humility sit at the feet of divine Love worshiping the Father in "Spirit and in Truth." Jesus said: "Except ye become as little children, ye shall not enter into the kingdom of heaven."

The Discoverer and Founder of Christian Science with wonderful spiritual discernment beheld the universe of Mind, the apprehension of which lifts mortals out of themselves into the realm of Spirit, revealing their oneness with and spiritual relationship to the Father. She then formulated this into a system adapted to the needs of mankind and then began to teach the unseen verities of the Science of Being. She finally established the Massachusetts Metaphysical College in Boston, which has sent out thousands of healers and teachers all over this and into foreign lands to plant vineyards and take care of them; to sow the seeds of humility, unselfishness, purity, and affection; thus with love to God and good-will to man bearing fruit unto eternal life. Many of them have been maligned and stoned, their students manipulated, and their landmarks torn up. Yet in faithfulness and love they work on with an exalted hope, letting "patience have her perfect work." Knowing full well that the days of persecution do not belong wholly to the past by any means, but knowing that "all that will live godly in Christ Jesus shall suffer persecution." Therefore they rejoice that they are found worthy to suffer for Christ, Truth, and look hopefully into the future when the Science or Truth of Being will surely overcome every form of error.

It is not the arrogant and proud seekers for place and power who are ready for Christian Science that gain its spirit and bring forth its fruits, but it is the weary pilgrims, weary of the false and fleeting pleasures of sense which has promised much but has only brought disappointment and sorrow. It is such that are glad to leave the old for the new, and it is to such that Christian Science comes as a Saviour and Redeemer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

C. M. HOWE.

*St. Joseph (Mo.) Gazette.*

## Christian Scientists and Counterfeits.

THE man who beats the big bass drum is the "head leader" of the band, in the estimation of every boy, because he makes the most noise.

Persons who do not know enough about Christian Science to discriminate, usually hit upon the noisiest partisans and imagine that they are "head leaders," justly typical of the entire body of Christian Scientists. Concerning this, J. B. Willis, in an article published in the *Christian Science Sentinel*, says, "The metaphysics of Science and its unusual words and phraseologies furnish peculiar temptations to those who treat the transcendent as a lightsome thing, while its wake is likely to form an inviting retreat for the flotsam of a religious tide. Unable, as yet, to apprehend or fittingly represent Science thought, these, nevertheless, will be most frequently noted by objectors as its exponents, the product of its influence, and to bear with them and the criticism and misjudgment of the cause which they inevitably beget, supplies a severe test of that patient self-command which has been so wondrously disclosed in the life of the Founder of Christian Science."

Blatant and shameless impudence are prominent characteristics of some persons who masquerade as Christian Scientists, but these are really as antagonistic to Christian Science as burglary is to the Golden Rule. The true Christian Scientist minds his own business, and when occasion necessitates his standing in any public way for Christian Science, he is modest and does not forget that he is a humble representative of a great Cause, nor does he make the foolish mistake of imagining that he himself is some great one.

Christian Science is frequently judged by the vulgar self-assertion of persons who have no moral right or moral fitness to assume to represent the thousands of unselfish, unobtrusive workers for Truth, who are giving all their time and thought to healing the sick and imparting rest and peace to the weary and discouraged ones of earth.

Patience, long-suffering, kindness, brotherly love, and meekness are typical qualities of character when moulded after the teachings of Science and Health. From the very

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fact that Christian Scientists are so generally imbued with the earnest desire to bring out such qualities as these in their lives, it is impossible for the world at large to learn much about the practical effect of Christian Science teachings except on close acquaintance with its honest followers. By the unobtrusive individual work of Scientists in overcoming those evils by which they are themselves beset, the world is being made better. The love and sweetness which breaks out in purifying streams from the hearts of faithful servants of Truth everywhere, find channels through the thought of those whom they save from sickness and despair, thus permeating the universal thought with a slight flavor of that millennial good-will, of which all have dreamed.

It requires very moderate ability to beat a bass drum; to sing through the violin the heart's deepest yearnings, involves not only ability, but sincerity and devotion.

To be a true Christian Scientist means consecration and loyalty to the very highest ideals of which man has conceived, and one who is awake to the demand thus made upon him is not noisy or self-assertive. He never feels sufficiently complacent to stop and applaud himself.

When one who claims to be a Christian Scientist habitually applauds himself it may be safely concluded that he is not a worthy exponent of the religion he professes to represent.

The tendency of the world to accept as true Christian Scientists, those who make the most noise and are easiest heard, calls loudly to each earnest follower of Truth to improve his own expression of Science at every point, in order to hasten the time when the true type shall be so well known and appreciated by all men that counterfeits cannot pass current. HENRY D. NUNN.

*The Grand Rapids Herald.*

## Contributed Articles.

### Healed by the Book.

BY CONSTANCE M. RICKARD.

TEN or eleven years ago a copy of "Science and Health with Key to the Scriptures," came into the family. At that time I was in good health, was satisfied with self and with the world. I looked into the book out of curiosity, to see what the Christian Scientists believed. Every statement read was questioned and antagonized.

Such a condition of thought shut out the Light. None had been received, apparently, when the volume was returned, without comment, to its owner. As the years went by, this dense ignorance of God began to manifest itself in physical ailments. But I had always wanted the Truth, and was seeking it even then in different orthodox churches, while the way was being prepared by making truthfulness the highest standard of right-doing in the household. Finally, in studying Evolution, my grasp on any certain belief in God, and all the hold that had remained upon creed and dogma, slipped away. It was then that the constant prayer of a hungry heart was answered. I had been made ready to receive the Light. Once more Science and Health was placed in my hands. This time I approached the subject of Christian Science in a spirit of humility, eager to know if it really were the Truth after all, and prepared to accept whatever I could apprehend of the Science of Being and its seeming mysteries.

I gave very little thought to the promise of healing, being much more anxious for a solution of the enigma of mortal existence. It did not seem credible that this was the same book I had tried to read before. The pages were now illuminated. I found all that I sought and a great deal more. It was a glad surprise when I discovered that I could understand, believe, and even apply what I read. As my poor befogged condition of thought was thus enriched and enlightened, all the aches and pains which nothing else had reached, together with the numerous "troubles" of the so-called vital organs, began to disappear one by one. Material medicines were discontinued, and never again resumed. I rejoiced to find myself a well woman. The Book had healed me. Class instruction soon followed. Not having any funds at that time that I could strictly call my own, and not wishing to ask a sacrifice of my husband, I began to look around for some means of earning the price of my teaching. Nothing better presented itself than the task of doing my own laundry work. Not being accustomed to such labor, I knew very little about it. Consequently the work was harder than it would have been for one more used to it. But I began it at once, never doubting that the ability needed would be given me. What little I knew of Science I applied, and was rewarded and overjoyed to find that I could lift and wring heavy articles without strain or fatigue, could splash soap-suds all over me with impunity, and stand with wet feet without ever taking cold.

Before I began to read Science and Health the least exposure to damp air would bring on a severe attack of sickness. I had given up going out at night and could not even step on wet grass without suffering dire consequences. But the revelation of God's law had broken this terrible bondage to material sense. I was free, and very happy in the recognition of that freedom and its source.

This experience of working hard for the price of instruction brought me lasting benefits, both in the way of spiritual Light received, and well-grounded conviction of the power of Mind over matter. The thought was ever present that I was working for Principle, to prove a rule, and it was proven. The money thus earned I gave with joy, and felt that the instruction received in return was priceless. Often since then I have been helped and enabled to help others, by remembering this demonstration and have kept to the straight path by repeating David's words to Araunah, the Jebusite, when he offered to the king his threshing-floor as a free gift whereupon to rear an altar to the Lord. "And the King said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Samuel, 24 : 24.)

With the understanding gained through the course of lessons of how to detect and cast out error, and with the increasing ability to conquer suggestions of fear, the teaching was proven true, day by day, through demonstration of its rules, and the physical healing became a well-established fact.

From that time to this I have enjoyed robust health, have not taken one drop of medicine nor used any outward application, and have not spent one day nor a portion of a day, in bed, because of sickness.

For six years Christian Science has been the only healer in the household, and it has met and overcome, for members of the family, claims of varied description, including severe accident, where mental surgery has been proven quicker and more efficient than material methods. Several beliefs deemed extremely dangerous, and some too often fatal, have been quickly healed, no ill effects remaining, but the recovery rapid and complete.

As soldiers of God we are enlisted for ceaseless warfare against the enemy, until every thought shall be brought under subjection to the One Mind. Mrs. Eddy tells us in Science and Health, page 344, "We must have trials and self-denials, as well as joys and victories, until all error is destroyed."

If we are not faithful enough, or wise enough to be forever on guard, we shall inevitably be caught sleeping at our post. Error never fails to take advantage of such

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heedlessness, and we are called upon to score up what seems a victory for the adversary.

But these experiences, rightly taken, are in reality our best instructors, for they teach us the absolute necessity of watchfulness and prayer. I am grateful for having learned, even through trials and some tribulation, that we cannot ever bend the rule, but must obey it. Since I had the first real glimpse of the truth of her teaching, my love and gratitude have always gone out to the dear Mother who has given to the world this priceless discovery of the Science of Christianity.

## Rest and Peace Found at Last.

BY EMILY A. EASTMAN.

PERHAPS it would be well to tell somewhat of my life previous to coming into Christian Science. When in seeming prosperity, and all the world looked bright and beautiful, our dear little girl, three years of age, passed away. I was raised a Presbyterian, and had been a member of that church some years. When our minister came to comfort us, he said, "You must be reconciled to this, for it is God's will. He has taken her away to make you better, to draw you nearer to Him." My reply was, "He has driven me far from Him." I could not believe his words true, for my human father would not be so unjust.

From that time until Christian Science was presented to me, I was like a ship without a rudder. However, I would often take up my Bible, and read the beautiful promises written there, and say, this is beautiful, there is a God, but I do not know where, and I am sure He knows nothing of me, or I should not be sick all the time, and have so much trouble.

A few years after, came another overwhelming trial, when my husband was stricken down with creeping paralysis, now termed locomotor ataxia, and through his protracted illness and mismanagement of business, all earthly treasures seemed to vanish excepting my only son, a mere lad.

After my husband passed away, my son and I came to St. Louis to live. With a few years of hard struggling my son's health failed, and the doctor said he must have a change of climate, it was the only help for him. He went to Denver, and through the change of climate seemed to regain his health. He remained there one year, when I joined him. While there I had a protracted illness; the doctor called the disease the grip, and added to my other old diseases it seemed to leave me in a very bad condition, particularly my head and eyes. While feeling so ill, my attention was called to Christian Science by two young ladies, who had been healed by it. They were then teaching in the Denver public schools. They invited me to attend the Christian Science church with them. The sermon preached that day was, "I am the resurrection and the life," presenting the resurrection from a Scientific standpoint.

I thought I had never heard anything so beautiful, and it gave me food for thought for many weeks. About this time a friend of my son came from Salt Lake City to Denver on a visit, and seeing me so miserable, said, "Now if you will only go to Salt Lake and bathe in it, you will be cured."

Business called my son to Grand Junction, Col., which is about half way to Salt Lake City. While there I met a Christian Scientist and had a few hours' talk with her, and gained a little more understanding of Christian Science. We remained in Grand Junction a few months, when we moved to Salt Lake City, arriving on Thanksgiving Day. I took to my bed that same day.

The landlady and my son said that I should have a doctor. I said no; that they had given me no permanent relief; but if there were a Christian Scientist there I would like to see her.

The healer came about three o'clock in the afternoon. She asked me if I wanted Christian Science. I replied, "I know very little of Christian Science, but I do know I do not want a doctor." She then asked me if I would like to read Science and Health. I told her I would, but I did not know how long it might be before I could *see* to read, as my eyes were in such a bad condition. I had been wearing glasses for fifteen years, and for the last year I had been obliged to wear an additional pair when reading or sewing. She said, on leaving, "You will be better in a few days, and I will send you a copy of Science and Health to read." She did so. I saw nothing more of this lady until I met her at church several weeks after.

In a few days after this visit I was able to sit up a little while at a time. Then for the first time I picked up Science and Health, and as it seemed very heavy I supported it upon a pillow. The book opened at the Lord's Prayer and on reading it through I came to the line, "Feed Thou the famished affections;" then came a shower of blinding tears, with the realization that I had at last found what would give me peace and rest. As I read on, while it was but a few lines each day, the Scriptures seemed illumined, and I grew stronger each day; but had no ambition for anything but reading the book. On being questioned by those around me as to what I thought of Christian Science, I replied, "It is the light of the world; a city set upon a hill, which cannot be hid."

My healing was very gradual, and not without many struggles, for many times I was tempted to go to a healer. Then "the still, small voice" would say "God is just as near to you, for 'Lo, I am with you alway;'" then I would take new courage, get my Science and Health, and go on reading. I worked on in this way, allowing Spirit to bear witness. My son seeing the beauty of Christian Science soon became greatly interested, and has been following the teachings of Science and Health, ever since, and has made many beautiful demonstrations not only over physical claims, but also in his business. Nearly two years had elapsed before I made the demonstration over my glasses.

## Gratitude.

BY D. P. L.

THE philosopher who defined gratitude to be "expectation of future favors" must have had experiences which suggested the witty saying. Perhaps he smiled as he said it, but no doubt the experiences were pathetic—like those of a kind-hearted gentleman who found at his door a wretched, shivering, half-starved little mongrel. He carried the trembling creature into his house where it was warmed and fed. It was made clean and had the tangles smoothed out from its yellow coat of hair, and soon grew sleek and self-important. There were some of the family who did not become enthusiastic over the fawning little creature, but for his patron's sake he had kindness from all, and was believed by him to be a grateful little dog. Now there are dogs more noble than some men. They will repay a passing kindness by a lifetime of fidelity, or will lose life even in the endeavor to show good-will to the one they serve. The patron of the little mongrel believed in him, and was even flattered by his fawnings; so he was not pleased with those who warned him in regard to his pet. One day there came a chance to test this devotion. It was after dusk one evening on a night of rain like the one when the dog was found, and near his home the gentleman was set upon by roughs. He cried out, and in response to his call he saw the yellow dog come running. Even in the struggle with his foes, his heart was

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gladdened by this unmistakable fidelity, and he thought how wrong those had been who had not trusted the dog. But when the little beast bit and lacerated his hand, and afterwards, when a policeman frightened the roughs away, followed them joyfully, as if he had found his own people, he was indignant. In the dog's after life the kicks were so frequent and the favors so few, that in expectation of the good which so infrequently came the yellow cur was kept in a very fervor of gratitude.

## How Evil can be Bound.

BY C. H. G.

FOR eighteen hundred years the Christian world has been looking expectantly for the dawn of the millennium, the thousand years wherein evil shall be bound and made powerless. To-day how much might be done to make that long-looked-for cycle of peace a great and abiding reality, if every Christian would guard his thought so carefully, as utterly to shut out of his consciousness all evil and permit none but pure thoughts to enter in. Then Love would be enthroned as absolute Ruler; love for God and love for man. The Golden Rule would be the enacted law of the land. The reign of Harmony would have begun to dawn upon Christian nations. In all their relations mankind would put self out of sight and love for others would be the ruling thought.

If every Christian Scientist would faithfully bar the door of thought to evil of every kind, keeping strict watch over his daily and hourly cogitations, what a tremendous uplifting influence beyond what that influence is to-day would be exerted upon the world. Scientists would so radiate Love that their example would be an irresistible sermon and exhortation. They would have begun to perceive the meaning of that admonition, "Let this mind be in you which was also in Christ Jesus."

What a goal to strive for; what a race, to be run and won. Then would they reflect the power to deprive evil of its supposed authority in much greater degree. The millennium would be brought nigh.

## Our Mother in Israel.

BY S. M. WILLIAMS.

OUR Leader, Rev. Mary Baker Eddy, has granted her loyal followers the right to call her "Mother." The one who is leading us out of Egypt, or the flesh, into the promised land of Spirit, is indeed our "Mother in Israel." Mother, is the dearest name on earth—from a human standpoint, the most holy.

How completely the symbol can be carried out! Does not the Mother reflect the wisdom and love which guides the child in the right path, and has the child any right to question the mother's authority? Would the child be obedient who did that? Let us see to it that we are true heirs and not bastards, that we are "loyal" according to the definition given us in "Retrospection and Introspection," page 62: "By loyalty in students I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love."

To follow where she is leading gives the true birthright of spirit. What will the inheritance of that birthright be? In the words of St. Paul, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Every duty omitted obscures some truth that we should know.
RUSKIN.

## Testimonies.

### Fear of Insanity Destroyed.

I was reared in the so-called orthodox religion. As a member of St. Paul's Episcopal Church at Duluth I attended service regularly and taught in the Sunday School. To me the service was beautiful and dignified; I experienced nowhere else the spiritual uplifting that took possession of me while listening to the chants or reading the Litany. But as I grew older I became more and more conscious of the fact that, in spite of the grandeur of the service, harmony did not prevail; there was very little evidence of brotherly love. I went to other churches and there was the same "inhumanity to man" in a greater or less degree. When I felt myself growing pessimistic, I would reproach myself for beholding the "mote in my brother's eye," and start in with a renewed effort to find the harmony I was seeking.

A year ago last March I was taken ill with typhoid fever; I went to the hospital for treatment. The fever at first was in a very mild form, and in less than four weeks I was supposed to have sufficiently recovered to undergo an operation. This was promptly followed by another run of typhoid fever; then a third siege, each one worse than the preceding. I cannot remember having one pleasant thought during these two relapses. I was constantly being thrown over precipices, would try to walk on water, or would imagine some one was shooting me, or my fingers were being chopped off. I made fruitless efforts to concentrate my mind. A band seemed to be forming around my brain and the hot, heavy, sore feeling at the front of my head threatened to drive me insane. One whole night I lay looking with horror at a pair of scissors on the stand beside me, hoping that I might retain the mental strength to resist the powerful desire to end my life.

Then came the rheumatism. One day a friend called to see me, and during her visit the Sister took my temperature; I read my fate in the nurse's facial expression as she glanced at the thermometer. When I was served with a light supper of milk toast my fears were confirmed that my temperature was again above normal. My friend looked at me with pity in her eyes, then threw back her head and said, "Why don't you get mad? I believe you'd get well if you didn't take it so patiently." I was shocked at this remark, which seemed to me then almost sacrilegious; as I look at it now, there was more virtue in what she said than I imagined. I supposed that God in His infinite wisdom had made me sick, and that it was part of my religious duty to bear it patiently; I had not a doubt but this was a course of development through which I had to pass in order to reach a higher state of being.

In the course of four months I was able to be around, and in less than six months I returned to my work in the office. To mortal sense my illness had left me with palpitation of the heart and insomnia. The pressure on my brain—the feeling that I had a tight skull cap on—never left me for a day. The mere mention of murder or suicide would send me into a paroxysm of fear. If I started to go to some place the thought would come to me that I might be insane before I got there. At the office I would put my penknife out of sight—I was afraid of it and ashamed to tell any one of my weakness. One doctor, who examined my heart, said I should take no violent exercise as my heart was likely to "give way." I tried all kinds of material remedies, praying, meanwhile, in the words of the Litany, to Father, Son, and Holy Ghost for mercy, and ending by beseeching the good Lord to hear my prayer.

One day I picked up a newspaper and was surprised to note the account of the dedication of a Christian Science Church. I knew there was such a religious denomination

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in the city, that cures had been made, but I did not suppose there were many believers, neither had I ever met personally one who had been healed. A ray of hope came to me, but I still knew of two remedies I had not tried for insomnia—a certain patent medicine and beer. When these were duly taken I went to see a Christian Science healer, resolving to do anything she asked of me, however foolish it might seem. I slept five hours the night after the first treatment; my heart trouble soon disappeared; the fear of insanity left me and I began to feel a sense of peace and freedom I had never experienced before. I read "Miscellaneous Writings" and Science and Health eagerly; my heart bounded for joy when I thought that perhaps at last I had found the "unattainable" for which my soul had been sighing. Here was a new conception of God and of myself as a child of God. I turned to the Bible to verify what I found, and there it all was, though I never before had had the eyes to see, the ears to hear, or the heart to understand. For weeks I seemed to be unconscious of what happened about me—I walked on air, so to speak. I received an insight into what it meant to live, move, and have my being in God. The ridicule and censure of friends seemed very trying to me at first; doubts have arisen at times, but each time I have turned all the more lovingly and confidently to the Truth that is Life. My only regret is that those I love most have no conception of the beauty and peace of Christian Science, but even in this I do not "sorrow as those who have no hope."

NORA J. HALL, Minneapolis, Minn.

### A Case of Dental Surgery.

On returning from a visit to the dentist recently, I found awaiting me a copy of the *Sentinel* of November 2, containing a most helpful article from the pen of Dr. Van Fossen. It seemed only proper, under the circumstances, to corroborate the testimony of the dentist with a chapter from my own experience in the new way of thinking.

The belief in the necessity of suffering during a dental operation is so general that every one must hail with joy the discovery that such pain is actually unnecessary.

Possibly my story may re-assure some timid heart, to whom dentistry is a synonym for suffering. No one could have needed help in this direction more than I, for, on account of a supposed affection of the heart, it was considered unsafe to place me under the influence of an anæsthetic. Twice this experiment was tried but resulted so disastrously that I was sent home utterly prostrated, and for weeks I did not recover from the shock. Thanks to the instructions which I have received in Christian Science, I am learning to meet this fear with an understanding of its unreality. This time the experience was shorn of its horror.

Soon after the beginning of the work, there was a slip of an instrument and a copious hemorrhage followed. Seeing the doctor, to whom I was a stranger, preparing a yellow liquid, I told him it would not be necessary, that the flowing would cease directly. He looked at me inquiringly; perhaps he was not accustomed to interference, but I assured him I had not used a drug as a medical remedy for years, that I was a Christian Scientist. Immediately the discharge ceased and he was enabled to continue his labor.

It was found desirable to put in a crown tooth. During his work, the dentist came upon an exposed nerve. For a moment he was perplexed, then, unknown to me, went to call his assistant, fearing the result of what he had decided to do. I heard him request that the window be opened, remarking that the room was rather warm, but I was quietly, peacefully resting in the comfortable adjusting chair, all unconscious of harm, only feeling sure of the abiding presence of Love, and Love's protection, while there wafted through my thought the sweet hymn of the Mother,—

> O'er waiting harpstrings of the mind
> There sweeps a strain,
> Low, sad, and sweet, whose measures bind
> The power of pain.

When the work was finished, the dentist laid his hand most tenderly upon my shoulder and said, very kindly, "That was cruel treatment, but I want to say to you, that it is the most remarkable case I have ever known in dental surgery. For I have extracted a live and bleeding nerve for you and have put on a crown tooth, and you have never said a word. It certainly is a demonstration. I will confess to you that when I saw that nerve I knew that something must be done. Ordinarily, I would have applied arsenic to kill it and have sent the patient home. I felt,—well, I must say, I felt devilish. I thought it a good chance to test the claims of Christian Science. I am sure you did not deceive me, for I watched the corners of your eyes very closely. I know you possess a great secret; you have gone down into things very deeply." Since then, the incident has been office talk, the dentist declaring he wished all his patients were Christian Scientists. He has accepted some of our literature, said he would gladly read Dr. Van Fossen's paper, and is doing much thinking. "I know what I see," he said, "and though I may dispute theories I cannot contradict facts."

FRANCES BENDIT, Brooklyn, N. Y.

### Healed by Reading Science and Health.

It has been six months since I learned through "Science and Health with Key to the Scriptures," the Truth that made me free. For four years after my little girl was born, my health was very bad. I was treated, and thought my very existence depended upon medicine, but I did not seem to improve.

In March I visited in Ruston, La., where, a few months previous, a lady who was a Christian Scientist had visited, leaving some *Sentinels*. One fell into my hands and I determined to find out if there were any truth in Christian Science. I at once ordered Science and Health, and when it came I gave it my undivided attention. I considered this a venture, since among all my friends and acquaintances not one was a believer in Christian Science, to say nothing of being a Christian Scientist.

Before I had finished reading Science and Health I felt that I was entirely well, and upon confessing the Truth I felt the presence of divine Love, and that "peace of God which passeth all understanding." I have told a great many of this blessed experience of the healing power of Christ, but only one friend has been benefited to the extent of being healed. I am striving to gain a better understanding of the Truth that heals in order that others may be constrained to believe. My knowledge of the Truth has enabled me and my little girl to live in a malarial district for the past six months without being sick or taking any medicine as a preventive.

MRS. LAURA M. FAULK, Charlieville, La.

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The Lord's name is taken in vain when blessings are asked that are not earned.

To be truly great, a man must be good; without goodness there is no true greatness.

If we keep well and cheerful, and the mind constantly active, we never grow old. By-and-by we get to the end of the journey, but we never grow old.

*The Practical Age.*

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## From the Religious Press.

### Proposed Mission for Dr. Hale.

At the last meeting of the Boston Unitarian Club it was suggested that Dr. Hale should go into cities where he is well known and Unitarianism is not, and preach as the representative of the American Unitarian Association. We have already mentioned a preaching mission similar to the one now proposed carried on in England by the ministry of Rev. Stopford Brooke, who easily takes his place among the most eminent literary men and preachers of Great Britain. It is often said that the ministry is the only profession where long experience and accumulated stores of wisdom count for nothing. There is an element in every community which does not care for wisdom. This element is larger than it ought to be, but it does not represent the public opinion which moves the world. We hear much about the degeneracy of the clergy; and yet there never has been a quarter of a century in the history of the world when such conspicuous honor has been paid to ministers of religion, who, by their services, their character, their learning, and their wisdom have deserved the love and reverence of their fellows. The public will listen to Dr. Hale when it would not listen to a younger man. A layman said of him at the club, "He has earned the right to do just as he pleases and say just what he likes for the rest of his life." As an instance of his abundant vigor, we note the fact that he has just delivered in Boston a course of six Lowell Lectures on the early history of New England. They have been given evenings and repeated in the daytime, making practically twelve lectures since his attendance at the Washington Conference.—*Christian Register* (Unitarian).

### Don't Put the Church to Shame.

Why should the church leave her high place and come down into the arena, where she will be put to shame? asks Ian Maclaren in the *Ladies' Home Journal*. Do men come to church for petty pleasures fit only for children, or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the apostles had been "pleasing preachers" and "bright men," and had given themselves to "socials" and "sales" and "talks"? The church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment then it were better that her history should close, for without her spiritual visions and austere ideals the church is not worth preserving.

### Worn-out Phraseology.

Many Christian people will sympathize with Dr. Campbell Morgan in his expression of weariness with some old theological terms, so many of them are misleading and others are so familiar as to have lost their meaning or their grip upon us: "There is that word consecration; we have used it and abused it until it has almost lost its significance. Young people should not consecrate themselves in monthly instalments, or reconsecrate themselves. They should consecrate themselves and stay consecrated. Reconsecration means that the consecration has been withdrawn and is renewed. And thus we are deceived by old familiar terms." The pulpit of to-day would gain immensely in power and influence by dropping many of those old words and phrases and adopting fresher substitutes.—*The Watchman* (Baptist).

The Secretary of War has decided that the work of chaplains of the new volunteer regiments being sent to the Philippines may be done by members of the Y. M. C. A. Congress did not provide for chaplains to accompany the new volunteer army.

## Miscellany.

### Quaint Pews in English Churches.

Some pews in the fine old church at Malpas, Cheshire, possess a most amusing peculiarity. Each one consists of several seats, which are really, though not apparently, detached, and they look easy and comfortable. In this case appearances are deceitful, for should the occupant of any one seat lean forward while "nid, nid, nodding," over he goes on the floor. The seat is so constructed as easily to tip over when any weight is placed on its outer or front edge, and was so designed to prevent people from going to sleep in church.

We still find in a few of our ancient churches, the high pews, luxurious cushions, and curious fittings of former days.

In the good old times, when the squire was lord of all he surveyed in the village, his pew in the parish church was often a kind of sitting-room. One such pew occupies the whole of the south transept of the diminutive church at Gatton, in Surrey. It has a fireplace, a low seat which extends round two sides of the room, and blue tapestry decorations. Above it is another floor on which are three or four ordinary pews for the use of the squire's servants, and from it a covered way leads to Gatton Hall, some few yards away. There may be some truth in the story that a former squire used to enjoy a pipe by the fireplace during the sermon, and that if he became weary he would go out through the private door for a short stroll in the church yard.

A similar pew exists in the church at Colwich, Staffordshire. It has a staircase leading to a private door, and it is said that the postman came this way to convey letters, and that the servant brought in cake and wine for consumption during the service.

The royal pew of St. George's Chapel, Windsor, is peculiar because it is the largest of its kind in England, and on account of its being situated above the choir, down upon which the queen can see the service from a fine oriel window.

In Little Benjamin Church, Norfolk, is a pew for strangers and wedding parties. It was constructed by a shepherd and bears a cheerfully suggestive piece of ornamentation in the shape of the carving of a skeleton.

A game of whist played in a pew would nowadays cause considerable comment. Yet it seems that the square pews at Trowbridge were used for this purpose at the time the "poet" Crabbe was droning away in the pulpit.

Other interesting old pews have names, and occasionally coats-of-arms, painted on them, thus:—

"The Rectory Pew." "The Churching Pew," and, best of all, "The Hall Dog's Pew."—*London Golden Penny.*

### Everybody Using the Telephone.

The telephone has become a necessity of modern life, and whatever tends to cheapen the telephone service and enlarge its sphere of operations deserves support and encouragement. There has been a rapid increase of independent telephone companies. It is stated that the close of this year will see thirty-five hundred independent telephone exchanges in operation, having over seven hundred and fifty thousand instruments. In 1880 there were under rental use in the country 60,873 telephones. One year later the number had increased to 132,692. In 1898 the number of telephones in use was over a million. In 1885 there was in use in the various systems and modes of building 137,223 miles of telephone wire. At the beginning of this year the mileage had increased to one million, one hundred and fifty-eight thousand miles. The use of the telephone is more common in the United States than in any other country.

*Leslie's Weekly.*

The largest tree in the world lies broken and petrified at the end of a defile in Northwestern Nevada. It is said to be 666 feet long.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### The Church Manual.

The thirteenth edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.

It will be observed that the Manual is now in the thirteenth edition.

### The Board of Education.

The Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# Works on Christian Science.

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**95 Falmouth Street, Boston, Mass.**

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By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

The Fifty-sixth Congress assembled at 12 o'clock noon, December 4. The Senate remained in session only thirty-three minutes, and then adjourned out of respect to Vice-President Hobart.

The House was called to order by Clerk McDowell. David B. Henderson of Iowa was elected speaker. The rules of the last Congress were adopted without change.

Mr. Brigham H. Roberts of Utah was the prominent figure. A monster petition was presented containing seven million signatures protesting against his being allowed to take the oath of office. He was not permitted to take his seat on the opening day, and on the day following, after having been heard on his own behalf, the House decided by a vote of three hundred and two to thirty, that he should be excluded pending the investigation of his case by a special committee of nine members.

The President's message was received on Tuesday, December 5, the reading of which consumed two and one-half hours.

When the troops now on the way arrive, the British will have, including the colonial and naval contingents, 105,770 men in South Africa. General Methuen has had several engagements with the Boers at Modder River, but no decisive victory has been gained by either side. The British have been unable to get relief to General White, and the situation at Ladysmith is becoming more serious every day. General White and General Buller have established heliographic communication. Marconi's wireless telegraph system is now working at eight stations in the field.

June 30, 1898, there were 993,714 pensioners upon the pension roll, and on June 30, 1899, there were 991,519, a decrease of 2,195. The number of claims adjudicated during the year was 196,973, of which 107,919 were rejected, and 89,054 allowed. The amount expended for army and navy pensions during the year ending June 30, 1898, was $144,651,879.80. The amount expended for the same purpose during the year ending June 30, 1899, was $138,355,052.95, a decrease of $6,296,826.85. The average annual value of all pensions during the year was $132.74.

In his annual report Secretary Root recommends the establishment of an army college. The academy at West Point, he says, is not sufficient for the present needs of the army. The experiences of the past two years has shown that we have an insufficient number of trained officers.

He states that the deaths in the army from all causes for the fourteen months from May, 1898, to June, 1899, inclusive, were 6,619. The total deaths in the army of the Philippines from January 1, 1899, to November 1, 1899, were 843.

It is reported that some members of the band of the 24th infantry (colored) organized a minstrel company and gave performances in a Manila theatre. The enterprise was a success from the start, and they are reported to have made five hundred dollars per day. High prices are paid to Americans for every kind of work. Some of the soldiers who understand how to use a typewriter are earning an average of twenty-five dollars a day.

The last of the volunteers for the Philippines sailed from San Francisco December 6. While the insurrection is supposed to be nearing an end, yet the Administration is of the opinion that troops will be needed to garrison Luzon and to assist in the restoration of peace and order in the other islands of the archipelago. For this reason the movement of the volunteers was not interrupted.

Captain Dreyfus has written the president of the Senate committee declaring that the liberty given him by the government of France is nothing without honor, and that he will continue to seek reparation. He desires the whole of France to know by a definite judgment that he is innocent, and asks that he be left every means of legally establishing his innocency.

The United States Supreme Court has decided that the Addystone Pipe Company is doing business contrary to the Sherman arti-trust law. In December, 1894, six corporations engaged in the manufacture of cast-iron pipe entered into a combination for the purpose of suppressing competition, and arbitrarily fixing and maintaining the price of their product.

Booker T. Washington, a prominent colored educator, is endeavoring to secure an endowment fund for the Tuskegee Normal and Industrial Institute, at Tuskegee, Ala. As a result of a recent meeting held in Madison Square Garden Concert Hall in New York City, a gift of fifty thousand dollars was received from Mr. and Mrs. C. P. Huntington.

As a result of the protest made by the Chinese minister, Secretary Root has sent instructions to General Otis at Manila to observe strictly the treaty provisions between the United States and China. This means that Chinese, with the exception of laborers, will be admitted to the Philippines in the future.

The Administration has finally yielded to Mr. Macrum's repeated appeals to be relieved of his position at Pretoria, and the President has designated Albert F. Hay, son of Secretary Hay, to proceed at once to South Africa and take the place of Mr. Macrum, the present United States consul at Pretoria.

Miss Emma Lucy Gates, the eighteen-year-old granddaughter of Brigham Young, has entered the Royal Conservatory of Music in Berlin with highest honors. Professor Shultze has received her as one of his four private pupils, and says her voice may become one of the greatest voices of the world.

The new Panama Canal Company of Paris holds that its route is better than the Nicaragua route. The estimated cost is one hundred and three million dollars and the services of twelve thousand men during a period of ten years will be necessary to construct the canal.

Letter postage to the Philippines is the same as to a foreign country, five cents for each half-ounce or fraction thereof, except that letters to or for persons in the employ of our Government in the islands, if so marked, go at the domestic rate of two cents an ounce.

On Christmas Day Admiral Dewey will reach the age when he would ordinarily retire from active service, but as the law advancing him to his present grade makes no provision for his retirement, he will probably remain in active service indefinitely.

Brigham H. Roberts has issued an address to the American people in which he denies all the charges against him, and declares that the action taken is beyond the law, and points out the danger of seeking to deprive a state of its representation.

It is reported that all the powers concerned have favored the proposals of the United States regarding the maintenance of the "open door" in China, and each has promised to sign the desired assurance if the others will do so.

The Post Office Department has provided for the registration of letters by letter carriers on their routes. The new service will be inaugurated in some of the leading cities, and extended to others as rapidly as possible.

November 1, 1899, Harvard University had the largest number of students registered by any college in America. The number was 5,250. The University of Michigan was second with an enrolment of 3,346.

A rifle of very small bore, invented by Captain Daudeteau of the French army, fires a bullet with such force that it will perforate a horse from head to tail at a distance of one and three-fourths miles.

The Cuban Steel Ore Company of Philadelphia has purchased two thousand acres of iron ore land in the eastern end of Cuba. The ore will be distributed among the many furnaces throughout Pennsylvania.

The remains of the victims of the battleship Maine are to be brought to Washington and re-interred in the National cemetery at Arlington with full military honors.

In June of next year the twelfth census of the United States will be taken. Fifty thousand enumerators will be required, as the work must be finished in one week's time.

About twenty thousand employees will be benefited by the recent decision of the American Woollen Company to increase the pay of the operatives in all its mills ten per cent.

The University of Pennsylvania will send a team to take part in the Olympian games at the Paris Exposition next summer, and also in the English championship games.

The First Assistant Postmaster General has decided that "when a female postoffice clerk marries, it will be necessary for her to resign from the service."

The national council of the Grand Army of the Republic has decided to hold the next Grand Encampment in Chicago the last week of August, 1900.

The Election Commission of Kentucky have decided that William S. Taylor, the Republican candidate, has been elected Governor of the state.

A Philadelphia company is engaged in building a large number of double-decked trolley cars for use in Paris during the Exposition.

An electric hose carriage has been tested in Paris and proven successful. At several fires it arrived before hose-carts drawn by horses.

The postmaster-general has ordered that all cards for foreign mails must bear the inscription, "Postal Card—Carte Postale."

New York City is to have an eight million dollar bridge between Brooklyn and Manhattan.

The German army includes more than ten thousand military musicians.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The President's Message.

PRESIDENT MCKINLEY'S message to Congress was read on Tuesday, December 5. The document dealt with many matters of vital interest to the country. It was largely historical and reviewed with great fulness the operations of the several departments of the government. The President's recommendations are generally considered as outlining the policy of the administration in the next great political campaign.

We make the following excerpts from the message:—

*To the Senate and House of Representatives:*—The fifty-sixth Congress convenes in its first regular session with the country in a condition of unusual prosperity, of universal good-will among the people at home and in relations of peace and friendship with every government of the world. Our foreign commerce has shown great increase in volume and value. The combined imports and exports for the year are the largest ever shown by a single year in all our history.

### NATIONAL BANKING ACT.

Increased activity in industry, with its welcome attendant—a larger employment for labor at higher wages—gives to the body of the people a larger power to absorb the circulating medium.

The attention of Congress is respectfully invited to this important matter, with a view of ascertaining whether or not such reasonable modifications can be made in the national banking act as will render its service, in the particulars here referred to, more responsive to the people's needs. I again urge that national banks be authorized to organize with a capital of $25,000.

### FOR THE GOLD STANDARD.

I urgently recommend that, to support the existing gold standard, and to maintain "the parity in value of the coins of the two metals (gold and silver) and the equal power of every dollar at all times in the market and in the payment of debts," the secretary of the treasury be given additional power and charged with the duty to sell United States bonds, and to employ such other effective means as may be necessary to these ends.

### RESTRAINT OF TRUSTS.

Combinations of capital organized into trusts to control the conditions of trade among our citizens, to stifle competition, limit production, and determine the prices of products used and consumed by the people, are justly provoking public discussion, and should early claim the attention of the Congress. The whole question is so important and far-reaching that I am sure no part of it will be lightly considered, but every phase of it will have the studied deliberation of the Congress, resulting in wise and judicious action.

### ISTHMIAN CANAL SCHEME.

June 10 a commission, known as the Isthmian Canal Commission, was organized under the terms of the act approved March 3, 1899, for the purpose of examining the American Isthmus with a view to determining the most practicable and feasible route for a ship canal across that Isthmus, with its probable cost, and other essential details.

The great importance of this work cannot be too often or too strongly pressed upon the attention of the Congress. In my message of a year ago I expressed my views of the necessity of a canal which would link the two great oceans, to which I again invite your consideration. The reasons then presented for early action are even stronger now.

### THE PARIS EXPOSITION.

Preparations for the representation of the industries, arts, and products of the United States at the World's Exposition, to be held in Paris next year, continue on an elaborate and comprehensive scale, thanks to the generous appropriation provided by Congress and to the friendly interest the French government has shown in furthering a typical exhibit of American progress.

I am informed by our commissioner-general that we shall have in the American sections at Paris over seven thousand exhibitors from every state in our country, a number ten times as great as those which were represented at Vienna in 1873, six times as many as those in Paris in 1878, and four times as many as those who exhibited in Paris in 1889. This statement does not include the exhibits from either Cuba, Porto Rico, or Hawaii, for which arrangements have been made.

### SOUTH AFRICAN WAR.

This government has maintained an attitude of neutrality in the unfortunate contest between Great Britain and the Boer states of Africa. We have remained faithful to the precept of avoiding entangling alliances as to affairs not of a direct concern. Had circumstances suggested that the parties to the quarrel would have welcomed any kindly expression of the hope of the American people that war might be averted, good offices would have been gladly tendered. The United States representative at Pretoria was early instructed to see that all neutral American interests be respected by the combatants. This has been an easy task in view of the positive declarations of both British and Boer authorities that the personal and property rights of our citizens should be observed.

### OUR PROMISE TO CUBA.

The withdrawal of the authority of Spain from the island of Cuba was effected by January 1, so that the full re-establishment of peace found the relinquished territory held by us in trust for the inhabitants, maintaining, under the direction of the executive, such government and control therein as should conserve public order, restore the productive conditions of peace so long disturbed by the instability and disorder which prevailed for the greater part of the preceding three decades, and build up that tranquil development of the domestic state whereby alone can be realized the high purpose.

This nation has assumed before the world a grave responsibility for the future good government of Cuba. We have accepted a trust, the fulfilment of which calls for the

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sternest integrity of purpose and the exercise of the highest wisdom.

AS TO THE PHILIPPINES.

The future government of the Philippines rests with the Congress of the United States. Few graver responsibilities have ever been confided to us. If we accept them in a spirit worthy of our race and our traditions, a great opportunity comes with them. The islands lie under the shelter of our flag. They are ours by every title of law and equity.

The suggestion has been made that we could renounce our authority over the islands, and, giving them independence, could retain a protectorate over them.

This proposition will not be found, I am sure, worthy of your serious attention. Such an arrangement would involve at the outset a cruel breach of faith. It would place the peaceable and loyal majority, who ask nothing better than to accept our authority, at the mercy of the minority of armed insurgents. It would make us responsible for the acts of the insurgent leaders and give us no power to control them. It would charge us with the task of protecting them against each other and defending them against any foreign power with which they chose to quarrel. In short, it would take from the Congress of the United States the power of declaring war and vest that tremendous prerogative in the Tagal leader of the hour.

It does not seem desirable that I should recommend at this time a specific and final form of government for these islands. When peace shall be restored it will be the duty of Congress to construct a plan of government which shall establish and maintain freedom and order and peace in the Philippines. The insurrection is still existing, and when it terminates further information will be required as to the actual condition of affairs before inaugurating a permanent scheme of civil government.

No effort will be spared to build up the waste places desolated by war and by long years of misgovernment.

We shall not wait for the end of strife to begin the beneficent work. We shall continue, as we have begun, to open the schools and the churches, to set the courts in operation, to foster industry and trade and agriculture, and in every way in our power to make these people, whom Providence has brought within our jurisdiction, feel that it is their liberty, and not our power, their welfare, and not our gain, we are seeking to enhance.

Our flag has never waved over any community but in blessing.

I believe the Filipinos will soon recognize the fact that it has not lost its gift of benediction in its world-wide journey to their shores.

GREAT OPPORTUNITIES OF CONGRESS.

Presented to this Congress are great opportunities. With them come great responsibilities. The power confided to us increases the weight of our obligations to the people, and we must be profoundly sensible of them as we contemplate the new and grave problems which confront us. Aiming only at the public good, we cannot err. A right interpretation of the people's will and of duty cannot fail to insure wise measures for the welfare of the islands which have come under the authority of the United States and inure to the common interest and lasting honor of our country. Never has this nation had more abundant cause than during the past year for thankfulness to God for manifold blessings and mercies, for which we make reverent acknowledgment. WILLIAM MCKINLEY.

Executive Mansion, December 5, 1899.

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"A science," says Edward Payson, "which divorces man's activities and his religious nature may well be styled the dismal science."

## The Lectures.

### At Grinnell, Ia.

Under the auspices of the First Church of Christ, Scientist, at Grinnell, Ia., Tuesday, October 31, in the Congregational Church, a lecture on Christian Science was delivered by Mr. Edward A. Kimball, C.S.D. The speaker was introduced by Prof. R. G. Cole, who said:—

It is undeniably true that in no previous period of the world's history have such numerous and earnest efforts been made to search out Truth and find it, as are being made at the present moment. How to sweeten life; how to lessen its sorrows and its burdens and destroy its pains and its sins; to express in our own lives and teach others to express in their lives that spirit of Christ whose mandate is "Love one another," these are questions whose careful and honest discussion distinguish these closing years of the nineteenth century from every previous period.

It is not strange, in such numerous manifestations of this desire for Truth and righteousness, this common longing of humanity, that men should differ, sometimes fundamentally, sometimes merely superficially, as to what Truth really is. Truth itself is infinite and unchangeable, but human conceptions of it have varied, largely because of the different view-points of those seeking it, and the incompleteness of their vision. There has been but one complete revelation of Truth, the revelation that was given us in the life and works of the lowly Nazarene, but wherever and whenever among men there have been visions of the realization and livableness of *this* life, there and then have been raised mile-stones marking the upward progress of humanity toward that universal condition of sonship to God which the Scripture gives us ample proof is our lawful heritage.

Among real seekers for Truth there can be no enmity one toward another, by the very definition of the term, and it is one of the glories of our time that men of the most diverse beliefs can meet together on common ground and fearlessly, openly, and sincerely exchange points of view, not only with tolerance, but with friendliness of spirit. It is the Spirit that has broken down the barriers between races, nations, religions, and denominations, and has revealed the common brotherhood of man. It is this Spirit that makes such a meeting as this possible. There are those present who entertain very divergent religious views, some possibly of no religious views whatever, and yet all of us are willing, and I doubt not glad, to hear something authoritative concerning a church that is the youngest among the sisterhood of churches. It can number only about thirty years in its history, and yet in this brief time it has enrolled among its followers nearly a million people of every station in life—high and low, rich and poor, educated and illiterate, black and white.

Christian Scientists are very much like other people in this respect,—that they wish to be judged, and certainly have the right to be judged, not by what other people *say* they believe, but by what they actually believe and do. Whenever a higher revelation of Truth comes to any generation, its general acceptance is retarded more, I take it, by misunderstandings and misinterpretations than by active hostility. Christian Science has been no exception to this rule, and whatever seeming hostility has existed to this thought, has been due largely to ignorance of what it really is. Partly with this thought in mind, I suppose, and partly to furnish authoritative information to the thousands of inquirers, there has been established what is known as the International Board of Lectureship of the Christian Science denomination, of which Board the speaker of the evening is a member. I have been asked to introduce the speaker this evening, an invitation that I have accepted with a double pleasure. I have an intense admiration for

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any one, under any circumstances, who, without hypocrisy or equivocation, will stand boldly and fearlessly, yet with tolerance and Christian love, for the Truth as it has been revealed to him, and who reflects this Truth in every thought and action of his life. Such a one I recognize in Mr. Kimball, for to the pleasure of which I have just spoken I can add that of personal friendship, the fruits of which have been for me a constant and ever-increasing inspiration along the lines of spiritual life and its unfolding. I take pleasure in introducing to you Mr. Edward A. Kimball of Chicago, a member of the International Board of Lectureship of the Christian Science denomination, who will now address us on the subject of Christian Science.

### At Austin, Tex.

There was a large and attentive audience present at the Board of Trade Hall, Monday evening, November 20, to hear Mr. Edward A. Kimball lecture on Christian Science. The speaker held the undivided attention of the audience throughout the lecture, and handled the subject in a masterly manner. He was introduced by Mr. Robert L. Ziller, who spoke as follows:—

*Ladies and Gentlemen:*—From time immemorial, man has sought the understanding of God and His immutable laws. In olden times men looked longingly for the appearance of a prophet who should explain to them the uncomprehended facts of Being and lead their faltering footsteps into ways more sure. However, human reason often miscalculated as to the way in which God should reveal Himself, for even while men were looking for the coming of God's messenger with pomp and ceremony, he already stood in their midst. So came our blessed Saviour centuries ago, and he taught in no uncertain language what men needed to do in order to be saved from both sin and bodily sickness. His was a practical teaching, for he showed mankind how the understanding of God was a sovereign antidote for all the ills of humanity. Gradually the world lost sight of the practical import of the Master's teaching in relation to the healing of bodily ills, and it has been commonly believed that Christianity was for the saving of the soul but not for the body. In this age God has again given us the revelation of His laws, and, as of old, it has come without pomp or ceremony. A woman had met with an accident which was considered fatal. When almost within the portals of another world she called for her Bible. As she read, her consciousness was flooded with light, and, realizing the ever-present healing and saving power of God, she arose a well woman. That woman—the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science—has since devoted her life to bringing an understanding of the Science which healed her, to a suffering and heavenly-homesick world, recognizing the fact that it was the healing and saving Science of Christ, or Christian Science. To aid in this a Board of Lectureship has been formed, and we have with us to-night one who has been carefully instructed in this Science, and who is prepared to speak with authority on the subject. I bespeak for him the attention which this lofty theme deserves, and it gives me great pleasure to introduce to you Mr. Edward A. Kimball. He will speak to you on the subject of Christian Science.

*Daily Statesman,* Austin, Tex.

### At Lincoln, Neb.

Notwithstanding the inclemency of the weather, a large audience assembled in Bryant's Opera House and listened attentively for an hour and a half to an eloquent and earnest address upon Christian Science by Judge Joseph R. Clarkson of Omaha. The speaker was introduced by Mr. C. B. Daughters, a prominent attorney of this place, who made the following introductory remarks:—

*Ladies and Gentlemen:*—It is said that the first steps on the road to wealth are exceedingly slow; that it is most difficult to acquire the first hundred dollars, or the first thousand dollars, that large capital seems to accumulate by accretion, without effort of the possessor. So in the field of knowledge.

For thousands of years the world's knowledge was very small. The acquisition of knowledge was then slow and difficult. But the growth of knowledge is in a geometrical ratio. Knowledge begets knowledge. Each succeeding period of human progress placed the student upon vantage ground.

The discovery of one truth is a key for unlocking the door of the next. The present century has given the world more new ideas than were acquired by the human race in all the centuries that had gone before. Rock-ribbed dogmas have crumbled away under the penetrating rays of science. What was heterodox yesterday is orthodox to-day. When we think we are most safely intrenched in our faith a flood of light breaks in and exposes our weak and broken defences.

The unknown facts are as numberless as the stars of the firmament. We can be sure of only a few things. Prejudice is dissipated by the light of knowledge. Long accepted dogmas are discarded. Theories may be exploded or enter the realm of demonstrated facts. Every thinking soul should be ready to accept the truth whether it be revealed by the learned philosopher or by the humble Nazarene, or perforce evolved from the soul's intuition. Let us meet the speaker here to-night upon this broad ground.

We have with us to-night a man of learning, a man of large experience, a thinker, an able and earnest advocate of Christian Science. I have the honor and pleasure of introducing to you Judge Clarkson of Omaha.

*Lincoln Beacon,* Lincoln, Neb.

### At Lawrence, Kan.

Judge Joseph R. Clarkson, delivered a lecture on Christian Science to a large audience in Lawrence, Sunday, November 26.

Professor Vickrey of the State University said in his introduction:—

Because any institution is persecuted by public opinion or prosecuted by the civil law, is not conclusive evidence that that institution is either right or wrong.

Christian Science is now on trial in the courts of public opinion and the civil law. It is not on trial for its life, for if its principles are wrong, it will die a natural death and all the efforts of its ministers and devotees cannot sustain it or keep it alive. But if these principles are right it will live, and all the Herods and Neros and popes and inquisitions cannot prevail against it. It is not on trial for its life, but it is on trial for its rights and its privileges.

Though less than a generation old, Christian Science claims a half-million followers, among whom are teachers, preachers, lawyers, doctors, senators, and judges. Some one asked a Christian Science leader not long ago, "Where do you get most of your converts?" The answer was, "From the graveyard. That is, we intercept them as they are on the way to the graveyard."

I am not sufficiently acquainted with the principles of Christian Science myself to speak of them intelligently. But I am glad to state that we have a gentleman with us to-night with authority to speak, and who is eminently able to enlighten us concerning this new religion, and I trust that I voice the sentiment of this large audience when I say that we have left our prejudices at home and that we have come to-night prepared to listen respectfully and to consider fairly all that may be said.

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I now have the distinguished honor and pleasure of introducing to you Judge Clarkson of Omaha, Neb.

*Daily Journal,* Lawrence, Kan.

### At Houston, Tex.

There was a large crowd at Turner Hall Thursday evening, November 23, to hear the Christian Science lecture by Mr. Edward A. Kimball, an authorized expounder of that doctrine. There are quite a number of believers in Christian Science in this city, and it was through their instrumentality that the lecturer was brought here. They are earnest, active believers in the doctrine, and they expect by lectures, by such entertaining people as Mr. Kimball, to convince those who attend that the doctrine is one to benefit them, and the missionary work will continue from time to time. The attendance at the lecture last night was very gratifying to the believers in the faith. They had given advance notice of the coming of the speaker, and urged every one to come, without cost, to learn something of that which is to them a sacred and religious belief. It matters not what others believe, or what others may think of the belief which is thus put forward, there can be no doubt that Mr. Kimball is earnest in his profession of the faith. His lecture showed this plainly, and that he is not alone in this earnestness and sincerity, is indicated by the active work being done by those believers resident in Houston.—*Daily Post,* Houston, Tex.

### At Horton, Kan.

On Sunday, November 19, Judge Clarkson of Omaha, delivered a lecture at the Opera House in this city, under the direction of the First Church of Christ, Scientist. A large crowd of people assembled to listen to his remarks, fifteen Scientists of Topeka having come to hear him, and some from other points. Mr. Clarkson was introduced by Scott Hopkins, who in very appropriate words took occasion to commend the object and appealed to the public to consider well the remarks they were about to hear, as the cause had probably been judged too hastily and harshly. The editor of the *Commercial* was not present to hear the lecture, but from what we are able to learn from some of those who attended, it was a masterly effort, and the Judge evidently has the cause at heart. His remarks had the effect of showing the public that Christian Science is not the terrible bugaboo that some think it, and the more it is investigated the more it will be commended, if not accepted.—*Commercial,* Horton, Kan.

### At Plattsmouth, Neb.

The lecture upon Christian Science, at Waterman Hall Thursday evening, November 16, by Judge Clarkson of Omaha, called forth a very large crowd of people who were interested listeners. A special car came from Omaha and Council Bluffs with two hundred and forty excursionists, and citizens swelled the number in the hall to fully six hundred, while many went away, unable to obtain even standing room. The order during the evening was of the best, and strictest attention was paid to the speaker.

Judge Clarkson made plain, in a fluent and pleasing manner, the ideas of Christian Scientists. Doubtless there were many in the audience who agreed with his views as expounded and many to whom they were new and strange and who were not in sympathy. The lecture, however, was interesting to all who were unprejudiced and who can find good in all things.—*Plattsmouth Post.*

### Lectures at Other Places.

Aurora, Ill.—William G. Ewing, Sunday, October 29.

Maryville, Mo.—William G. Ewing, Friday, November 17.

## Among the Churches.

### Reading Room at Ottawa, Ont.

The Christian Scientists held a largely attended meeting on McLeod Street, Sunday, November 26. The Readers were Mr. O. Higman and Mrs. Higman, who conducted the lessons from Science and Health and from the Scriptures respectively.

A number of inquirers took advantage of the throwing open of the Christian Science reading room in the Bank Street chambers in the afternoon to visit the place for light on the new theory. The reading room, though small, is cosily furnished, and is well equipped with literature bearing on the subject.

Some of the experiences vouched for by believers present were interesting as showing the extent of the merit claimed for the Science. One gentleman stated that he had been a victim of chronic gastritis and had been warned by physicians not to come to this country. He became a student of Christian Science and was cured. This believer's wife was a consumptive. Several members of her family died from phthisis. She became a convert to Christian Science and is cured.

Consumptives would seem to be particularly amenable to treatment. Several instances were cited of successful cures, which called for more or less credulity from lay members of the audience. Among these was one of a young man who had been given up by five doctors. He was treated by Christian Science and is now walking about the city. A member present was severely burned on the arm by molten metal. He was urged to apply the usual remedies, but consulted Christian Science and the pain at once left him. An extraordinary case of absent treatment was certified to by another believer. In this instance an aged lady was the patient. She had been unable to sleep for days, and the doctors had administered opiates to the utmost extent. It was feared the sufferer would lose her mind, when a Christian Scientist in Toronto was consulted. The result of absent treatment at a distance of three hundred miles was in this case a complete cure.

The foregoing instances were related by men of evident intelligence and apparent good standing. Whatever may be thought of them by the general public, there is no doubt that they are thoroughly believed by the members of the cult.—*Free Press.*

### Services at Chester, Pa.

The first public meeting in the interest of Christian Science ever held in Chester, Pa., was at Library Hall, Broad St., on Tuesday evening, November 21.

The meeting was conducted by Rev. George Tomkins, D.D., of Camden, N. J. After a solo by Mrs. E. Aline Dexter of Philadelphia, the Scriptures were read by Mr. William F. Randall of Philadelphia, and selections from "Science and Health with Key to the Scriptures," were read by Eugene F. Voorhies of Camden. Several most excellent testimonies of healing were given by persons present, and at the close of the meeting announcement was made that permanent Christian Science services would begin in Chester on Sunday, November 26, also a regular mid-week meeting on Wednesday evening. Eugene F. Voorhies is First Reader, and Mrs. Ruth H. Stokes, Second Reader.

For some years past it has been the earnest desire of several loyal students of the "little book" that there be a center for Christian Science work in Chester, and all feel exceedingly grateful for the happy result.

CORRESPONDENT.

### Organization at Sacramento, Cal.

Christian Science first became known to the people of Sacramento about twelve years ago. Most of this time

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gatherings were held in parlors to read and study Science and Health by Mary Baker G. Eddy. About a year and a half ago a society was formed and a hall rented. Regular Sunday services and Wednesday evening meetings were then held.

On Wednesday evening October 25 of the present year, a church was organized to be known as First Church of Christ, Scientist, of Sacramento. The following Wednesday we elected our Readers. We have thirty-four charter members. MRS. EMMA DUNCKHORST, *Clerk*.

### Organization at Creston, Ia.

I am thankful to be able to inform the Field of our organization; also that our incorporation papers were received October 10. We all feel it is such a benefit to us, for it brings all the students into a thought of love and unity.—EVA THOMPSON, *Clerk*.

## A Statement of Facts.

MISS LIZZIE A. MOORE, the Christian Scientist who had charge of the case of Mrs. M. M. Davis, who died a short time since in Rome and about which there has been much in print, gives out the following statement in regard to it:—

I was first called, as a Christian Science healer, to treat Mrs. Davis in February, 1897. She was then physically helpless with what the physicians pronounced to be inflammatory rheumatism, and was also suffering from heart trouble which she had had from birth. The heart trouble at frequent intervals caused her extreme suffering for periods of one to six months. When I was called in she was considered to be in a very critical condition. Under Christian Science treatment she was healed in two weeks.

About a year ago, a relative of Mrs. Davis who knew how sickly she had always been, visited her and declared that she had never been so well in all her life as she was then.

I was again called by Mrs. Davis the first of September of this year, to treat her for heart trouble. She was brought out of several severe attacks during this last illness when it seemed hopeless to all her friends. She was asked by her husband, her nurse, and by her friends if she wanted a physician, and each time she answered emphatically, "No." Once she said that Christian Science had already prolonged her life nearly four years, and she daily expressed her gratitude for her freedom from pain and for her peace of mind during her illness, and declared that the truth of Christian Science was more to her than anything she had known in all her previous experience. From first to last she never asked for a physician and she had only to mention such a wish to have it granted. I will add also that Mrs. Davis did not take any drugs of any kind while I was attending her, as has been insinuated.

The intimate friends of Mrs. Davis were not excluded from the house, but were allowed to visit her when she cared to receive them, and some of them saw her as often as they wished. Mrs. Thompson of Albany, N. Y., a favorite cousin, accepted an invitation from Mrs. Davis at the commencement of her sickness and remained in the family, seeing Mrs. Davis every day with the exception of a few days in October, until after she passed away. Under such circumstances it should be plain to every one that the patient was entirely free to choose any mode of treatment she desired.

The published statement that Christian Science teaching prohibits the employment of a surgeon when needed, is not true. While Christian Scientists recognize no healing efficacy in drugs, yet they are instructed to leave certain mechanical operations to a skilful surgeon.

*Press*, Utica, N. Y.

## Vaccination.

SOME days ago, the *Press-Knickerbocker-Express* published the following:—

According to the Poughkeepsie *Enterprise*, a bright and promising boy, son of Morris Decker of Amity, Orange County, is the latest vaccine victim in this state. The boy was vaccinated a month ago. He got along very well until Thursday of last week, when he complained of a stiff neck. Then he caught cold, was unable to open his jaws, and suffered terrible pain until he died. Up to date, the following children in this state have died from vaccine poisoning: Annie Ackels of Brewster, from lockjaw; John Burns of Geneva, from blood poisoning; Decker boy of Amity, Orange County, presumably from lockjaw. The compulsory vaccination law should be stricken from the statute book.

In commenting upon this editorial, the *Deseret News* of Salt Lake City says that the above statement should cause the utmost care to be taken in the selection of the vaccine virus and its application, and also that the patients should be carefully watched by responsible physicians until all danger is passed.

We believe that the use of vaccine virus at any time is a harmful practice. We believe that it poisons the blood without warding off disease. We believe its use is little short of criminal, in view of the fact that its effects are often seen in ruined constitutions and distorted limbs. Vaccination will yet be relegated to the limbo of great errors, which have deceived mankind in all ages. In the event of smallpox appearing in any section of this state, proper attention to sanitary laws would do much towards banishing the disease.

*Press-Knickerbocker*, Albany, N. Y.

## Wireless Telegraphy.

THE term wireless telegraphy is a misnomer, for without wires the method would not be possible. The phenomenon is merely an enlargement of one that we are fully conscious of in the case of telegraph and telephone circuits, which is termed electro-magnetic induction. Whenever an electric current suddenly flows or suddenly ceases to flow along a wire, electrical currents are caused by induction in neighboring wires. The receiver employed by Marconi is a delicate spark caused by this induction, which forms a bridge so that an electric current from the relay battery can pass and influence magnetic instruments.

Many investigators had succeeded before Marconi in sending telegraphic messages several miles through the air or ether between two points not directly connected by wires. Marconi has extended the distance by employing a much higher electro-motive force at the sending station and using the feeble inductive effect at a distance to set in action a local battery.

It is evident that wires are needed at the sending station from every point of which magnetic and electric waves are sent out, and wires at the receiving station which embrace, so to speak, these waves. These waves produce minute sparks in the receiving instrument, which act like a suddenly drawn flood gate in allowing the current from a local battery to flow through the circuit in which the spark occurs, and thus produce a click on a telegraphic instrument.

We have said that messages had been sent by what is called wireless telegraphy before Marconi made his experiments. These messages had also been sent by induction, signals on one wire, being received by a parallel and distant wire. To Marconi is due the credit of greatly extending the method by using a vertical wire.

*Appletons' Popular Science Monthly.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## The Bible.

Three hundred Harvard students are said to have recently listened for an hour with eager attention, as a professor read, without comment, portions of the English Bible. "The old book," says the *Congregationalist*, "is still the most fascinating volume extant."

*Boston Evening Transcript.*

THE Bible is not only "the most fascinating volume extant," but it is likewise the most practical, when one is able to discern the underlying Principle taught therein from Genesis to Revelation. The real worth of the Bible is realized only as its teachings are understood and put into practice. As a work of literature it is unsurpassed by anything of ancient or modern times. For this reason one may read or hear it read with the greatest satisfaction; but when one begins to see that the Bible is philosophical and Scientific in its teachings, it becomes a book of practical value to him. Then he is doubly interested in its perusal, for he finds therein that which not only entertains but helps him as well. It unlocks the mystery of the future, it solves the mystery of the present, and he finds himself strengthened for the struggle of life.

The seeming inconsistencies of the Bible have no weight with him. That these apparent inconsistencies should present themselves is reasonably to be expected when he considers that the writers lived in different centuries, with different surroundings, and wrote under widely different circumstances. Then when he recalls how these writings were preserved, translated, and compiled in their present form, it is not unreasonable that there should be some apparent contradictions. But all the discrepancies and inconsistencies pale into insignificance as he recognizes the hand of God from first to last. To him, the harmony of the writers, made manifest in the uniformity and simplicity of their teachings, and likewise the grand and noble lives which were the outgrowth of those teachings, is proof that a higher than human influence must have guided their pen. He finds the people of all ages reaping the reward of obedience and paying the penalty of disobedience. He sees that the law of cause and effect is in force to-day as it was then, regulating the affairs of human experience and pointing to the existence of an unchangeable God who is no respecter of persons. He finds the teachings of the Bible summed up in that most remarkable of all discourses, the Sermon on the Mount. When he stops to contemplate the life of the Preacher of that sermon, he finds that even in the minutest detail, it was in strict conformity with his doctrines, and that he was able to prove by his works that his teachings were not only true, but practical; and when he sees that the students of this great Teacher were able to follow their Master in works as well as words, he is assured that the Bible supplies a human need that is not supplied in any other way.

Then it matters not so much whether Moses wrote the book of Job, or Paul the Epistle to the Hebrews, or who is the author of Genesis. They are written. That fact cannot be denied, and neither can it be denied that they teach things he can put into practice. All the "higher criticism" of the age cannot shake his faith in the practicability of the Word of God.

The world is growing weary of human interpretations of the Bible, which are so often the result of an effort to prove a certain doctrine to be true, rather than of an earnest endeavor to gain the Truth regardless of preconceived opinions and practices. Suffering humanity, yearning for a present salvation, is fast reaching the point where more satisfaction is derived from the study of the Word itself without human comment.

The experience of those Harvard students is the weekly experience of thousands of Christian Scientists throughout the world. For nearly five years the only preacher in the Church of Christ, Scientist, has been the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The sermon consists of selections from the Bible and correlative passages from Science and Health, which are read without comment. The hearers are not told what is or is not the meaning, but each is left free to find the interpretation in his own life.

The full churches and close attention given to the reading of the sermons, are indeed strong evidence that "the old book," with its Key, Science and Health, "is still the most fascinating volume extant." This is evidence to the observer, but to the Christian Scientist there is still stronger evidence to be found in his own individual experience. Here he has applied the Scriptural teachings to the affairs of life, and he finds they are not only practical, but just what he needs, for they supply a long-felt want. Each experience calls to mind some text of Scripture and he is oftentimes surprised to note how completely it answers his question. It could hardly be more definite if it had been written to him and for that particular occasion. This is because the Bible declares a Principle, and the application of this Principle is the thing most needed in all the affairs of life, business and social as well as religious. Then again familiar texts come to him with a clearer and deeper meaning as occasion seems to require. Thus day by day he sees the need of understanding the Bible, for he is fully convinced that it points out the way of Life and teaches him how to avail himself of the innumerable blessings bestowed upon him by his Heavenly Father, who has promised never to forsake him, but to be an ever-present help in all times of need. Truly the Word of God is the voice of Truth to suffering humanity, and only needs to be understood and lived to bring a present salvation from all evil, sickness as well as sin.

## Individual Work.

IN the distribution of the literature of the Christian Science Publishing Society, individual Scientists have done an immense work. Yet all has been done within the lines indicated in our recent articles—that is, with reference to the good of the cause and reaching the needy, and not for financial gain. So far from this being the motive, our zealous co-workers have been financial losers in this work; but compensation of a higher sort than that which is measured by dollars and cents has been abundantly theirs, and they have rejoiced in the blessings which have crowned their Christly labors.

With a deep consciousness of having, unitedly, done our duty in the interests of divine Truth, we can afford to pass unnoticed the unjust and untruthful jeers which proceed from some whose motives are base and selfish.

We shall continue our God-appointed work with good cheer and clear consciences, well knowing by whom we are truly judged.

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## The Board of Education.

As announced in a paster attached to last week's *Sentinel*, the session of the Board of Education is postponed from January until June next. The applications now on file will be retained, but others will not be received until further notice.

If it should be determined to require new applications from all, that fact will be duly published in our periodicals.

## Selected Articles.

### Reply to Dr. Fulton.

GRAND RAPIDS, MICH., November 21.—Rev. Dr. Fulton's sermon attacking Christian Science has created considerable comment here and has drawn out a vigorous reply from a citizen of this town. The contributor signs himself "B. B.," and writes as follows to the Grand Rapids *Herald:*

In his sermon Sunday evening, November 5, Rev. John M. Fulton of the Westminster Presbyterian Church assailed with ridicule, invective, and slang the beliefs of the Christian Science denomination.

In this age, when a better civilization has softened the asperities and intolerance which characterized the bigotry of the past; when practically the Christian churches of all denominations have come to recognize the fact that all the others are working along their own lines and with their own peculiar construction and interpretation of religious truth, and yet all working in the name of the same Master and for the same ends, for the bettering of mankind; when such a spirit of harmony and toleration has come to pervade all religious faiths calling themselves Christian, it comes with surprise when some minister of the Gospel, from his pulpit, in the pride and intolerance of his own opinion, viciously attacks the motives, tenets, and beliefs of some other recognized body of Christian believers.

#### SPIRIT OF THE ATTACK.

The spirit which prompts such an attack is not a new thing in the world, but happily in our day is becoming rare. It is the same spirit which in the time of Christ animated the one who thanked God that he was not as other men are. It is the same spirit which through the ages past tortured and burned at the stake the incautious man who dared to disagree with the prevailing religious beliefs.

The motive which prompted the reverend gentleman to preach the sermon in question and also to cause it to be published at length in one of the daily papers is perhaps difficult to see. The fact that the Christian Science denomination has grown so much more rapidly in the last ten years than has the Presbyterian denomination ought not to have roused the gentleman to such an outbreak. Neither should the fact that many prominent members of his denomination have transferred their faith from the thirty-nine articles to the simpler statements of the Sermon on the Mount have wrought such a fury in the breast of this usually mild-mannered gentleman.

#### DISPLAYS PROFOUND IGNORANCE.

That the sermon in question was intended seriously to throw light on the beliefs and doctrine of another denomination is rebutted by the fact that throughout it displays the most profound ignorance of what the tenets and teachings of that church really are.

That the sermon afforded an opportunity for the learned divine to exhibit his ability as a master of ridicule, and presented a field for a brilliant display of the choicest slang, no one who heard or read it can doubt.

The fact that the Christian Science form of belief is the serious, intelligent faith of a multitude of men and women whose purity of life and devotion to the Master cannot be questioned; also the further fact that many of the brightest men in every department of life—physicians, jurists, men of letters, as well as ministers, some of them even more widely and favorably known than Mr. Fulton, have found in Christian Science a higher form of faith, a better philosophy, a purer religion than they had found elsewhere, cannot be thus easily disposed of.

All of this is met and answered by Mr. Fulton with what he seems to think a clinching argument: "I have met some very chaffy Scientists who are no credit to their profession."

Mr. Fulton unfortunately furnished no glossary of slang phrases with his sermon, and it is of course possible that we have failed to gather the full import of some of his sentences.

[Here follow some quotations from Mr. Fulton's remarks showing that by the use of vulgar language, and in the virulence of his tirade, he not only violated every propriety of the pulpit he is supposed to adorn, but made statements that were as false as they were indecently put. They are without a shadow of foundation in fact, and their utterer could easily have so ascertained if he had wished.

We venture to say that the gentleman whose able article we republish, has scores of sympathizers in his fair and Christianly attitude, many of whom are not allied with our cause. We can only look with pity upon those who thus degrade their high ministerial calling.—EDITOR, *Sentinel.*]

One can scarcely bring himself to believe that this scene was enacted and the above language actually used in a modern church, in a civilized community, and used by a man claiming to be a Christian gentleman and assuming to exercise the functions of a spiritual leader among the people . . . Mr. Fulton says in his sermon that Christ never gave absent treatment.

If this is true, then Matthew was mistaken when he tells the story in the eighth chapter of his gospel how Christ healed the centurion's servant without going to his house, and again in the fifteenth chapter, where he relates the healing of the Canaanite's daughter by his word when he was in another place.

According to Rev. Mr. Fulton, Mark was also in error in relating the same incident in the seventh chapter of his gospel. It appears that Luke also fell into the same sad error in relating the incident of the centurion's servant in the seventh chapter of his gospel. It is true, Luke says that Christ was not far off from the house when the healing took place.

In the fourth chapter of John he tells about the absent and complete healing of the nobleman's son by Christ. Either Mr. Fulton or the Apostle John has made a mistake.

It is probable that Mr. Fulton did not intend to question the veracity of the inspired writers. It is more likely that he read these writings as he apparently must have read the literature of Christian Science, and so overlooked these recorded cases of absent healing.

#### STATEMENT IS UTTERLY FALSE.

That the sermon is in any sense a reply to the dignified and eloquent exposition of Christian Science recently given by Judge Ewing in this city, no one would for a moment imagine.

Until the reverend gentleman is qualified to distinguish between argument and abuse, between tolerance and bigotry, between the Christianity of Christ and the dogmatism which seems to constitute so large a part of his religion, between an argument of sense and a tirade of slang, he should have the discretion not to enter the lists as the assailant of a religious belief he knows nothing about.

He closes his sermon by asking his hearers if it is noth-

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ing that they are asked to give up the Bible, to give up prayer. He asks them if they are ready to say, "Farewell, Heavenly Father! Farewell, my Saviour Jesus, Son of God! Farewell, Holy Spirit, my comforter! then forsake the Christian Science delusion."

No other meaning can be given to these words than that the speaker intended to assert and have his hearers believe that such was the teaching of Christian Science.

The slightest and most casual reading of any of the published works of Mrs. Eddy or any of the literature or lectures of that faith shows at once that such a statement is utterly false.

Are we then to believe that Mr. Fulton assumed to utter publicly and with the sanction of his ministerial position these most serious charges concerning a form of faith which he had never taken the pains to investigate in the slightest degree?

FAITH HAS NOTHING TO FEAR.

Whether we believe the teachings of Christian Science or not, the world certainly has nothing to fear from a form of faith which, coming in the name of the Master, proclaims that its mission and its ministry are not to destroy revered and long-cherished beliefs, but to throw a new light on the old faiths, to exalt the supremacy of Mind, and to make men and women better in all the manifold duties and relations of life.

The Christian world ought to have no hostility to a form of faith which says to the weary, the sick, and the suffering, "If you cannot touch the seamless garment of the Nazarene, you may at least believe and know that his religion rightly understood and lived has the same healing power to-day as when it was first proclaimed by the Galilean Sea."

The writer is not a Christian Scientist nor has he affiliated in any manner with that church or denomination, and is moved to make these comments on the sermon in question not at the instance or with the knowledge of any Christian Scientist, but simply that such an ignorant, unwarranted, and intolerant attack on a worthy body of Christian believers should not go unchallenged.

*Chicago Times-Herald.*

## Home of Rev. Mary Baker Eddy.

**Henrietta H. Williams in the New England Magazine.**

PLEASANT VIEW, the home of Rev. Mary Baker Eddy, Founder of Christian Science, stands in one hundred acres of carefully cultivated ground on the brow of one of the southwestern hillslopes of Concord, N. H., about a mile out, though within the city limits. As one drives out by way of Pleasant or School Street, shaded avenues that wind over the western hills into a fine boulevard, the recent gift of Mrs. Eddy to the city, the appropriateness of the name of her home becomes apparent. From the boulevard to the White Farm road in the valley, and from the valley to Bow in the distance, is a view over hills and meadows of surpassing loveliness. No effort has been made at Pleasant View at landscape effects, though few home sites are richer in natural effectiveness. Above acres of waving grasses and long lines of fine old orchard trees, from rose garden, lawns, and shrubbery to a copse of pine and hemlocks in the valley, then on over a vista of village-dotted hills and dusky river banks framed in the purple shadow of distant mountains, the scene is beautiful indeed, and its deepest note is peace. The enchantment of these broad perspectives commingles with the charm of old-fashioned flowers and the scent of freshly mown hay, orchard sweetness and all the restfulness of a quiet home. The air is redolent of pines that fringe the lawns, and daisies, buttercups, and clover in the fields beyond; more than a hundred apple-trees outline the meadows, sending up their fragrance to mingle with that of beds of lilies, sweet peas, and alyssum, hyacinths and a profusion of simple home flowers plentiful in New England.

An indefinable sense of stillness broods over these broad acres as gentle as the morning breeze which lifts the heads of the bending grasses. Beyond a trim hedge, hothouses on the farm and neat barns and stables appeal to one's sense of symmetry in the rounding out of the prosperous homestead. Above a spring a windmill supplies water for an artistic bit of pond in the valley; and a somewhat merry contrast to the author's busy and serious days is a little cedar skiff, in a gay dress of crimson plush and silken awnings, moored in an ornamental boathouse—the gift of some of her followers. A neat walk winds from the valley to the broad verandas, that are arched in woodbine. A wealth of color everywhere greets the eyes. Arbors, shaded in clematis and roses, dot the lawns in the foreground, and midway is a young elm planted by the author herself.

To the right, in front of the tower, a bronze fountain sends up its refreshing spray to the summer warmth. On the western slope of the grounds, beyond the tamarax shrubs and tall catalpas, beds of mignonette, petunias, and roses vie in sweetness with the honeysuckle that winds above the window ledges. From the clean cut driveways to the grape and raspberry border heading the orchard all is order and simplicity, and there is a nice blending of the practical with the lovely never wanting in the author's environment. Mrs. Eddy's pets are four horses and the goldfish in the fountain. All know her voice, and a word serves to show the fondness alike of great and small for the nature whose every impulse is kindness.

But life at Pleasant View is not a leisurely existence. Within and without all denotes systematic industry. Constant contributions to the various publications of the denomination, a voluminous correspondence and ceaseless deeds of benevolence throughout the ranks of Christian Science require more than desultory meditation. One secret of the vast amount of work that this one woman accomplishes is the clockwork precision and promptness with which her domestic affairs are regulated. Her servants are devoted to her and speak tenderly of her unselfish and consecrated life. Her thoughtfulness of their comfort is witnessed by many daily acts of kindness which her life is never too busy to include. Under great pressure of work she halts to order that lemonade be sent out to the workers in her fields, or in cold weather a cheering jug of hot coffee. The flag that flies from Pleasant View on National occasions bears witness to her patriotism.

*New York Daily Tribune.*

Christian Science is a refuge for all who are sick, discouraged, or distressed. In all the world there is no other such refuge.

This day is one of rejoicing to some one who has caught a glimpse for the first time of the glorious Truth revealed by Christian Science. Some one, some where, has found new hope and new life. Let us rejoice with this unknown brother or sister and recall our own joyful awakening.

Only the foremost in the race for worldly wealth and honors is rewarded, but in the race "for the prize of the high calling of God in Christ Jesus," all who run will be richly rewarded. The swiftest will gain the prize first, but not at the expense of the slowest, for all who run will be farther advanced than if they had walked or stood still, and spiritual advancement is its own reward.

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## Contributed Articles.

### Another Plea for the Birds.

I HAVE intended for a long time to express thanks for an article which appeared in the *Sentinel* last spring, entitled, "A Plea for the Birds," by Mr. Henry A. Manning. It was in the number of April 13. I wish to thank both the author and the *Sentinel* for this article, as it taught me a lesson. The writer expressed deep regret that so many Christian Scientists should wear birds and birds' plumage in their hats, thus encouraging the cruel practice of butchering thousands of beautiful birds—many of them song-birds at that—solely for the purpose of ministering to the feminine love of "pretty things."

I must confess I have been as guilty as any of my sisters. How I could have been asleep so long I don't know. Certain it is that my conscience sometimes pricked me sharply in regard to the matter. I have always flattered myself that I was a sincere lover of birds, especially song-birds, and I recall numerous summer afternoons, in bygone days, when I sat under the trees and read yards of bird poetry, ever and anon pausing to watch the robins and woodpeckers and orioles as they flew by—thinking how beautiful they were, and how dearly I loved them. Could any one possibly love them more than I did? And all the while the little feathered creatures in the branches overhead must have smiled grimly and made sarcastic remarks to each other in bird-language; for was I not displaying in the hat which I was so complacently wearing the plumage of their brethren?

Verily, the jewel of consistency was not mine! Years ago I read an article in a newspaper describing the manner in which the birds are put to death. It was simply horrible, and I have never forgotten it.

For all that, I continued to wear feathers in my hats, though not so much, even after I became a Christian Scientist. My conscience was only half aroused, and it was not fully wakened until the article in the *Sentinel* appeared. That was too much for me, and I determined never again to wear head-gear which was adorned with birds or birds' feathers.

It seems to me that Christian Scientists should be at the head of every reform. Societies for the protection of birds began to be formed long ago by non-Scientists, and should Scientists be behind them in their benevolent aim? Will not the dear sisters who are dreaming of their winter hats, hunt up and carefully read the article, "A Plea for the Birds," and then ask themselves whether or not they are willing to do without feather adornments in future?

The writer of the said article having pleaded eloquently and at some length, it is hardly necessary for me to write many words regarding the subject; yet there are one or two points on which I should like to dwell a little, and which he left untouched. It seems to be a matter regarding which the feminine world, for the most part, is deeply asleep. And wherefore? Is it because vanity is dearer to us than mercy? Is it because the giving up of these pretty ornaments would be such a stupendous sacrifice, that most of us would require an indefinitely longer period to demonstrate up to it?

Probably thoughtlessness is at the bottom of it for the most part. As Mr. Manning says, "Our unworthy deeds are frequently our thoughtless acts. The thoughtful woman is not cruel, but it is for lack of thought in womankind that the birds suffer."

So true it is that,—

> Evil is wrought by want of thought
> As well as by want of heart.

Is it not also true that we ought

> Never to blend our pleasure or our pride
> With sorrow of the meanest thing that feels.

It may be urged that this is a comparatively insignificant matter; there are so many more important things to demonstrate over. But is it insignificant? Is the encouragement of any kind of cruelty insignificant? In his article Mr. Manning quotes Lili Lehman, the opera singer, who said, "Every year twenty-five million beautiful birds are slaughtered by this terrible folly. The farmers are already suffering from it, and yet women enjoy wearing feathers, like the savages."

Scientists are busy people, yet this is hardly a question which it would take a great deal of time to settle.

If I seem over-zealous regarding this thing, it is because I love the birds so dearly that, now that I am fully awake to the great wrong of this wholesale "slaughter of the innocents," I long to do all I can to hasten the time when we shall see these beautiful creatures, no longer on ladies' bonnets, but living out their little lives, full of song and gladness, in their native woods and fields, where they belong.—F. R. W., Peoria, Ill.

### A Voice from the Prison Cell.

"DIVINE Love always has met, and always will meet, every human need," was demonstrated to-day in the Nebraska State Prison. For a long time it has been the desire of myself and other prisoners who have become interested in Christian Science, to have Christian Science services held here on Sunday afternoons, but the chaplain, as well as the former warden, being opposed to it, it was impossible to have our wishes gratified.

On the first of August a change in wardens took place, and to-day, the new warden permitted eight Scientists from Lincoln to hold a Christian Science service, after the usual Sunday afternoon prayer-meeting. The thirty-five prisoners in attendance at the prayer-meeting were given the privilege of attending the Christian Science meeting or retiring if they so desired. Every one stayed for the service, and not less than six of those present were believers in the blessed Truth.

My heart overflows with gratitude to God, omnipotent Love, whose ways are so much higher than our ways, and who brought it about to have this great Truth revealed to the benighted souls in a place of this kind.

Only two months ago a package of Christian Science literature was sent to me for distribution, but before it reached me, it came into the hands of the chaplain and he refused to allow it to come in. In his sermon the following Sunday, in referring to it, he said he could not allow such literature in the prison, for the Christian Science people were departing from God. When I questioned him after his sermon concerning what he knew about Christian Science he admitted that he knew absolutely nothing about the teachings, and that he had a daughter and stepdaughter-in-law who were Christian Scientists.

The words of our Master, "Father, forgive them, for they know not what they do," may be applied to our good old chaplain. Only five days ago I was discussing with one of Mrs. Eddy's loyal students and a Scientist from Lincoln, how we should ever be able to manage to get a permit to hold services here on Sundays,—and to-day, our demonstration was made. "If God be for us, who can be against us?" Words of mine are inadequate to express the gratitude I owe to the Rev. Mary Baker G. Eddy, for the blessed Truth revealed by her has been "the shadow of a great rock in a weary land" for me, for over two years. I can truthfully say, that after having been tossed about on error's wave for these many years, I have found a haven of rest in Christian Science. My daily prayer is, that in living a life as taught in Science and Health, here-

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after, I shall also be found worthy to call her by that endearing name "Mother."—H. B., Lancaster, Neb.

September 10, 1899.

[We publish the following in connection with the above. —ED.]

*Dear Sentinel:*—A Christian Science service was held at our State Prison here last Sunday afternoon. Eight Scientists from the city went out and thirty-five of the inmates of the prison attended the service.

Three or four copies of "Science and Health with Key to the Scriptures" are in circulation among the prisoners, and also the *Journal* and *Sentinel*. About twelve are interested in Christian Science and the sermon given them each Sunday from the *Quarterly* will certainly sustain and increase the interest now manifested. It seems such a privilege to be able to present this practical religion to these men, that teaches them *how* to be good, honest citizens, and to look into their faces, and see only the good thought manifested there. Gratitude to the Mother who has made all this possible, springs up anew in our hearts, and our allegiance to her teachings becomes stronger than ever.—N. B. E., Lincoln, Neb., September 12, 1899.

## The Error of Worrying.

BY JANE DUDLEY STONEMAN.

WHO can lift his eyes skyward, on a clear calm night, and see the myriads of planets, and stars quietly moving along their celestial orbits, and remember that for countless ages this beautiful order and harmony has existed, and entertain a doubt of the power, wisdom, and omnipresence of God who established and perpetuates the harmonious movement of these countless millions? Now this same divine Mind will also guide our pathway in harmony and peace, if we only submit ourselves to His guidance and rely on His promises. "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

All the long, weary hours of worry over possible evils that may come to our loved ones have brought nothing but sorrow, pain, and heaviness to us. No good ever came by worrying. Jesus said long years ago, "Which of you by taking thought can add one cubit unto his stature?"

When we cease leaning on our own understanding and trust all to God, these dark images of disaster, want, and sorrow, will dissolve as mist before the sun, and evil will be overcome by the presence of Truth.

If worrying results in no good to us, but rather makes us ill and careworn, then it is wicked and un-Christian to worry; it is doubting God, and His sure promises to us. For, "No good thing will he withhold from them who walk uprightly."

Do you fear a temporal need? Behold in what gorgeous apparel the lilies are clothed! How the fowls of the air are fed! Did He not furnish a table in the wilderness and feed the multitude on the shores of Galilee?

Is it over business affairs you worry? "In all thy ways acknowledge Him, and He will direct thy paths." For the upright man is this promise: "Whatsoever he doeth shall prosper." Are you anxious over a wayward son or daughter? "Cast thy burden upon the Lord, and He shall sustain thee." Remember that in God's own good time, every tongue will confess His power, and every knee bow in adoration to Him. Surely no one should have a fear of accidents. When we commit our loved ones to the keeping of One, whom the winds and waves obeyed, who saved Daniel from the lion's jaws, delivered the Hebrew children from the fiery furnace, made the blind to see, the deaf to hear, the lame to walk, what have we to fear? This all-powerful, all-wise, loving Father, is always with us. He is "Closer than breathing, nearer than hands and feet" (Tennyson). "If God be for us, who can be against us?"

The Bible is full of blessed promises for those who love Him and delight to serve Him. They shall walk in ways of pleasantness and paths of peace. A true Christian should have a triumphant feeling of security. With feet firmly planted on the Rock of Truth, no buffeting of the winds and waves of earthly emotions against this sure foundation can mar his serene calmness, or separate him from his God.

## God Changes Not.

BY N. L. G.

IN our ceaseless longing to gain a higher understanding of God and live better lives, we war in thought with our surroundings, and keep pulling the cords of error closer and closer by ever recurring to the hope that to-morrow, next week, or perhaps the coming year we shall be in a changed position where we can make greater demonstrations or see more clearly the Light. Through suffering we learn that we cannot run away or move away from error, but must stand in the strength of our God and see its nothingness. We are told in that wonderful "Crumb," from which the multitude is fed and there still remains seven baskets, that "Evil is not something to fear and flee before; . . . but, met with Science, it can and will be mastered by Science" (Miscellaneous Writings, p. 284).

Slowly but surely the lesson is being learned that, in so far as we can, it is well to demonstrate the Truth in the surroundings in which it found us until the fact is proved that there is no power to keep this Light from shining and being reflected from the darkest places. The light that shone to Daniel in the lion's den is reflected even unto this day. In Luke, 2 : 51, 52, we read, "He [Jesus] went down with them [his parents], and came to Nazareth, and was subject unto them: . . . and Jesus increased in wisdom and stature, and in favor with God and man." Now we know that the light did shine in the lion's den and Jesus, by abiding in his humble home, increased in wisdom and stature and favor with God and man; and we, by keeping our faces to the Light and clinging steadfastly to the thought that God changes not, can bring into our lives the realization that we, as God's children, need no change, but dwell now in the harmony of love, peace, and joy.

## Good Results from a Lecture.

BY A. H. S.

AFTER Judge Ewing's lecture of November 6, the First Church of Christ, Scientist, of Lansing, Mich., had the lecture printed in the daily Republican, and also in the semi-weekly edition which goes out into the farming community. The newspapers went out with loving thoughts of the good they would do. A few days ago we were told of the deep interest with which the lecture was read by one farmer. For several years he has suffered from neuralgia. When an attack came on he took up the lecture and read it again, and the pain left him. He told his wife he knew it was the lecture that did the work, for never before had the pain left him so quickly. Generally he had hours of suffering. He has the lecture carefully laid aside and reads it over and over.

One of the leading physicians of the place heard the lecture and declared it was the most logical lecture he ever heard. The superintendent of our public schools listened to it with interest, and at once questioned if the study of physiology in the public schools was an advantage.

One of our lawyers was found in his office reading the lecture aloud to some of his lawyer friends. He said he had read it twice before.

Thus our lectures preach the gospel and heal the sick.

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## Wednesday Evening Meetings.

### Christian Science Experience.

It is safe to say that in all the churches of this city there was never a more earnest, enthusiastic, and reverential service than that held last night in the Christian Science Church, at No. 1 West Monroe Street. It was the usual Wednesday evening experience meeting, or rather, it was most unusual. There are seats now for nearly one hundred, and the church was almost entirely filled.

The services consisted of reading from the Bible, Psalm 107, the first three pages from the chapter on "Prayer" in the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and appropriate hymns, which were most heartily sung by the entire congregation. The happy, earnest singing of this church has been the subject of most favorable comment, and many passing by stop to listen with pleasure and interest. Christian Scientists do not have a special Thanksgiving service; even the smallest child is daily taught to take every trouble to God in prayer, and the manifold blessings of their religion call for unceasing thanks; but, always uniting in spirit with every child of God in a good purpose, there was caught the tone of the national preparation for Thanksgiving. At the request of the leader, the testimonies began at the first row of seats, and without a break in line, continued to the end of the room. Utterances from childish lips and voices filled with joyful emotion left no room to doubt the sincerity of this religious body of people.

One lady told of being healed of a severe case of astigmatism by reading the text-book, Science and Health. She had worn glasses for a long while, would suffer much from pain and soreness if she attempted to read or sew without them, and the doctor had pronounced her case incurable. She has now entirely discarded glasses, and her eyes are restored to perfect soundness.

It seems that many of this gathering have given up glasses after long use. One bright lad, in a clear, ringing voice, declared that he was thankful that his mother did not have to take medicine any more.

Not the least interesting feature were the tender and loyal utterances of reverential love for the Mother and Leader of Christian Science, Mrs. Eddy, and the recognition of the blessings that have come into their lives through her clear and satisfying exposition of the Scriptures. The services did not close until after nine o'clock, and even then people seemed loath to depart.

There is truly a home feeling and happiness in this body of worshipers that is rarely seen in other churches. One visitor remarked that since the days of Christ and his apostles he had never heard of such brotherly kindness and love as he had witnessed in this Christian Science Church.

*Evening Call,* Jacksonville, Fla.

### A Thanksgiving Service.

A Thanksgiving service was held by the Second Church of Christ, Scientist, Lyceum Parlors, last night at its regular week-day meeting. President McKinley's proclamation and appropriate selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, were read, which, together with the hymns and prayer, made a harmonious and impressive service.

An interesting and characteristic feature of the latter part of the meeting was the impromptu speaking of some members of the congregation during the time allotted for that purpose. Some twenty persons, both ladies and gentlemen, spoke very earnestly of the great benefits they had derived from Christian Science, and how thankful they were that it had been brought to their attention. Several ladies spoke of having been healed of chronic illness of many years' standing, one of them having been an invalid for twenty-five years, and all were now healed. One lady spoke very feelingly about her boy, who had been perfectly healed of hip-disease and was now able to attend school.

Among the cases mentioned by the others were the healing of astigmatism, general debility, nervous dyspepsia, incipient consumption, malarial fever, paralysis and neuralgia of the eyes, loss of speech through stammering.

One lady spoke of how grateful she was that God, through Mrs. Eddy, had brought this Christ-love to human consciousness and made this Christ-healing again possible in this age.—*The Morning Herald,* Baltimore, Md.

### Interesting Mid-week Meeting.

The regular mid-week meeting at Christian Science Hall Thanksgiving eve was full of genuine thanksgiving. Visitors were present from Boston, Lowell, and Tacoma, who voiced their gratitude to God for benefits, physical and spiritual, received through Christian Science.

An interesting account was related of a recent gathering of Harvard University students who are already deeply interested in the Scientific application of religion to the needs of man. As students and scholars they had found Christian Science so practical and rational in their own experience that they rejoiced at the hearty welcome accorded it by the studious and cultured in this and foreign lands.

From Racine, Wis., a letter was read relating the progress of the work there, and the erection of a new edifice of worship.

A letter received from the leader of the work in Scotland told of the growth of the movement in Great Britain and the recent purchase of larger quarters in Edinburgh to accommodate the increasing membership of the local church. In all English-speaking countries Christian Scientists report a deepening of the religious sentiment and the growth of applied religion and practical Christianity.

A business man of Boston gave thanks to God for his complete healing from dyspepsia by Christian Science after fourteen years of suffering. The wife of a former resident of Concord expressed her gratitude for the power of Christ which had lifted her out of the last stages of consumption and completely restored her to health and happiness.

One and all who told of their physical and spiritual healing voiced their thanksgiving to God, from whom cometh "every good gift and every perfect gift."

*Concord Evening Monitor.*

## The Work of Mrs. Eddy.

In reply to the statement of John J. Ingalls that women establish no faith and write no creeds, Susan B. Anthony says:—

"What of Mrs. Eddy? No man ever obtained so large a following in so short a time. Her churches are among the largest and most elegant in Boston, Chicago, and other cities. But it is only during the last half century that woman has been permitted by man even to offer a prayer aloud in public. The great Apostle Paul enjoined her to keep silence in the churches. For nineteen hundred years since the dawn of Christianity, man has been much occupied establishing faiths and formulating creeds for woman to follow. Since she found her voice and her tongue, fifty years ago, she has been too busy rising to her own level and adjusting her life to new conditions to do more than recognize the great need of humanity—fewer creeds and more of the divine Spirit. When woman does write her creed, it will be one of right actions, not of theological theories."

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# Testimonies.

### The Value of Science and Health.

There has been so much said lately about the price of Science and Health that I would like to relate a few cases where the book brought health, happiness, and prosperity.

A woman whose husband was sent to the penitentiary was left to support the family—a child, father-in-law, and mother-in-law. She was a timid woman and had never worked away from home, so it seemed hard for her to have to seek work. She applied to a dressmaker who told her she would pay her what she was worth to her, and increase her wages in proportion to her usefulness. With the very first money she earned, Science and Health was bought, in spite of the counsel of the mother-in-law who thought she ought to buy necessary food. This year she worked in the best dress-making establishment here, and none of the family have lacked what they needed.

She has a little girl, five years old, who has not taken medicine since she was a few months old (when the mother first knew of Science). This is the first child she has had who has lived for any length of time. It has been said that her children were too delicate to be raised, but this one is certainly the picture of health. She has told me that she would not take anything for Science and Health. She has "Miscellaneous Writings," and takes the *Journal* and *Sentinel*.

Another woman here, a dressmaker, who was almost bed-fast, and said by some of the doctors to be incurable, had to be supported by the Odd Fellows. Through the blessed ministry of Christian Science she has been raised from sickness to health, and enabled to support herself and child. She tells me that she could not do without her Science and Health, which not only teaches her how to keep well but how to keep from worrying over her work.

Another woman was so low that the doctor said she would not live three days without a surgical operation. Her husband had given up work to stay with her, thinking she could not get well. She had Christian Science treatment on Saturday, and Sunday morning she prepared the breakfast for the family and has done all her housework since, even to the washing and scrubbing. Her husband has employment, and it is needless to say they are happier than before. Do you suppose she would say three dollars is too much for the book?

Another woman bought a second-hand book and took in washing to pay for it. She was healed of heart trouble, gall-stones, rheumatism, skin-cancer, and other troubles, by reading the book.

She has since bought a new Science and Health, "Miscellaneous Writings," and some of Mrs. Eddy's other books. In her home and surroundings is a greater expression of prosperity, for she said it took all they could make to pay for drugs and doctors' bills before.

And as for me, I would not give up my Science and Health for the universe if I could not get another. Through Christian Science treatment and the reading of the book I was healed of kidney disease, sick-headache, stomach trouble, fevers, weakness in the spring, and a scrofulous affection of the throat. For all these blessings I am very grateful; but it has done much greater things for me than the healing of physical disease. It has destroyed many fears and given me a peace of mind that I never knew before. It has taught me to love God and my fellow-man, and to think less of self. The Bible was, I might say, a sealed book to me before I read "Science and Health with Key to the Scriptures," now I read my Bible daily and love it and understand it as I never did before. I read the precious promises and know that they will be fulfilled.

There are seven of us here who have organized as a church society. We are all members of the Mother Church. Our attendance has increased since the first of September. If we continue to grow at this rate we shall soon have to look for new quarters.

Our Sunday School was opened several weeks ago with thirteen pupils, and now we have twenty-three. Our Wednesday evening meetings are well attended, and while the testimonies are not always remarkable, yet they mark a step forward in the experience of the giver, and so we rejoice.—Miss Nena Smith, McKinney, Tex.

### Help for the Aged.

On my arrival home last year from Boston, where I had been to attend the Communion service, I was called to treat a lady whom the physicians had given up. They said she had a cancer or internal growth, and that she could not possibly live. When I went into the home the daughters said, "Surely, you do not think mother can live, she is almost eighty years old, and she must die some time. If you heal her, I will believe in Christian Science." I said this: "I know that the Truth is able to heal all diseases and restore the dying to life, and according to Jesus' teachings and Christian Science your mother can be a well, strong woman; for Jesus spoke the Truth when he said, 'Whosoever liveth and believeth in me shall never die.'"

When I saw the lady she was suffering intensely, had no rest day or night. She had to be turned on a sheet, and every time they moved her she would cry out with pain.

The first week she did not improve much, there seemed to be a very strong opposing thought against the Truth.

The nurse resigned, and the first night after the nurse's departure the patient slept all night, from nine o'clock till morning, and from that on she was no care to the family. In six weeks she started back to the state of Vermont, as she was only out here on a visit. She had eight weeks' treatment, and the last I heard from her she was able to visit with her people and friends and was enjoying life.

Virginia Davis, Spokane, Wash.

### Typhoid Fever and Other Ills.

Last March I was very ill with a complication of diseases which the doctors called typhoid fever, inflammation of the bowels, and measles. I also had a rupture of twelve years' standing. I employed seven different physicians of this city, all of whom pronounced my case incurable.

At this time my attention was called to Christian Science, and I sent for a healer, who told me of the God who is Life and Love, and through her demonstration of the power of the God who is All-in-all, I was healed of all my ills within five weeks.

I had been prostrated for eleven weeks, and was able to be up in less than one week after taking Science treatment. The rupture was the first to disappear under the power of Truth. My sufferings were beyond description, but I can now say that I am perfectly well, and I know that by living this Truth which Jesus taught and demonstrated, I may continue in health.

It is my desire that all may know of this Truth and I would be glad to tell of my healing to any who wish to know.—Luella B. Elkins, Indianapolis, Ind.

---

Religion is no haggard and stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy. The Bible is not a book of repressions and prohibitions; it is a book of kindling inspiration. God would not have you crouch like a poor, timid, startled creature, torturing yourself with a terrified watch over your lower desires. He would see you stand erect and manly, like a victor, in heroic confidence, with these enemies beneath your feet.

Archdeacon Farrar.

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## From the Religious Press.

### Love at Work.

The Christian religion may be regarded as a simple machinery for securing the full power of the human affections as a social force. And herein it radically differs from all other religious movements of every kind and character. It is love in action. The old paganisms were utterly lacking in the working ideal. Buddha had vast compassion, but it little availed in the relief of human suffering that he should spend years in silent meditation under the sacred tree. The antiquities of Egypt are full of the majesty of the State Church; but the pyramids were erected at a cost of human life immensely great. Art and poetry combined to make old Greece a delight to the studious eye; but still the poets who sang so bravely, and the artists who hewed the deathless marble into immortal beauty were as cold and heartless as the gleaming marble itself. The splendid scholarship and divine art of the children of Hellas was as clear as their deep blue skies and cold as the snow-crowned summits of lofty Olympus. One thing it lacked, and lacking that it faded and perished in eighty brief and memorable years. The power of love as the central force in human society was lacking, and nothing else could answer. And Rome in her palmiest days was but a tender nurse to the passions and inhumanities of life.

It was not until Christ came and spoke his word that love was put to work in human society as the supreme motive of a high and holy life. Love became in his mouth the heart of religion. Heretofore it had been an incident, and temple worship and doctrine the main concern. The religion of Egypt was a philosophy; that of Greece a spectacular appeal to the beauty-loving eye and ear; that of Rome a cultivation of duty and devotion to the State. Jesus came, and the new sense of help to men arose. Nothing good that had gone before was denied,—it fell into its proper place and was numbered with the infinite resources of the kingdom of God for the uplift, redemption, and salvation of men.

REV. L. J. DINSMORE.

*The Universalist Leader.*

### Overcoming Evil with Good.

A spiritual conquest is inevitable. Evil with its serried forces is in the field, aggressive, defiant, eager for conflict. Offenses will come; they cannot be prevented. There is but one alternative: We must either overcome or be overcome.

How shall we treat the foe! Vindictively? Requite evil with evil, breach for breach, wrong for wrong? Then shall we crown evil a certain victor. Revenge brings a man down to the level of his enemy. "He who will fight the devil with his own weapons must not wonder if he finds him an over-match." You may fight fire with fire, but to oppose evil with evil is but to treble the mischief. He who offers the first injury makes a beginning of evil, but he who retaliates renders the evil almost uncontrollable.

Shall the evil be met simply with contempt or indifference? To merely refrain from requiting evil with evil is apparently neither to conquer nor to be conquered, but in reality to be thus passive is also to be conquered. A truce means nothing else than a victory for the evil.

Shall we meet the evil with good? Oppose error with truth, hatred with love, enmity with good-will? This is the divine method. This is to overcome. Falsehood will flee the face of truth. The most obdurate foe will yield to kindness. Persistent friendliness subdues the most injurious. The heart of adamant is melted and the most malignant enemy transformed into an abiding friend by the "blessed sorcery of love."

W. H. CLINE.

*Our Young People.*

### The Spiritual Ministry of the Church.

Have we not reached a point in the development of our Protestant churches in the United States where we are in serious danger of substituting some of the incidental ends for which a Christian church is established for her spiritual witness and power? On the ground that the church should be interested in all sorts of social, political, and economic reforms, too many congregations have diverted their pulpits and their influence away from the work of ministering to the deeper and vital needs of the human soul.

This is the line of least resistance for ministers. Gospel preaching is often regarded as simple and easy, and so it is if the preacher merely repeats well-worn ideas and phrases; but we undertake to say that it is much easier to preach on such a subject as prison reform, or the housing of the poor, or the relations of temperance to legislation, than it is to take the most familiar New Testament text, and make its truth vivid and authoritative to the average congregation.—*The Watchman* (Baptist).

### The Power of the Unseen World.

Is there one of us who has not, and increasingly with growing years, the humiliating experience of being coarsened and deadened by the present world? Our ideas are filched from us; our great efforts are frustrated; we are not merely fighting against a hindrance, we are not merely wrestling with an enemy; we are imbibing an atmosphere—an atmosphere that relaxes and enervates the soul. There come times to men when they are still young, and more frequently and sadly to men of middle age, when it seems almost useless to struggle against the present age, and we are inclined to allow the current to carry us withersoever it will, retaining many pious ideals, but conforming unto present ways. It is only as the grandness of the spiritual comes into a man's imagination and rushes like a great sea up the mighty waterways of his heart, that he shall be completely satisfied and this world shall have no further hold, because it has no further attraction.

IAN MACLAREN.

*The Standard.*

## Miscellany.

### Building a Town Instanter.

In Oklahoma they do not build towns as they do in other parts of the world. The people of that territory sneer at the moth-eaten statement that Rome was not built in a day. They are well aware it required more than one day to build Rome, but that was a very long time ago, and, under any circumstances, nobody could expect genuine enterprise in Italy.

A new town was made in Oklahoma last Monday. It did not take half a day to build it. It was made at once. This new town is Billings, about thirty miles northwest of Perry, and it marks the terminus of a new branch of the Rock Island Railroad. The town site was marked out only four days before the town was established, and Monday morning was fixed for occupancy. White Rock, a village about four miles away decided to join the new venture. The five hundred inhabitants of White Rock put their houses on wheels Saturday evening and on Sunday moved over to the edge of the new site. The White Rock postoffice went along with the other domiciles, and when six o'clock came on Monday morning the White Rock houses were moved to their several lots, and the postoffice changed its name to Billings. Many other settlers came with wheeled houses or tents, waited patiently on the border line over Sunday, and moved in at six o'clock Monday morning.

Sunday evening there was not one house in Billings. Monday forenoon there were more than three hundred and the town was established. Two banks were opened the first day, and there were enough saloons to wash away all the dust that had collected in men's throats during the rush.

*Pittsburg Despatch.*

The deepest oil well in the world is to be found about twenty-five miles from Pittsburg, Pa. The well is now 5,532 feet deep, and it is proposed to sink it to six thousand feet.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### The Church Manual.

The thirteenth edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names only.

It will be observed that the Manual is now in the thirteenth edition.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

Governor Otero of New Mexico asks that the territory be admitted to statehood. The population, including 25,329 Indians, is 260,500. The territory includes nearly seventy-nine million acres. The assessed value for taxation is over forty million dollars.

One of the interesting features of the Governor's report is the religious. There are two Jewish places of worship in New Mexico, and four churches of the African Methodist Episcopal denomination. The Catholics had the field for a long time. In 1850 the Baptists established a church, and in 1851 the Methodists and Presbyterians. In 1881 the Congregationalists built a church and other denominations have followed.

General Buller suffered a serious reverse on the morning of December 15 while attempting to cross the Tugela River. This was General Buller's first attempt to relieve Ladysmith. The British lost eleven guns and were compelled to retreat.

Field Marshal Lord Roberts, V. C., has been appointed commander-in-chief in South Africa. Lord Kitchener of Khartoum is to be General Roberts' chief of staff. The whole of the reserves not yet embodied will be called out.

The first Lafayette dollar, the unique specimen authorized by Congress in aid of the fund for the erection of the Lafayette monument in Paris, was struck off in the United States mint in Philadelphia, December 14. This coin will be presented by President McKinley to the President of France. The second coin struck off was forwarded to Mrs. McKinley.

Fifty thousand of these coins will be struck off and are to be disposed of at two dollars each.

The thirtieth anniversary of the opening of the Suez Canal was recently celebrated. A statue of its promoter and builder, M. de Lesseps, was erected at Suez. The par value of the shares of the company is one hundred dollars. In 1872 the highest price that could be obtained for them was thirty-five dollars a share. At the present time the stock sells at seven hundred and fifty dollars a share, and the canal is earning a good and regular dividend on this valuation.

The convention of American Federation of Labor met at Detroit, Mich., Monday, December 11. Two hundred delegates were present, representing a membership in labor organizations of about eight hundred thousand. Resolutions were adopted declaring for the reduction of the standing army to twenty-five thousand men; urging Legislatures to outlaw all kinds of convict labor, and against permitting slavery in the Hawaiian Islands.

The Secretary of the Interior says that during the fiscal year ending June 30, 1899, public lands aggregating 9,182,413 acres were disposed of. The total area of public lands is approximately 1,082,138,221 acres, of which 929,308,068 acres are undisposed of, and 152,830,153 acres have been reserved for various purposes. Excluding 5,320 Indians in New York, and 62,500 Indians embraced in the five civilized tribes, the Indians number 181,586.

The centennial of the death of George Washington was commemorated at Mt. Vernon, December 14, 1899. The ceremonies were conducted by the Masonic bodies and by the Red Men of the United States. All the thirteen original states were represented by Masons. President McKinley delivered an oration at the tomb. In the evening exercises were held in Convention Hall. Chauncey M. Depew was the orator of the occasion.

Sunday morning, December 10, General Gatacre suffered the severest blow sustained by the British during the war in the Transvaal. With three or four thousand men he marched Saturday night expecting to surprise the Boers at Stromberg, but he was led into a Boer ambuscade by treacherous guides. He was driven back and suffered a loss of six hundred men, who are supposed to have been taken prisoners.

For some months it has been suspected that large quantities of military stores were in the possession of the Cubans in the interior. Recently the mayor of Tunis voluntarily surrendered three field guns, ten thousand rifles, and a large amount of ammunition. The mayor said he was convinced that the possession of these arms by the Cubans was a source of danger.

During the fiscal year ending June 30, 1899, we imported 51,382,000 pounds of rubber valued at $31,875,000. It is believed that within a few years our own plantations in the colonies will produce all the rubber we need. One hundred thousand rubber plants are to be started at once, and the business of rubber culture conducted on scientific principles.

Assistant Secretary Meiklejohn of the War Department has announced that any outside influence to secure promotion for employees in the department would have no weight whatever, and that every such attempt will be regarded as a violation of the regulations. All changes in the civil service of the department are made entirely on merit.

The Pennsylvania Railroad proposes to inaugurate a pension fund on its entire system east of Pittsburg and Erie. About one thousand employees, it is said, will retire under the provision of the pension fund January 1. It is understood the pension will be on a percentage basis of salary received during the ten years preceding pension.

It is estimated that during the coming winter twelve hundred million feet of standing timber will be cut in the country around Lake Superior and the upper Mississippi River. To cut this enormous quantity of pine will require one hundred and fifty thousand men and five thousand horses and oxen.

General Leonard Wood is much interested in the plan of the Red Cross Society to establish industrial schools in Cuba. He favors a manual-training department, where the boys could be taught a trade, and also an agricultural department where the students could be given practical lessons in farming.

The American Negro Academy will hold its third annual meeting in Lincoln Memorial Church, Washington, D. C., December 27-28. The object of the Academy is to encourage young and ambitious Negro writers. The membership includes some of the leading Negroes of Europe and America.

The *North American Review* has published the details of a plot to put into circulation ten million dollars of spurious bills, the finest counterfeit ever made. Some of the bills were declared to be genuine by treasury experts in Washington, who had never been deceived before.

General Leonard Wood is now a major-general of volunteers, the Senate having confirmed his nomination sent in by the President. The President will make him governor of Cuba in the place of Major-General Brooke, who now holds the office of governor-general.

It is reported that F. O. Matthiesen, who has been prominent in the sugar trust ever since its organization, has refused to remain longer on the board of directors. It is rumored he will withdraw from the trust and will become the head of a new opposition to the sugar trust.

Secretary Gage decided to anticipate the January interest on United States bonds outstanding, which amounted to about five and a half million dollars, and began payment of the same December 15.

Vermont forests have furnished forty thousand fir-trees for the holiday trade. These have been handled mostly by one firm in Philadelphia which has shipped eighty carloads.

**The postal savings banks of Great Britain had deposits amounting to $615,720,495 at the end of the year, an increase for the year of about twenty-five million dollars.**

A bill has been introduced in Congress extending the bounty of the homestead law to the soldiers who served in the war with Spain or are now serving in the Philippines.

The War Department has received notice from General Otis that it is his intention to open all seized ports to the commerce of the world as fast as they can be garrisoned.

During the fiscal year ending June 30, 1899, 23,550 patents were granted; 1,406 trade marks, 372 labels, and 76 prints were registered, and 16,670 patents expired.

The total horse power furnished by the Niagara Falls Company is 34,590, and it brings an income of more than seven hundred and fifty thousand dollars.

Ex-Senator Allen of Nebraska has been appointed by the Governor to fill the vacancy caused by the death of Senator Hayward.

The nineteenth annual meeting of the National Civil Service Reform League was held in Indianapolis, Ind., December 15.

Information is received from Manila that three thousand Spanish prisoners have been released within a month.

Admiral Dewey has been presented with a pair of seal-brown horses, costing one thousand dollars.

During the last year Missouri sold eight million dollars worth of mules, chiefly for war purposes.

A town in Iowa proposes to send Admiral Dewey a black bear for a Christmas present.

Mr. Roberts of Utah says he will appeal to the courts if he is defeated in the House.

William S. Taylor, Kentucky's new governor, took the oath of office December 12.

The Republican National convention will meet in Philadelphia Tuesday, June 19.

It is reported that two Chicago women are to start a bachelor's magazine.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Advance of Christian Science.

### Kind Words from a New York City Daily.

FOR those who seek the truth about Christian Science and who would know its principles and teachings there is a flood of light in the lecture delivered in the Metropolitan Opera House yesterday afternoon (Sunday, December 10) by Judge W. G. Ewing of Chicago, a full report of which appears in this number of the *Mail and Express.* As an exposition of the doctrines of this new sect, if such it may be called, Judge Ewing's effort is profoundly interesting, and it will be recognized as an important addition to the literature of a movement which is engaging the serious attention of the religious world.

Without implying any approval of Christian Science, either as a creed or as an applied practice, we can all afford to acknowledge the sincerity and intelligence of those who profess it. They constitute a large and growing body of pious, high-minded, honest men and women, who are animated by a pure desire to conform their lives to the beautiful example of the Master. They obey his commands as they understand them; they hold that the Divine philosophy, properly interpreted, ministers to the body as well as to the soul; they preach the gospel of cheerfulness and calm, and out of the life-story of the Nazarene they have evolved a religion which responds in the fullest measure to the spiritual needs of its believers. The tolerant spirit which pervades their teachings; the perfect unselfishness of their zeal, and their manifest desire to practise what they preach, all entitle them to the unbiased hearing which they ask of rational truth-seekers.

The growth of Christian Science in this city is a fact which it would be folly to ignore. Yesterday's meeting in the Metropolitan Opera House represented nearly a score of organized churches of that faith inside the boundaries of Greater New York—all of which have been established within little more than a dozen years—and none of these churches bears a dollar of debt or fixed expense. The character, dignity, intelligence, and generous impulse of those who accept the teachings of this new gospel entitle their cause to impartial consideration.

Editorial in *Mail and Express.*

## "Make Sure Your Heart is Right."

"I WILL not quarrel with you about opinions. Only see that your heart is right towards God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me solid and substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinion they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister."

JOHN WESLEY.

## The Lectures.

### At Concord, N. H.

The lecture on "Christian Science, the Religion of Jesus Christ," delivered in Phenix Hall last evening (Thursday, December 14) by ex-Judge William G. Ewing, of Chicago, attracted an audience which completely filled the hall both on the floor and in the balcony, and caused standing room only to be the lot of many who arrived even before the hour set for the lecture to begin. A large delegation of Christian Scientists from other cities was present, a special train being run from Boston early in the evening, returning at the close of the lecture.

Judge Ewing is a member of the Board of Lectureship of the Mother Church of Christian Science in Boston, and he appeared here under the auspices of First Church of Christ, Scientist, in Concord, whose First Reader, Rev. Irving C. Tomlinson, C.S.B., presided. In presenting the speaker Mr. Tomlinson, said:—

*Fellow Citizens and Fellow Workers:*—It is recorded in sacred writ that the Master of Men, seeing two good fishermen at their tasks beside the sea, said to them, "Follow me." "And they straightway left their nets and followed him." The voice divine which spoke to the simple fisher-folk beside the Sea of Galilee still calls the worthy workmen to higher duties. Happy he who hears and heeds!

Less than a year ago, in the great metropolis on the shores of Lake Michigan, a distinguished jurist was busy in his chosen calling, which he honored and adorned. He was of noble ancestry, as we count nobility in this free republic; his father the friend of the martyred Lincoln, he himself beloved by the sainted President whose life he worthily strove to emulate. Early the favored youth entered that profession made honorable by names great and good. His rare gifts, his love of learning, his sterling integrity, soon placed him in the foremost rank of the legal profession of the West.

All that the world can give lay at the feet of this gifted advocate, this learned student, this pure-minded man. He was a leader in his political party, the friend of legislators and presidents. He was eminent in his profession. There awaited him the seat he had already filled so well in the Superior Court of the great city of Chicago. He was the recipient of a generous income, the possessor of a beautiful home and a happy family. To this man, so favored and so honored, there came a call which he heard and heeded. His high office, his loved calling, these he surrendered, and why?

Fourteen years before, he had seen his wife raised from invalidism to perfect health through a power not of earth. He saw his friends and neighbors made healthier and happier in a way he did not understand. Most impressive of all, after years of suffering such as they only know who have been afflicted with asthma in its severest form, he saw himself by this same beneficent power restored to strength and vigor.

Then he learned to know, as his wife had known for years, and as many in Concord have long known, the true

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and worthy character of Mary Baker Eddy. He found her life devoted to the service of God and man; he found her a humble follower of that same Christ Jesus he had always loved; he found her character unsullied, her motives pure, and her mission unselfish. These won from him, as they have won from many here, his high esteem and his profound veneration.

In his fourteen years of study of Christian Science every doubt that has assailed others he has met; every question that comes to others he has asked; and for the hope that is in him he will now make answer.

It is with pleasure that I now present to you Hon. William G. Ewing, ex-judge of the Superior Court of Chicago and member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, who will speak to you of "Christian Science, the Religion of Jesus Christ."

Judge Ewing was received with applause and his lecture was punctuated at intervals with a like mark of appreciation. He spoke with great vigor and earnestness, livened at times with flashes of pungent wit and humor, and he was listened to with marked attention.

*Concord Monitor.*

### At New York City.

People enough to have furnished congregations to a dozen churches crowded the Metropolitan Opera House to the doors yesterday afternoon (Sunday, December 10) to hear ex-Judge William G. Ewing of the Superior Court of Chicago elucidate the principles of Christian Science. As a whole, the audience was above the level of intelligence of a church congregation, and the proportion of men of the "thinking age" was certainly much larger than would be found in nine churches out of ten.

Although the lecture began at half past three, the doors were thrown open at two o'clock, and there were people waiting then. Observers of this city's manners and customs here remarked that any free entertainment at the Metropolitan Opera House is sure to call out a big crowd. But this crowd didn't seem to be made up of those persons to whom free admission would be a compelling magnet. By three o'clock all the seats in the orchestra were filled and the ushers were announcing standing room only for those who didn't wish to go upstairs. The galleries were crowded early, too, for the rule of the day was that the followers of Rev. Mary Baker Eddy were to congregate above and leave the best seats for their friends. By the time the lecturer began the house was entirely filled.

*New York Sun.*

Judge Ewing was introduced by Carol Norton, C.S.D., who spoke in part as follows:—

No earthborn interest or empty hope accounts for the presence of this vast audience. Your expectant faces and receptive hearts prepared for Truth's reception bear eloquent testimony to the living energy of the subject of the lecture we are to hear—"Christian Science, the Religion of Jesus Christ."

The present is the new Christian era. Apart from the busy market-places, aside from life's daily round, we are assembled to hear of the teachings and works of the world's greatest arbitrator and most humane and successful physician, its foremost teacher in moral and ethical law, its most rational logician and metaphysician, its grandest statesman in the commonwealth of love and brotherhood, and finally its greatest demonstrator of divine Science. Thus do I refer to our common Saviour and elder Brother, a nature one with the soul's prophets of all ages, yet alone, unique, and divinely individual in its own sublime selfhood.

The noble martyrs who gave up their lives in order that the dove of peace might settle on the head of every earthly nation, in every victory of self-surrender extol this hour.

The world of thought looks to Jesus. He is the central figure of heart and life history. He stands as of old at the new century's threshold, repeating, "Follow me. Imitate my example. Heal the sick, cleanse the lepers, cast out demons, raise the dead." To the dignified exposition of the religion of Jesus, taught and demonstrated in Christian Science as interpreted and established by Mary Baker Eddy, and to the willing support of the great work founded by her as the foremost reformer of Christendom, the distinguished speaker of the afternoon has consecrated his life.

After a long and honored service on the bench he has retired to devote his entire time to Christian Science and its establishment. He stands for fraternal fellowship, moral integrity, impartial judgment, and manly gentleness. In his early youth a friend of Abraham Lincoln, and now in his larger youth and fuller vigor—for Christian Science made him a well and whole man—a friend and faithful disciple of the great abolitionist of mental slavery, our beloved Leader and Teacher, Mary Baker Eddy. I now have the honor and privilege of introducing to you Hon. William G. Ewing, ex-Judge of the Superior Court of Chicago and member of the International Board of Lectureship of the Mother Church of Christian Science in Boston.

### At San Antonio, Tex.

Mr. Edward A. Kimball, C.S.D., of Chicago, lectured in this city November 20, at the Christian Science Church, to a large audience, to whom he presented the subject of Christian Science in an able and interesting manner. He was introduced by Mr. Robert L. Ziller, C.S.B., of Austin, in the following words:—

*Ladies and Gentlemen:*—The local Christian Science Church has honored me with an invitation to preside at this meeting and introduce the lecturer of the evening. As I see before me this splendid audience I am reminded of a thought that has strongly presented itself to me to-day. It is this: Every intelligent, thinking person on the globe would like to know three things. First, men desire a knowledge of God. They want a religion that can give evidence of being based on Truth and one that will perfectly satisfy every legitimate demand of their hearts. Next, they most earnestly desire evidence to show that there is some curative agency within the reach of humanity that will bring relief to pain-racked bodies and lift the great burden of suffering from a world plunged into the very depths of fear and despair. Lastly, they want an understanding of some law which will enable them to govern correctly every action of their lives and bring them into harmony with the divine Life.

Mankind has for centuries sought an understanding of a true theology, a true system of therapeutics, and a perfect law. If all men had gained this understanding we should have no lecture here to-night, for there would be no need of one. You will have the privilege of listening to one this evening who is neither a minister, nor a physician, nor a lawyer, and yet I will venture the assertion that he will make plain to you how men may come into an understanding of the true theology; he will tell you about a prescription that can heal all the ills of humanity, and he will indicate to you the nature of a law that cannot fail in its operation. He will do this because he will tell you something of the most wonderful Science that ever has been revealed to man, namely, the Science of Christ, or Christian Science, which embraces in its infinite scope a knowledge of all true theology, true therapeutics, and true law.

The distinguished lecturer who will address you this evening is one of the great multitude that has been taken from an abyss of suffering and despair into the sunlight

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of life and joy. He comes to tell you of this gospel of peace and happiness that you likewise may become partakers of the blessings of divine Love, and I bespeak for him a cordial welcome and a respectful hearing. It gives me great pleasure to introduce to you Mr. Edward A. Kimball. He will speak to you on the subject of Christian Science.

*Daily Express,* San Antonio, Tex.

### At Houston, Tex.

Turner Hall was comfortably filled last night (Thursday, November 23), with an intelligent and cultured audience to greet Edward A. Kimball, a very able and eloquent expounder of the doctrine of Christian Science. Mr. Kimball's visit to the city was due to the united efforts of believers in the Science. The lecture was free to all. The speaker was introduced by Mr. O. B. Kone, and his discourse was masterly and contained much food for serious thought. His arguments were convincing, and even if he made no positive conversions, there are none but what are in a sense lifted up, or in a measure better for having heard him.—*Evening Herald,* Houston, Tex.

Who can limit or measure the strength of even the smallest hands when those hands are uplifted to God! The members of the First Church of Christ, Scientist, of Houston, Texas, after deciding to avail themselves of the great privilege of having Mr. Kimball lecture here, immediately set to work to raise the funds necessary. In less than five minutes this was done, among the little handful of loving followers present. The lecture was delivered to a large audience, and I think I can safely say an appreciative one, since we have already seen the immediate fruits of these "quick and powerful" words of God.

Without being conscious of any previous spiritual dearth, we feel that we have indeed experienced a "time of refreshing." We unite in one fervent breath of gratitude to our Mother who has provided, through her unequalled love and wisdom, these stars to illumine the path of the little ones whose faces are turning toward the *light.*

BEULAH G. HINES.

### At Peoria, Ill.

Is Christian Science the coming religion?

Does the astonishing growth of this new faith during the past ten years, a growth unparalleled in the history of the world, indicate that the old Christianity, with which its followers have been content for two thousand years, fails to satisfy the needs of modern civilization?

Is the regeneration of the world,—so much hoped for, prophesied, and long delayed,—to be brought about at last through the doctrines advanced by the Rev. Mary Baker Eddy?

Mr. Edward A. Kimball, a member of the International Board of Lectureship of the Mother Church, answers all these questions unhesitatingly and fearlessly in the affirmative.

Mr. Kimball lectured on Christian Science at the Grand Opera House last evening (Monday, December 4), before an audience that completely filled the body of the house, an audience composed of well-known and cultivated people, who listened with profound and even eager attention to a lecture nearly two hours in duration.

The speaker was briefly introduced by Judge Lovett and entered at once, without any attempt at preamble or introductory, into the exposition of the theme.

Mr. Kimball brought to his task few of the gifts of the practised orator. There were no bursts of eloquence or attempts at impassioned declamation. The speaker's manner was argumentative rather than emotional, but he spoke with the simple sincerity of one who holds his subject near his heart, and his words bore the impressive stamp of the deepest earnestness.—*Herald,* Peoria, Ill.

### At Portland, Me.

If any person had any doubts as to the widespread interest among the people of this community in the doctrines of Christian Science, or at least their willingness and desire to receive instruction in those doctrines, a glance in at the New Jerusalem Church last evening (Sunday, December 3), would have dispelled those doubts. The church was completely filled, every seat being occupied and nearly a hundred more occupying more or less uncomfortable positions during the entire evening for the sake of listening to the instructive address delivered by Judge William G. Ewing of Illinois, of the International Board of Lectureship of The First Church of Christ, Scientist, of Boston.

Hon. Edward Wiggin of Bangor presided. He spoke of the two Christian Science churches in this city and extended a cordial invitation to any and all persons to attend their services. He spoke of the tremendous growth in numbers of the believers in this new-old doctrine since its re-birth thirty-three years ago. He then introduced the speaker of the evening.

*Daily Eastern Argus,* Portland, Me.

### At Marshall, Mo.

Last night (Thursday, November 30), at the Opera House, for the first time in the history of Marshall, an advocate of this new system of religion delivered a public address.

The speaker was Judge Joseph R. Clarkson of Omaha, Neb. He appears to be a very earnest man in his convictions as to the new faith, and is withal a man of fine intellectual equipment.

There was a large gathering of Marshall people out to hear him, and the presentation of his view was, perhaps, as fine as is generally made of the new religious faith which he espouses with all the energy and fervor of his soul.

The very best attention was accorded to the distinguished gentleman during the whole time of his lengthy lecture. Some of our city's Christian ministers were present, and the impression which Judge Clarkson formed of our community must have been good.

*Daily Progress,* Marshall, Mo.

### A Correction.

An error appeared in the introductory remarks of Judge Edward W. Hatch as published in the *Christian Science Sentinel* for April 27, 1899. We republish that portion of his introductory in which the error appeared.

"I know that the people of the city of Brooklyn will give it [Christian Science] fair, candid consideration, weigh it carefully, and if it be true there shall be no prejudices to prevent its lodging either in the brain or in the heart.

> A Hair, they say, divides the False and True;
> Yes; and a single Alif were the clue,
> Could you but find it, to the Treasure-house,
> And peradventure to The Master too.

"This new scientific statement of thought may be the Alif that shall lead you and me into the holier presence, into a happier life, into a better condition of mind and body, and bring us nearer to God."

### Lectures at Other Places.

At Le Roy, Kan.—Edward A. Kimball, Tuesday, October 3.

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## Among the Churches.

### Larger Quarters for the Children.

The hour of the Sunday School session at First Church of Christ, Scientist, Fifteenth Street, between Portland and Park Avenues, was taken up yesterday (Sunday, December 3) with a special programme of dedication. The church was well filled for the morning services, and the congregation and a hundred children in addition filed into the Sunday School rooms at twelve o'clock.

The occasion of the dedication was the completion at a cost of twenty-five hundred dollars of an addition to the Sunday School room. When the church was built, about two years ago, the rooms then devoted to the Sunday School were amply large for all demands, but the two years have been so prosperous that more room became a prime necessity. Funds were secured, and two months ago the work was commenced. Everything seemed to favor the work, from the weather to the contractors and the firms from which supplies were procured, and when the Sunday School assembled yesterday everything was completed.

The children of the Sunday School, the enrolment being nearly one hundred, and all under the age of fifteen, had collected one hundred and fifty dollars of the money needed for the improvement, and the dedication ceremonies were entirely by them. The programme consisted of songs and recitations by members of the school and by the twelve classes into which the school is divided.

The First Church has had a wonderful growth. The church building was finished a year ago last February, at a cost of eleven thousand dollars and was dedicated free of debt. Now a twenty-five hundred dollar annex has been built and paid for. At the time the church was erected the society numbered but forty-four members. Including those who will be admitted to-day the membership is now over three hundred. The First Reader of the church is Miss Mary Brookins, Second Reader, W. G. Hollis.

*Tribune,* Minneapolis, Minn.

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The service was conducted by the Superintendent and opened with the singing of hymn 179 from the Christian Science Hymnal, followed by silent prayer and the Lord's Prayer with its spiritual interpretation from Science and Health, after which the reading of the lesson for the day was rendered responsively.

The dedicatory address, nearly all original, was delivered by one of the pupils. He said,—

On behalf of the Sunday School of First Church of Christ, Scientist, I welcome you most heartily to share in the joy, peace, and happiness which this demonstration of Love has brought to us. Also, on behalf of the Sunday School I thank the members of this church, the committees, and all who have helped in the work which has been so successfully carried on in the enlarging of our Sunday School rooms.

To-day we lovingly dedicate these rooms to the omnipresent God, who is around, above, and over all—the God of Life, Truth, Love, Intelligence, and Substance, "In whom we live, and move, and have our being," and whom to know aright is Life eternal.

In Christian Science, as taught by the Rev. Mary Baker G. Eddy, we are enabled to worship One God "in spirit and in Truth," and to demonstrate over all the ills that flesh is heir to.

This, the Sabbath School children are daily striving to do and are fulfilling the command, "Love one another," and in the words of our dear Mother (from "Miscellaneous Writings"), "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

The commandments, the Twenty-third Psalm with its spiritual interpretation from our text-book, the Ninety-first Psalm, the Beatitudes, thoughts of love from the Bible and Science and Health, healing thoughts from the Bible, and the Scientific Statement of Being, from our text-book, were given by different classes.

A duet, "Shepherd, show me how to go," from the Christian Science Hymnal; two recitations, "The Golden Key," and "In Our Father's House," from the *Christian Science Journal;* three selections, "Love," "The Mother's Evening Prayer," and "The Oak on the Mountain's Summit," from "Miscellaneous Writings;" and three solos, "Our little prayer," "An highway shall be there," and "A Heavenly Song," were contributed by different members of the school.

Several of the children told of demonstrations they had made by overcoming thoughts of anger, dislike, and physical claims. One child told how her little blind kitty was healed by realizing "that sight is mental and not material."

By way of a brief statistical report the Superintendent said,—

The birth of our Sunday School under the new order of service dates back four years, and at that time there was but one teacher and three pupils. To-day we have twelve classes and a membership of ninety-five scholars.

The Christian Science Sunday School, being just for the children, we have placed the age for graduating at fifteen years. Six have graduated, eight have united with the Mother Church, and eleven are members of this branch church. The Sunday School has taken an active part in sending out Christian Science literature and in the building of this church. They contributed over one hundred and fifty dollars to the demonstration just completed, and it is true, they are casting out sin and sickness, not only from themselves but from others. In many cases the little ones have come to us before their parents were seemingly ready to listen to the Truth of Christian Science, and have fulfilled the prophecy, "And a little child shall lead them."

Mrs. Eddy says in "Pulpit and Press," pages 14 and 15, "The children are destined to witness results which will eclipse Oriental dreams. They belong to the twentieth century. . . . Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race!"

With the splendid results already gained and the grand promises before us, shall we not, as Christian Scientists be more active, more in earnest, and more awake to our opportunities in gathering these little ones into the Christian Science fold.

The following remarks were made by the First Reader of the church, helping to make plain the oneness of the church and Sabbath School work:—

*Dear Children of the Sabbath School:*—The very little that I have to say is intended especially for you; but there are no secrets about it, so we will not mind if the others hear it too. As we have listened to what you have been saying and singing from the Bible, from the writings of our dear Mother, and from other Christian Science publications, the thought would naturally arise as to whether you realize the deep meaning of these words, whether you know that these are the highest, and broadest, and best expressions in our language, such as Jesus meant when he said, "The words I speak unto you, they are spirit, and they are life."

We learn in Christian Science that there can be no outward expression without thought back of it, and no thought without mind to think it—so the completion of this beau-

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tiful demonstration is a proof that you do, to a large degree, understand and put into practice this grand and Life-giving Truth of Christian Science. That your sense of the one divine Mind that is Love, the Giver of every good gift, has grown deep and strong and high,—so that you have exemplified the poet's thought,—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

By your sweet faith and good work you are proving your place in God's plan, you have a double membership, you constitute, not only a separate body as a Sunday School, but also a most important department of the Christian Science Church, which is the highest and purest organization in the world.

You have said you dedicate these rooms to the service of God, and that means, too, that you dedicate yourselves to His service, the constant, every-day service of doing and being good; of making manifest the divine Life, Truth, and Love.

We know our beloved Mother builds great hopes upon the children of this generation, and we believe you are doing and will continue to do your part in fulfilling her hopes. So we shall all work and grow together up to the building of God, "The house not made with hands, eternal in the heavens."

In conclusion, a reference from Science and Health, p. 235, l. 6–11, was recited by one of the little girls. The service closed with singing, "Bringing in the Sheaves," and the Manual prayer. E. A. S.

### Church Dedicated at Racine, Wis.

Sunday, December 3, 1899, certainly marked a very important epoch in the history of Christian Scientists in Racine. It was the occasion of the first dedicatory services in their new church, located at the southwest corner of Main and Seventh Streets.

Services were held at 10.45 in the morning and 3.15 in the afternoon, and the handsome little edifice was crowded. As one approached the building the name of the church,—First Church of Christ, Scientist,—on a handsome gold leaf sign, caught the eye. Inside there is a large auditorium with delicately tinted walls brilliantly illuminated by electric lights, making a very pretty and attractive effect. Modern opera chairs of the latest design are arranged, and will seat two hundred and twenty persons. An elegant piano, a present from a member, is conspicuous, and there were cut-glass vases, jardinieres, and other receptacles, filled with choice flowers and plants, beautiful remembrances from friends in Racine and out of town.

On the walls were conspicuously displayed mottoes in gold letters from the Bible and one motto from their text-book, written by Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

The services were the regular services of the Christian Science churches. Miss Harriet Bates gave the voluntary, and Mr. William Van Arsdale delivered an address as to the spiritual understanding of what church is. Two solos were sung by Mrs. Crum, a member of one of the Christian Science churches of Chicago. The services were the same in the afternoon.

Mr. Van Arsdale in his address said:—

It is with hearts filled with joy and peace and thanksgiving that we enter our new home, knowing that divine Love has led the way.

This bears testimony that the First Church of Christ, Scientist, is established in Racine, and the Truth which it represents is not at war with any who love God, Good, but only with evil, sin, sickness, and death. This Truth bears a message of Love and good-will to all mankind. It brings the Light to those in darkness, strength to the weak, rest to the heavy laden, and joy to the sorrowing world.

The mere fact that we are the sole possessors of a piece of property and four material walls, is not the thing which brings to us this sweet sense of joy and gratitude. It is the unwritten, unexpressed story of added Light born of experience in overcoming materiality with its selfishness and limitations.

This is but one step taken, and in humility and earnestness may we go on and on, gaining in this knowledge of eternal Truth and omnipotent Love, demonstrating in our daily living the meaning of the real church, striving for that Mind which was also in Christ Jesus, acknowledging God in all our ways. Having a broadening love for humanity, and an increased sense of our debt to a loving Father, let us say in our hearts,—

'Tis He that works to will,
'Tis He that works to do;
His is the power by which we act
His be the glory too!

The Bible readings were as follows: Exodus, 36 : 5–7; 1 Chronicles, 29 : 10, 18, 20; Psalm 91.

The membership of the church numbers some fifty members and the congregation one hundred. The property has been purchased, remodeled, and made into the handsome and commodious edifice that it is, since the eighth day of last May at a cost of nearly fourteen thousand dollars, and it is all paid for; it being one of the rules of the Christian Science congregation not to dedicate a church edifice not paid for and free of debt.

The growth of the church in Racine has been rapid and substantial, and on a par with similar organizations in other sections of the country. It was twelve years ago that the first Christian Science class was organized in the Belle City. For some years it appeared to die out, but the past three years it took a firm hold, and can now be classed as one of the strongest religious organizations of the city.

The membership embraces many of the best families in Racine, and they are to be congratulated upon the dedication of their new and comfortable home.

*Racine Daily Journal.*

### Pipe Organ Recital.

The crowd in attendance Tuesday evening, November 28, at the organ recital at the First Church of Christ, Scientist, was a remarkable one, in point of numbers and intelligence. The church would not begin to hold all who desired to attend. The seating capacity of the building is about eight hundred, but they were so packed in, standing and sitting, that the crowd must easily have numbered one thousand. There were those also who were not able to gain admittance at all.

The occasion was the organ recital announced for Mrs. Leone Langdon-Key, the event marking the formal introduction of the beautiful new pipe organ which the church has just set up. The members of the congregation certainly have reason to felicitate themselves on the unusual success which marked the occasion. It is doubtful if ever Sheboygan saw before so much enthusiasm at an event of that kind.—*Sheboygan (Wis.) Telegram.*

### At Cotuit, Mass.

May 6, 1899, we organized as First Church of Christ, Scientist, Cotuit, Mass., with seven charter members. Since then nine more have been admitted. We rent a small hall and hold Sunday services, morning and evening.

A building fund has been started, and a growing interest in the work is manifest. "If God be for us, who can be against us?"—LIZZIE A. DOTTRIDGE, *Clerk.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## The Massachusetts Metaphysical College.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on Wednesday following the second Tuesday of June, A.D. 1900.

## A Card.

*Beloved:*—I ask this favor of all Christian Scientists: Do not send to me on, before, or after the forthcoming holidays aught material, except three tea jackets,—all may contribute to these. One learns to value material things only as one needs them; and the costliest things are those that one needs least. Among my present needs material, are these jackets. Two, of darkish, heavy silk, the shade appropriate to white hair. The third, of thick satin, lighter shade, but sufficiently sombre. Nos. 1 and 2 to be common-sense jackets for mother to work in, and not overtrimmed by any means. No. 3 for best, such as she can afford for her drawing-room.

MARY BAKER EDDY.

## Our Contributions.

NOT less unique than the Christian Science method of distributing its literature is the manner of supplying the same. No small part of the matter published in the *Sentinel* is made up of carefully selected articles from other publications. Many of these are articles bearing upon Christian Science in some of its phases, written by Christian Scientists. Each issue of the *Sentinel* also contains a number of original articles from the pens of Christian Scientists. These are all voluntary contributions, written in the interest of the cause, and for no other purpose than to do good.

The *Journal* is now almost wholly made up of original articles, including that invaluable department covered by the general heading of "Notes from the Field."

These contributions, one and all, are the free and spontaneous offerings of hearts burning with a holy zeal to make known the happy theme so dear to them. They are written out of the joy arising from actual experience. They are the exuberant outflow of a higher and grander perception of life and its infinite meanings. They are the glad acclaims of a new birth—a spiritual awakening such as the writers had not believed possible to them on this plane of existence.

They come to us, as a rule, with little or no attempt at literary embellishment or fine rhetoric, but in simple language the writers tell of their glorified conception of God as Love, and Life, and Truth. Many of them, in differing phrase, re-echo the resilient joy of the Psalms of David, not as mere poetic ecstasy, but from the depth of experienced and abiding conviction.

Naturally, then, they are not stilted by the formal professionalism which characterizes the purchased articles of many publications. They are written from a different standpoint and for a different purpose. The authors have at last found a healing and saving and loving God, and they zealously desire that the whole world shall know of Him. This desire made manifest is their only, but their rich and abundant, compensation.

It is not strange that a foremost desire of such overflowing hearts should be, first, a devout expression of thanks to God, and, next, of gratitude to his consecrated servant whose exalted spiritual apprehension enabled her to reveal Him to them as an all-present and ever-abiding Father and Mother Love,—as truly a healing and redeeming Saviour.

It is not strange that these hearts, thus touched to an ineffable tenderness, should feel like showering their choicest blessings upon that precious volume which thus unexpectedly cast its light athwart their darkened pathway, haloing it with a brighter hope and a diviner glory.

We renewedly thank God for such contributors, and for the conditions which make their contributions possible.

Let not the springs of love and gratitude run dry, but rather continue to send forth their healing and saving waters in ever-increasing volume. Let the rejoicing hearts sound their loud hosannas adown the corridors of the dawning twentieth century, so that the peoples of earth's remotest and darkest continents may catch and re-echo the glad refrain, and *know* that their Redeemer liveth.

## Wrong Methods of Advertising.

IT is unnecessary for us to say that methods of advertising akin to those of quack doctors and venders of patent nostrums are not countenanced by Christian Scientists. On the contrary they are reprehended.

Christian Scientists have done all they properly can do in the way of advertising when they unobtrusively make known the fact that they hold themselves in readiness to respond to calls for healing sickness or otherwise aiding those who desire such services as come within their province, or line of duty. The pushing methods pursued by many in the professional and business world have no place in Christian Science.

In this connection we feel it our duty to call attention to the recent advertising methods of Mrs. S. A. Jefferson of Chicago. She has for some months been pursuing a course of advertising which is wholly unauthorized in Christian Science. Yet she assumes to be a Christian Science healer, and quotes from our publications and from Christian Scientists as if by authority. We wish to say that her use of the name of the editor of our publications is wholly without authority, and has been from the time she began her advertising. She has also used the name of Rev. Irving C. Tomlinson without his authority.

She has been kindly remonstrated with. Earnest Christian endeavor has been made by Christian Scientists in Chicago to show her the error of her ways, but she has thus far shown no disposition to change her methods. In view of this, her card has been removed from our *Journal,* and if she persists in her present attitude, she cannot expect recognition in it.

For a long time we have passed her conduct by unnoticed, but a stern sense of duty has made it impossible to remain longer silent. We earnestly trust she may awaken to see her error. To this end all true Scientists would gladly aid her in every proper way.

## Is Sickness Real?

IF sickness is real—in the true sense of reality—it must be of God. If of God, it is necessary and inevitable. What right, then, has any one to attempt to revoke a necessary and inevitable decree of God? In this view,

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if one gets sick he is so by virtue of a divine decree, and to get well would be to violate such decree. In that case health would be wrong and sickness right, and the great profession of medicine, with its vast institutions, would be contrary to God's law and purpose.

Who desires to plant himself upon such logic?

## Resolutions of the Branches.

We ask that the churches of Christ, Scientist, shall not withhold their "Resolutions" and touching expressions of gratitude so spontaneously begun, but will forward them to the editor as heretofore requested. These resolutions from the churches pertain to the present hour, and express their true attitude and feeling. Let these continue to come from all over this land, and from other lands, until all our churches are heard from, and our bond of unity is seen to be unbroken.

## A Holiday Gift.

In the choice of gifts for the holidays, or any other season, Christian Scientists need not experience the perturbation usually attending the appropriate selection of a remembrance; for in the Mary Baker Eddy Souvenir Spoon they will find a gift both intrinsically valuable and of inestimable worth through tender associations.

This spoon, as we have before declared, is a masterpiece of the silversmith's art. Its design is unusually chaste, rich, and significant. Not only does it bear a most striking likeness of our Leader, but it has also a faithful representation of her home and a *fac-simile* of her autograph. Its crowning charm, however, is to be found in the original legend, written by the Mother herself especially for this souvenir, and reproduced in *bas relief fac-simile* of her handwriting.

It will be remembered that these spoons are manufactured by the Christian Science Souvenir Spoon Company of Concord, N. H.

## A New Pamphlet.

Our readers will all remember the able article entitled "Scriptural References Sustaining the Doctrines of Christian Science" by Mr. John Gillespie of Chicago, published in the December, 1898, *Journal*.

This article proved to be so interesting and helpful to Christian Scientists, as well as inquirers and investigators, that it was deemed best to publish it in pamphlet form. It has been carefully revised and enlarged by Mr. Gillespie, and makes a neat pamphlet of forty-seven pages.

In this convenient form for distribution it is undoubtedly destined to do a great work.

It so clearly shows that Christian Science, in its every phase, is based absolutely upon Scripture, that it will prove an invaluable aid to all earnest investigators. For price see Pamphlets, etc., on last page of the *Sentinel*.

Man separated from God, his divine Principle, would surely return to dust—nothingness. Man eternally reflecting God, his divine Principle, can no more return to dust—nothingness—than can light end in darkness, or life in death. If light could *end* in darkness, it had never been light, but always darkness. Could life *end* in death, it had never been life, but always death.

If death were the real and inevitable, and life the unreal and casual, then the universe would be the abiding place of death, not of life.

## Church By-Laws.

Article XXXV., section 1, is amended to read:—

If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is specially legally authorized to perform this ceremony. According to our present laws, a Christian Scientist alone cannot unite individuals in wedlock.

If a member of this Church publishes quotations from Mary Baker G. Eddy's copyrighted writings, without giving the name of the author, he shall be liable to public exposure thereof in our periodicals; and to have his name dropped from this Church.

This remonstrance has become unavoidable, not only, to call more serious attention to the commandment of the Decalogue, but to prevent Christian Science from being *adulterated*. This By-law shall neither be amended, nor annulled, except by the unanimous vote of all the First Members of this Church.

## A Letter from Mrs. Morgan.

62 E. Logan St., Germantown, Pa.

*Editorial Department of the Christian Science Publishing Society.*

On reading the *Sentinel* of December 7, 1899, I was greatly grieved to find that there is still any questioning about Mrs. Eddy being in Germantown, and perhaps, when they learn from my own pen that what was reported in the *Philadelphia Times*, and other papers, is an utter falsehood, they will be satisfied. Neither Mr. Morgan nor myself ever had the privilege of meeting or seeing Mrs. Eddy, much to his regret and mine. She has never been in Germantown to my knowledge, and she never treated Mr. Morgan and never knew of his illness. I feel that it is only just that I should write to the *Sentinel* to correct this false statement, and if any one interested in Science, reads this, I hope it will be sufficient proof to them that what I say is true. There can be no doubt in the minds of Christian Scientists after what our dear Mother has said in regard to this matter, as we all know, and have known for years, that Mrs. Eddy has stated in her writings that she neither treats nor consults on disease. I want to say that although Mr. Morgan's case was not met, to him Christian Science was the Truth, and to me it is the Truth, and with God sustaining me I shall still go on with its beautiful teachings, and try to be faithful to God's prophet, who is the instrument in this age for this great work.

December 12, 1899. Mrs. J. P. Morgan.

Our Lord offers nothing by halves. His promise is illimitable. All mine is thine. Confining His generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, He lays the whole universe at a poor sinner's feet. There is nothing we need that we shall not get, nothing we can ask that we shall not receive.—Thomas Guthrie.

For immediately, as soon as thou givest thyself to God from thy whole heart and seekest not this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united to Him and at peace; for nothing can afford so sweet a relish, nothing can be so delightful as the good pleasure of the Divine will.

Thomas a Kempis.

When the Lord changes our petitions in His answers it is always for the better. He regards (according to that known word of St. Augustine) our *well* more than our *will*. We beg deliverance; we are not unanswered if He give patience and support.—Robert Leighton.

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## Selected Articles.

### The Spirit of Truth.

How often it is asked, how do Christian Scientists heal? and how incredulous seems the inquirer when we rightly answer that it is not Christian Scientists, but Christian Science that heals. Christian Science cannot fail to heal, for it is the Spirit of Truth, and the Spirit of Truth is the same now that it was nineteen hundred years ago. It healed then, it heals now. Yea, it always healed and always will, till the last mortal fault in human thought is destroyed. It may be asked, What is the Spirit of Truth? Jesus called it the Comforter that leadeth into all Truth. "And ye shall know the Truth, and the Truth shall make you free"—that is, free from sin, disease, and death—free from all error. Again, a knowledge of God and His Son, Jesus Christ, is eternal life.

Thus a knowledge of Truth and a knowledge of God has the same effect, because God is Truth. Again he tells us in John, 4 : 24, that God is Spirit (see marginal note in revised version), and the beloved disciple in 1 John, 5 : 6, says that the Spirit is Truth.

If Spirit is Truth, then Truth is Spirit—God.

Hence the Spirit of Truth and the Truth of Spirit are one and the same. Therefore Truth is found in Spirit—divine Mind—not in matter.

The Spirit of Truth is the essence and nature of God, which enters the human consciousness through the action of spiritual not material law and destroys the errors of belief therein; puts off the old man, that is, the false or erroneous sense of man, and brings to light the new man, yea, the true man, the Christ man.

But the great and all-important question is, how is this healing Spirit of Truth to be gained? Can it be acquired by the human intellect unaided by divine revelation, or a power outside of itself? The Scriptural and true answer is, No; for the human intellect belongs to the natural man, which Paul says "receiveth not the things of the Spirit of God: for they are foolishness unto him." Again, he virtually says that this human intellect, the wisdom of the natural man, or the world, uncorrected and unillumined by divine revelation is foolishness with God—that is, it is opposed and contrary to the Truth that makes free. How then is it to be gained? Evidently by rightly, correctly, yea, truly, studying God's revealed Word to man—the Bible.

But how can the healing Spirit of Truth be acquired even by a patient and critical study of the sacred Scriptures, if we deny the primary, innate, and everlasting nature of this Comforter?

"Whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Jesus did not claim that he was the healer. He clearly recognized that it was the Holy Ghost or Spirit of Truth—the Comforter—which came from God that healed.

Then according to the words of Jesus, he who denies the healing presence of the Spirit of Truth to-day will be denied the healing power and presence of that Truth. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Do not the Scriptures plainly show that to deny that the Spirit of Truth heals to-day, bars the very door through which it can come? "Science and Health with Key to the Scriptures" is God's revealed message to humanity for this hour, which opens this door, that sinning mortals have closed by a long, persistent, and wicked denial of God's continuing love, presence, and power. It takes away this spirit of denial and brings first a spirit of faith, which through daily demonstration, however small, gradually brings the understanding by which we are made rulers over "many things."

The honest, faithful, and patient study of Science and Health in connection with the Scriptures gradually takes away the denial of Christian healing for this time, in which the need was never greater, and brings in its place the certain and demonstrable Truth, that God is the same yesterday, to-day, and forever, "with whom is no variableness, neither shadow of turning;" that He is as ready, willing, and able to heal humanity to-day as in the long past; that Truth and Love, are in their very nature immutably healing, when understandingly accepted and not ignorantly and ruthlessly denied.

Therefore it can readily be seen how reasonable it is that Christian Scientists should appreciate and love this Key to the Bible—this lamp that lights the way to God and makes Him, through His Word, a present help in every time of trouble; that brightens every hour and makes human life a glad song of praise, even in this high-noon of general unrest.

Through persecution, toil, privation, and a holy, unalterable reliance upon the might and supremacy of the "Mind that was in Christ Jesus," Mary Baker Eddy has, in Science and Health, brought to the world a light that the passing years do not dim, but which grows brighter as by loving, faithful workers in the Master's vineyard it is put to the crucial test of proof through demonstration.

Christian Scientists do not worship, but love this devoted Christian woman as they love Paul and the faithful disciples of Jesus for all they did to give the people then and now a demonstrable and Scientific Christianity.

J. C.

*Grand Rapids (Mich.) Herald.*

### Healed by the Word.

ONE of the local Christian Scientists sends this contribution:—

Last Sunday in the congregation of the Christian Science Church was reported a case of healing by the ever-present Christ, or by the understanding of the Word which was read from the pulpit. The case healed was one of acute neuralgia with which a lady was suffering, and it had troubled her for years. When the paroxysms would come they had frequently put her to bed for several days, during which time she suffered the greatest agony. She was perfectly healed by hearing and understanding the word of the Gospel.

The Bible had been read and then when the First Reader was reading the hymn, which was written by Rev. Mary Baker Eddy,—

> Saw ye my Saviour? Heard ye the glad sound?
> Felt ye the power of the Word?

Yes, she knew Jesus; she heard the glad sound of the Gospel, and she knew the word was of God.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John, 1 : 1). She felt the power of the Word. The hymn continued,—

> 'Tis the Spirit that makes pure,
> That exalts thee, and will cure
> All thy sorrow and sickness and sin.

She saw and realized that it was the Spirit that purified, exalted, and cured sorrow, sickness, and sin. She was well and had her freedom from pain; she was filled with joy of soul and thankfulness to Mary Baker Eddy for showing her the Saviour and God as "our refuge and strength, a very present help in trouble" (Psalm 46 : 1).

No special prayers had been offered for this sufferer; it was simply the illumination of the Gospel that healed her.

The impersonal healings reported from that church are something wonderful; as many as five or six healings from sin and sickness have been reported from one meeting.

*Constitution*, Atlanta, Ga.

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# From Our Contributors.

## Christmas Chimes.

BY MARY ELLA WEBB.

O'ER Bethlehem's hills, long years ago
Shone one bright star;
Its gleaming light the wise men saw,
And followed far,

Till they in lowly manger found
The Christ-child sweet,
And knelt in humble reverence
Low at his feet.

The virgin mother, o'er that babe
Kept silent ward,
While gold and frankincense and myrrh
They gave their Lord;

And wakeful shepherds listening, heard
A wondrous throng,
Sing *"on earth peace, good-will to men,"*
A glad new song.

Again that star, with living light
Illumes earth's skies—
And Truth's bright rays are shining where
The "young child lies."

Again a *mother* guards her child
With tender care,
And all who follow Truth's star-gleams,
Her vigils share.

Like watchful "sentinels" of old
They loyal stand,
Till church-chimes ring, *"peace and good-will"*
O'er all our land.

## Christmas Gifts.

BY MINNIE E. ERWIN.

**And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—*Matthew.***

IN the ebb and flow of Christmas-tide, thought goes back over the centuries to a day some nineteen hundred years ago, where in a little Judæan town, wise men found the infant Jesus, whom they had faithfully sought, and, opening their treasures, "presented unto him gifts."

Prophets in many climes, and for long ages, had foretold the coming of a king who was to gather into one universal unity of peace and plenty all nations and peoples; and that the birth of this king was to be signaled to the world by the appearing, in the eastern horizon, of a brilliant star. Seeing the star these watching wise men, laden with the choicest products of their countries, journeyed, with glad hearts, from their distant homes, that they might lay at the feet of the infant king tokens of love, reverence, and allegiance. Canon Farrar, in his "Life of Christ," referring to the visit of the Magi, and the offerings they brought, says, "The imagination of early Christians has seen in each gift a special significance, myrrh for the human nature; gold to the king, and frankincense to the divinity." To-day this old, old story comes to every Christian Scientist with new illumination and a clearer meaning. "Science and Health with Key to the Scriptures" is to us the star which has shone out in the twilight of the nineteenth century.

**In tender mercy, Spirit sped**
**A loyal ray,**
**To rouse the living, wake the dead,**
**And point the Way.**
**(*Christ and Christmas* by Mary Baker G. Eddy.)**

Burdened with a sense of sin; sick and wretched under the thraldom of false beliefs; suffering because of mistaken education and disappointed hopes; weighed down with materiality; humanity cried for deliverance, and waited with longing for the coming of the Deliverer, whose reign should be all-harmonious; and when the star appeared, every wise thought followed it until it "came to the place where the young child lay."

The appearing of Christ, Truth, in each consciousness is, at first, small, and has been likened to a young child, and we are told how we must guard and nurture the new idea. As we love and honor it, and are willing to give up all unlike it, there comes to us each day, a new, a better, a clearer conception and birth of Truth, which grows in our consciousness, putting on new strength and beauty, until it becomes the ruling, governing, guiding Spirit of our lives,—our King indeed,—not now the infant Jesus, but the risen, living Christ. Constantly we are to renew our allegiance and our love, so that in the truest sense each day is to us a Christmas day. Do we, like the wise men, bring our gifts to Christ? Our gold, and frankincense, and myrrh?

As the light of Truth shines into our hearts, it reveals to us much of pride and self-love; with the myrrh of penitence and contrition, we bring this human sense, and lay it at the feet of Christ, when, lo, it crumbles into dust, and in its place we find one of Christ's dear gifts to us—humility, which we put on as a beautiful garment, obeying the command, "Be clothed with humility" (1 Peter, 5 : 5).

Again the light of Truth uncovers to us another error of thought, which only the search-light of Truth can reveal. We are startled as we find that the evil of hypocrisy and insincerity had found lodgement within, and we are expressing more of it than we knew; so filled with sorrow, as we look upon the mortal picture, yet rejoicing in Christ, the Destroyer of error, we bring this burden sprinkled with the myrrh of self-abnegation, and lay it down at the feet of Christ, Truth, and going back to our every-day work and living, we find that we have, instead, the sweet gifts of truth and sincerity.

Once more, as we cry "Search me, O God," the Truth-light is thrown into consciousness, and shows us self-will and stubbornness, and we are astounded to see with what tenacity we cling to our will and our way, demanding that others shall walk in the path that *we* point out. The Revealer shows us also, in connection with this condition of thought, a spirit of criticism and censoriousness that has taken possession of us, becoming, with rapid growth a root of bitterness and a weed of hatred, whereby we are made to think unloving thoughts, and to place heavy burdens upon those whom we should help. Sadly, yet thankfully, we lay this sin at the feet of Truth, leaving it there; sad, that it has seemed so real, thankful, that it is uncovered to us, and that we know the remedy, and, bringing the sweet myrrh of *earnest striving to forsake sin*, with joy we find that we have received God's gift of love, —a love that thinketh no evil, because it understands that Good alone is real,—and that sends out the fragrance of brotherly love and charity, as through the revelation of this beautiful Presence, we catch a glimpse of the nothingness of all unlike Good. So we find love where we once saw hate, and doubt and fear—hate's companions—are silenced as we humbly discern and destroy error with Truth, live the life that is Love, knowing no will but the will divine.

The thought of a power apart from God, destroying, to human sense, God's omnipotence; and the varied beliefs of intelligent matter, manifested in the pains and pleasures

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of sense, may cling to us like so many leeches, robbing us of the true idea of life, causing us to suffer much in our efforts to free ourselves. But we have the myrrh of "*patient continuance in well doing*," and, bringing all our struggles, our discouragements, our weaknesses, our selfishness, our wants,—all our error,—to the sin-destroying Christ, the myrrh of penitential forsaking of sin, of self-abnegation, of honest endeavor, goes up to Spirit in sweet incense, and the healing fragrance of divine Love falls upon our sorrowing, hoping hearts, as the Voice says to us, "Go, and sin no more."

Frankincense,—so-called because it gives out its odors *freely*,—has been likened to prayer. And who so truly prays as a Christian Scientist? We bring our frankincense to Christ, not so much in word, as in earnest desire for righteousness, in humility and love. Mrs. Eddy says, on page 321 of Science and Health, "Self-forgetfulness, purity, and affection are constant prayers." Only as the desire for Good permeates our entire thought and we constantly put it into practice, daily bringing out deeds of love, do we bring to Christ our frankincense. Every victory over sin is a true prayer. Pain and sickness are overcome through exalted prayer. When our frankincense goes up to God freely, in the sweet fragrance of thanksgiving,—thankful for the Christ-gift that comes to us in Christian Science, whereby we may overcome for ourselves, and heal the sick and the sinning; thankful for the transparent life of her through whose beautiful sincerity it has come; and, like the Psalmist, thankful for *all* God's loving benefits; who shall say that we do not pray: "Let my prayer be set before Thee as incense."

Gold has been called the King of Metals, and it represents to us that which is best and purest, and of highest value. Do we bring to Christ, Truth, the pure gold of consecrated lives? Do we instantly improve the golden opportunities that come to us in Truth's work? Do we give Truth the gold of honest purpose and true activity? The Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So, only as we carry the gold of loving, helpful sympathy—the gold of an understanding of Good that saves and heals, to the sorrowing, burdened sons and daughters of men, telling them of their true birthright, helping them to look up to the Father, Mother-God, whose sons and daughters they truly are, do we give Christ our gold. So, shall we not be glad when we go into the crucible, where, through suffering, the dross is purged from human character because we desire to bring pure, unalloyed gold to our King?

God gives us gold always. So we will take courage, and as we reach out our hand to take the pure gift, we will seek to bring out golden lives of obedience, gratitude, and activity, giving our gold back to Truth in loving thoughts and deeds to each dear child of God, until all come into the consciousness of their kinship and inheritance.

## Christmas Musings.

BY JAMES J. ROME.

How simple, yet how pathetic the story of the birth of earth's greatest teacher, exemplar, and martyr: "and she [Mary] brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." What obscurity! The gladness and rejoicings over the birth of earth's greatest prince are confined to the exultant heart of a happy mother. No feasts and festivities to welcome the glorious advent of the son of the Highest, only the sullen silence of a sinful world, unwilling to receive and acknowledge its king. Yet how impossible that such a momentous event should leave the thought of the world undisturbed.

No sooner has this seemingly obscure event transpired than a stir begins to be manifested. The faithful, earnest, humble shepherds on the plains, in quiet solitude, are quickest to discern the fulfilment of long-cherished hope. Leaving their flocks they gather in grateful homage around the lowly crib. The three wise men from the East are guided by their star of promise to where the young child lies, and present with willing hands and happy hearts their treasures of gold, frankincense, and myrrh.

But another element in mortal mind is stirred. Herod (envy, jealousy, and fear) resents the coming of one who will undermine and destroy the false foundations of his evil power, and seeks his destruction. But the protecting arm of divine Love is around the anointed one to shield him from all harm. Yet many hearts are made to feel the smart of that malicious blow; and the mourning and lamentation of Rama,—"Rachel weeping for her children, and would not be comforted,"—are echoes of that strange event when "she laid him in a manger; because there was no room for them in the inn."

Thus began the conflict of love and hate, adoration and malice, gratitude and persecution; for "I came not to send peace, but a sword." So in the later experience of that holy life we find the mysterious conflict, evil ever trying to destroy him who went about doing good. Even Pilate asks, "Why, what evil hath he done?" and no one could tell, yet they cry out, "Away with him! crucify him!" The whole country is agitated, the great capital is convulsed, all because of him whom she "laid in a manger; because there was no room for them in the inn."

That manger-cradle which gave a date to the Christian era had begun a conquest which should go on down the ages, reforming and transforming the world, developing a greater liberty and higher civilization, although its meaning and purport were but partially and faintly perceived. At last the age has arrived when a higher understanding of its true signification has been reached, and "the glorious liberty of the children of God" is taught and demonstrated, and a full salvation is revealed.

Now as of old sinful mortal mind would consign the child to a manger. But now as then through the meekness and might of its exponent, the chosen of God in both ages, the majesty of Truth has prevailed. The Truth cannot be smothered or hidden in obscurity. Too many yearning, longing hearts are ready to catch the angelic refrain that heralds its coming. Too many eager watchers looking for the star to guide them "to where the young child was."

Much time has been spent in Jerusalem, consulting earthly kings and priestly traditions down through the ages. At last, one turned from that worldly maze, and lo! the star re-appeared, which led her from the frivolity and vanity of mortal sense to "where the young child was" who had been laid in a manger, "because there was no room for them in the inn." Now as then we find that error, envy, jealousy, and malice, oppose, only to be overcome.

With the healing and the blessing
Comes the conflict and the strife;
But the conflict leads to victory
And the striving leads to life.
And the weary, heavy laden,
Burdened sore with sin and pain,
Can lay down their heavy burden
And unite the glad refrain
Of those "out of tribulation"
Who have washed their garments white
In the Lamb's blood who hath bought them,
And hath brought them to the light.
And the hosts of New Jerusalem,
That happy, joyful throng,
Raise their voices in full chorus
In a grand and glorious song.
And by myriads of redeemed ones
There is grateful homage paid,
To the hallowed son of Heaven
Who was in a manger laid.

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## Gold, Frankincense, and Myrrh.

BY JESSAMINE GLESSNER CHILDS.

As the time of year draws nigh in which we commemorate the birth of Jesus of Nazareth, the greatest teacher of Love the world has ever known, we ofttimes look back over the vista of years and see in thought those wise men of the East scanning the heavens for a sign from God.

They read those starry skies as we read a well-loved book, and in those silent watches their minds reached out for higher thoughts, gaining inspiration from looking into those windows of Heaven.

Rewarded when they least expected it, one night their Star of Hope appeared in the East. It brighter grew until it flooded them with light. It beckoned them to journey far and to bring their gifts of gold, frankincense, and myrrh, those gifts that nothing but self-sacrifice could make their own to give, and lay them at the feet of him whom they had long looked for, their King, the Messiah.

They rose up and obeyed, they traveled long and far to bring him greetings, and they found him in a manger. Did they shrink from worshiping and giving their gifts because, instead of a king with golden sceptre and jeweled crown, with vast armies to subdue, they found but a little babe? No. They trusted; they believed God's voice and God's hand led them to Bethlehem, and their minds were so uplifted by the Spirit of Truth that they laid their gifts in gratitude to welcome one, the King of Love, whose life and works, because of his understanding of God, would make him ruler over the so-called ruler of evil. They hailed him with joy. They bowed their heads. They offered their gifts of gold, frankincense, and myrrh, and were satisfied.

To-day, as of old, there are faithful seekers after God watching and longing for the Star of Hope to appear, and for those who have come to Christian Science, that wonderful revelation of divine Love, the truth of God, and realized its blessings, that star has dawned, and following they have found the Christ-Truth, the Impersonal Love, that healing power God-given.

Through the purity, self-sacrifice, and love for God of our beloved Leader and Teacher of Christian Science, Mary Baker G. Eddy, the Truth has been manifested. She has shown us how to gain the understanding of Love that heals the sick, opens the eyes of the sinner, and causes him to find pleasure only in God.

Let us of to-day who have been born anew and have received the great blessings of Christian Science, lay at the feet of Truth the pure gold of a character loyal and true. Let us send forth the sweet incense of a life made rich in loving works, and fulfil with joyful hearts every demand made upon us.

## A Thanksgiving Letter.

Portland, Ore., Thanksgiving Day, 1899.

*Dear Sentinel:*—Although the daily life of a Christian Scientist holds a perpetual Thanksgiving, I cannot let the day which our nation marks pass by without expressing just a word of gratitude for Christian Science and what it is doing for humanity.

And what have Christian Scientists, more than others, to give thanks for? Not only the individual blessings of dear ones restored to health and strength, of sins and fears and sorrows subdued, of trials forgotten and victories gained, but the one mighty blessing which has come to this age, the Revelation of Truth to suffering humanity, the *knowledge* of God unfolding to man.

When we glance at the page of history, and recall the many weary hearts which have longed for a knowledge of the Truth, the many consecrated men and women who have renounced all earthly things, who have gladly taken upon themselves privation and suffering, hoping thereby to acquaint themselves with God, can we be thankful enough that a full revelation of God has, *without our effort,* come to us and knocked at our doors for admission? Do we appreciate that that for which so many men and women have striven with tears and prayers, and have only dimly seen, that which in past centuries seemed even beyond the reach of renunciation and martyrdom, is at last shining brightly in our midst, only waiting our recognition of its presence?

Our Master demonstrated to the world, the whole of Truth, but mankind was too deeply buried in matter to rise and understand, at that time, the mighty import of his words and works. Succeeding ages have "believed on him," and have been satisfied to call their *belief* Christianity, not demanding that his life, in its every detail of destroying sickness as well as sin, should be manifested in the lives of men. In this century we have received the promised Comforter, which our Master said should testify of him. And this testimony reveals so clearly the perfect Principle which governed his perfect life, that man can no longer be content to worship the *result* shown in Jesus, but are rising to understand the Truth which produced the perfect result, and, through the application of this understanding, are manifesting, in modest beginnings, these same results in their own lives.

Can Christian Scientists be thankful enough? Do we know how to be thankful enough? Poor humanity forgets to count its blessings, fails to remember that ingratitude and discontent are plagues which must be cast out before the kingdom of rejoicing can be reached. Are our ranks entirely free from this quality of human thought?

With our gratitude to the "Giver of all Good," the loving student rejoices in remembering that the revelation of Truth could not have come to this age, had there not been a purified, consecrated revelator, one who was ready to say, "Speak, Lord, for thy servant heareth."

Some one individual must of necessity have risen to a point of spiritual perception exceeding the general thought of the age, else how could the age have received anything beyond its own knowledge? The laws of the universe have always been ever-present, ever-operative, but a Copernicus, a Newton, an Edison must needs stand forth to perceive, and give to the world, a knowledge of that which lies beyond the range of the five personal senses. So Truth has been ever-present, and for that we give thanks; but without the spiritual discernment of our beloved Leader, Mary Baker Eddy, we should have known no more of it than had already been known and manifested in all the struggling centuries since Jesus of Nazareth first lived it for our example and salvation.

A writer in the *Christian Science Journal* has said, "The world is so unused to the thought of gratitude that it calls it *worship;*" and we can add, that when the world awakens to the true understanding of the gratitude which Christian Scientists hold for the Discoverer and Founder of Christian Science, it will be recognized as being totally distinct and apart from the worship given to God, and God alone.

For the understanding which enabled our Leader to write the book "Science and Health with Key to the Scriptures," for the wisdom which has established the magnificent methods necessary in organizing and maintaining the cause of Christian Science, for the sublime faith and patience, the loving charity, and the moral courage which have sustained her against all that human hatred and revenge have tried to fling in her path, Christian Scientists can in their worship to-day, unite in saying, "Father, I thank thee."

And, dear *Sentinel,* may I send a loving little "Thank you" to you, whose weekly coming is one of our brightest blessings?—BLANCHE H. HOGUE, Portland, Ore.

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# Testimonies.

### Severe Mental Affliction Healed.

My first acquaintance with Christian Science was about two years ago. After many years of faithful service to the so-called laws of *materia medica*, worshiping also many man-made laws, I found nothing but dismay. The various diagnoses of my case made by physicians differed, some being too absurd to relate, and their directions as to diet were as various. Having a severe mental affliction at the time, it was feared they might have to take me to an insane asylum. Previous to this I had been at an institution for the treatment of nervous disorders, where I saw and heard many heart-rending scenes (of which none of my relations knew). I wanted to end my life at various times. I know now that God's hands were outstretched.

While in great distress I sought Christian Science in Phœnix, N. Y. After several weeks' treatment I obtained relief. I found I had severe struggles, but, thanks to God and the many dear Christian Scientists with whom I have come in contact, I gained more of the Truth. My healing was very slow, but many ills have disappeared: catarrh of the stomach, severe headaches, and internal troubles, also a severe attack of pleurisy.

My daughter, eleven years old, was wonderfully restored a short time ago from fever. She was delirious and scarcely able to raise herself, even for a moment.

We both find God an ever-present help. I want to say to those who feel they are not being healed as quickly as they should, that it is not only seeking but striving which enables us to receive the benefits of Truth.

It has been said to me that Christian Science would be the cause of my losing my reason; but it restored my reason and has done so for many others. I am able to work now, and to demonstrate over errors that present themselves, and I am trying to help others.

MRS. L. FISH, Port Richmond, S. I., N. Y.

### Neuralgia of the Heart.

For years I was troubled with what the doctors called neuralgia of the heart, which caused me great suffering. As I was getting no better, and having heard of some cases that had been healed by a new treatment where no medicine was used, I thought I would try it. I went and was healed, and for a number of years had good health. Some years after, having a very severe illness and there being no Christian Scientists residing where I lived, I had physicians, who did all they could for me, but thought I could not possibly live. I lived, but remained in very poor health, suffering all the time. Finally my physician told me he thought I had a tumor and expressed his desire that I should go to Toronto and have an examination by a specialist there. I did so and was informed I had two tumors instead of one, which were developing rapidly. It was claimed an operation was necessary, and that as soon as possible. Fearing the effects of an operation, my thought turned to the treatment that had healed me before; and meeting another lady who had also been healed by Christian Science, I decided to try the treatment again, before undergoing the operation. A week later I began treatment on the 22nd of April, and continued until the 22nd of May, 1896, when my healer sent me home, a well woman. I have had no medical aid since, and I had no bad after-effects to get over from this treatment, as I should have had if the operation had taken place. It was proven to me that the sword of the Spirit, "which is the word of God" is sharp and powerful.—MRS. E. J. W., Port Perry, Ont.

### Healed by Reading Science and Health.

Through the mere reading of one chapter in "Science and Health with Key to the Scriptures," I was transformed, and healed completely of a claim of heredity, a disease that had been fastened on me from my birth. I suffered all my life, from this false man-made law until the law of God made me free, through Christian Science. The chapter on healing in Science and Health revealed to me the unreality of the evil belief in the laws of heredity, the false claim of the carnal, or mortal mind that says the children must suffer for the sins of the parents, and I was made free, I never doubted for one moment that every word in that book was the Truth, although I did not understand it all by any means. I have since learned how and why I was healed by simply reading the book. Every word in that book is the true idea of God, which has been demonstrated and proven to be the Truth. The Truth that Jesus said, ye shall know, and it shall make you free. I shall never cease to thank God daily for Christian Science, for its Revelator, our Mother, whom we all love, and shall never cease to love, for her faithful, unselfish devotion to God and His cause, and for the great Revelation, Science and Health, which enables us to read the Word of God with spiritual understanding and discernment never known before.—ELLA G. HAGIE, Chicago, Ill.

### Desire for Tobacco Destroyed.

Last May business took me to Chicago, and on Wednesday evening I attended a meeting at the First Church on Drexel Boulevard. I was not a Scientist at the time, but I was greatly interested in the testimonials. I had been endeavoring to give up the habit of smoking, but with indifferent success. It occurred to me as I listened to the experiences of others, that I, too, might get help here, and almost before I knew what I was doing I arose and stated my case, asking help in my struggle. After that I did not get the same enjoyment from my cigar, and gradually the desire left me; to-day I am *free*—the Truth has made me free.

I shall never forget the impression made upon me by the quotation from page 490 of Science and Health by Mary Baker G. Eddy, emblazoned in letters of gold on the wall to the right of the pulpit: "Divine Love always has met, and always will meet, every human need." I seemed to absorb their meaning at a glance and they have been my constant recourse in time of need ever since, as they have become the constant recourse of wife and children.

THOMAS E. SCANTLIN, Lafayette, Ind.

### Experience of a Business Man.

I have used Christian Science in business and in my home, and I have found it very practical. There is a science of numbers called arithmetic, and there is a Science for right living which is called Christian Science. Before I understood much of Christian Science, I thought Scientists were too loud in their praise of Mrs. Eddy; but now that I know what her unselfish life-work has been and what Christian Science has done for me—even the name of Mary Baker Eddy is an inspiration to me. I came home one evening and flung myself in a chair; it seemed to me my time had come, then the thought came to me to try Mrs. Eddy's hymn. I read,—

> 'Tis the Spirit that makes pure.
> That exalts thee, and will cure
> All thy sorrow and sickness and sin.

Five minutes afterwards I got up perfectly well and went out. Was it the words that healed me? No! It was the realization that Spirit—omnipresent God—heals, and our beloved Leader's inspired hymn helped me to realize it.

B., Brooklyn, N. Y.

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## From the Religious Press.

### The Need of a Revival.

It cannot be denied that the churches, as such, are failing to exert the influence that properly belongs to them. It is the exception rather than the rule to find crowded congregations. The number of members may be kept up, but the covenant obligations of church members sit upon them rather lightly. Depth and earnestness of religious conviction are not conspicuous in many congregations. As would naturally be expected missionary societies are finding that their way is hedged with difficulties. The appeal of the Missionary Union, which we summarized last week in an editorial note, was a deplorable symptom. The country, we are told, is generally prosperous, but there has been no corresponding increase in missionary gifts, despite the fact that the acquisition of the Spanish colonies by the United States has been welcomed by many religious men as a divine call to preach the gospel in these regions.

But we need not continue further in this strain; it is not one in which we take any delight. What is needed? The answer is plain—a revival of spiritual religion. We are not to excuse ourselves by asserting that God has a set time to favor Zion. We are responsible for using the means that are adapted to produce certain ends. The first step toward a better state of things is to stop comforting ourselves with the statistics of church communicants, and to look at the actual facts as they appear in our own communities. The next step is for pastors and churches to address themselves to their proper work of soul-winning. Why, it has come to pass that that very phrase is disagreeable! Many churches have devoted themselves so arduously to wise or unwise reforms, which chance to be popular, that they have been diverted from their true mission. And above all we need to cultivate, by prayer and meditation upon the truth, that spiritual temper which makes eternal things so real to us that we are glad to wait upon God, and to sacrifice our ease and time and money to advance the cause of the kingdom of God.

*The Watchman* (Baptist).

### Loving Service.

The basis of service—perhaps it would be better to say, the incentive to service—must be love, else service degenerates into servility. Such was the Master's incentive to serving his fellow-men, and such must be ours. With love to spur us on the task of helping others becomes not a burden, but a pleasure; the most menial task becomes easy, perhaps a positive delight. It is not drudgery to serve one we love. And so, if we loved our fellow-men, as we are commanded to do, it would not be drudgery to serve them, to minister to their needs, to consecrate ourselves to their welfare. This service we may render in many ways. By kindness we may serve men. In any way that we in the least help them or make them happier, we may serve men. Any person may serve in this way however limited his influence or the sphere in which he moves. Such is the lesson contained in the Master's saying, "I am among you as he that serveth." It sets before us an ideal to be attained, a rule of the divinest living, a key to the practical Christian life. To serve one's fellows is at the same time to serve one's God and to serve one's self.

*The Universalist Leader.*

### Be Not Fearful.

Whatever our troubles, whether of mind, body, or estate, let us not be fearful. There are moods in which, whatever our circumstances, we are as safe as the angels in heaven. When we love, honor, and adore our heavenly Father, we are of their spiritual company—the company over whom disaster, accident, change, have no impairing power. Let us not shudder, then, as though these external things which vex us could have influence permanently to disturb our peace. Fear of them can alone give them power over us, at all. Matter and hate can never usurp the lordship of spirit and love. Let us be patient, then, resting quietly in the everlasting arms, assured that the gentle and trustful, in virtue of the very nature with which they are endowed, must triumph over adverse circumstances and unholy besetments.—*The Examiner* (Baptist).

### Christmas Gifts.

Here is a hint for those who are too poor to give many Christmas gifts: write Christmas letters. It is the thoughtfulness and the love that count, not the gift itself. Choose among your acquaintances a dozen lonely ones, whether poor or rich, old or young, and have a letter to each ready to mail in time to reach its destination on Christmas morning. No matter about having any news to write: just good wishes, and a tithe of the good words you will speak about your friend after he is dead. They will warm his heart now, which is far better. It is the season to give; and the only thing at all worth giving is oneself.

*The Standard* (Baptist).

## Miscellany.

### New York's First Sidewalk.

Now that New York is paved from end to end with stone, it may be interesting to know that in the early part of the last century there was not a sidewalk in the whole thrifty town. The first attempt at one was the work of a woman—Mrs. Samuel Provoost, familiarly known to all New Yorkers by her maiden name of Polly Spratt. She was a celebrated belle in her youth, and an exceedingly wise business woman all her life long. Polly Spratt's husband died young, leaving behind him a fortune and a large importing business. His widow undertook the management of both. She built a row of offices in front of her handsome house, and a large store on one side. It was a little out of the line of traffic, and the shrewd owner determined to attract special attention to it. She therefore sent for a number of large, flat flagstones and laid a fine sidewalk, not only in front of her property, but up to the street on either side. As New Yorkers had then no other place to walk than on the round, slippery cobblestones of the street, which sloped to a gutter in the middle, so that it was exceedingly difficult, in winter, to keep dry-shod, Polly Spratt's pavement was the talk of the town, and attracted so many visitors that her store was always thronged. Others followed her example, and soon the city authorities went to work to give sidewalks to all the principal avenues. It is said that ladies came from Philadelphia to shop at this wonderful New York store, and that Mrs. Provoost made such a fortune that she kept a two-horse coach, a thing which no one but the governor had ever been known to do. She afterwards married James Alexander, and is well known in all the chronicles of New York as one of the leaders and ornaments of colonial society: and her son, Major William Alexander, became an intimate friend of George Washington.

WILLIAM RITTENHOUSE.

*Forward.*

### In a Mosque.

Not long ago I happened to wander through a mosque. There is no preaching in a mosque. People go there for blessed silence, for prayer, or for the cool shadows of the marble wall. Yet all over the world Islam is a Gibraltar against the missionary. As I wandered through this mosque there were groups of boys sitting in circles on the floor. In each circle was a turbaned master, in his two hands a Koran and a rod. Some of the boys showed me texts, which they had written in fair Arabic script, in which, "a hair perhaps divides the false and true." I said in my soul, "This is the Gibraltar which defends Islam against the unbelieving dog." I thought how heretic Iwan, when young, did eagerly frequent doctor and saint, and heard great argument.

REV. THEODORE C. WILLIAMS.

*The Christian Register.*

The Empress Dowager of China declares Confucianism to be the State religion of China, and commands that it be studied in all Chinese colleges and schools.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### The Church Manual.

The thirteenth edition, containing the names of all the members of the Mother Church, including those admitted November 7 last, is now ready.

The importance of the members keeping themselves informed of the Church Rules and By-laws is so apparent that we do not deem it necessary to more than suggest it.

The Manual is now in two volumes, one containing the names exclusively.

It will be observed that the Manual is now in the thirteenth edition.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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## The Christian Science Journal.

**Founded April, 1883,**

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

## Contents of this Number.


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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass., U.S.A.

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## Items of Interest.

Major-General Henry W. Lawton was killed December 19 while directing an attack against the insurgents at San Mateo. Upon receipt of the news at Washington, President McKinley sent the follow cablegram to General Otis:—

Executive Mansion,
WASHINGTON, D. C., Dec. 20, 1899.

To Major-General Otis, Manila: I have learned with inexpressible sorrow of the death of Major-General Lawton, and ask to share with the officers and men of the Eighth corps in their grief. One of the most gallant officers of the army has fallen. At the time the sad news came to us his nomination as brigadier-general of the regular army was already made for transmission to the Senate, but no rank can enhance his fame. He rose from the ranks of the Ninth Indiana volunteer infantry, filling every grade in the service to that of major-general of volunteers, and in three wars was conspicuous for bravery and devotion to duty. The country mourns the death of this intrepid leader. Convey to Mrs. Lawton my heartfelt sympathy in her overshadowing affliction. WILLIAM MCKINLEY.

The treaty of 1834 between the United States and Spain provided for the payment of claims of American citizens arising from losses suffered by them through Spanish aggressions on the high seas and the illegal blockades of South American ports. Like all other treaties between the two governments this treaty was renounced by Spain at the outbreak of hostilities in April, 1898. Spain has voluntarily resumed payment of the interest, and has forwarded to the United States drafts of about sixty thousand dollars covering the arrears of interest for 1898 and 1899, thus showing she considers the treaty of 1834 to be still in force.

President McKinley has not nominated the twelve exposition commissioners. The reason [illegible] is that there are too many candidates. The salary of the commissioners is three thousand dollars and expenses, and the law provides that they shall serve only during the year 1900. Postponing the selection until after the holidays will result in a monetary loss to the commissioners, for they will probably receive no pay for the time that will elapse from January 1 until the date of their appointment.

The War Department has issued an appeal to the people for the relief of the widow of General Lawton. The committee appointed to receive the contributions hope to raise fifty thousand dollars. Mrs. Lawton will receive immediately a pension of thirty dollars a month, all that is allowed by law. Bills have been introduced in both the Senate and House granting Mrs. Lawton a pension of two thousand dollars a year.

A scheme for mining for gold under the State direction for the benefit of the State treasury has been submitted to Governor Thomas of Colorado. The State possesses valuable mining property in Cripple Creek. It is thought the scheme will relieve the State of a financial stringency, and at the same time provide an opportunity to employ convict labor without coming into competition with free labor.

Two-thirds of the world's sugar is now produced from beets. Prior to 1872 the world's production of beet sugar had never reached one million tons. In 1899 the cane sugar amounted to 2,904,000 tons, and the beet sugar 5,510,000. In 1872 the average cost in foreign countries of all sugar imported into the United States was 5.37 cents per pound, and in 1899 2.39 cents.

Congress adjourned December 20 for the holiday recess, which will last two weeks. Although about five thousand bills and resolutions had been introduced in the House, and about two thousand in the Senate, nothing has been accomplished in the way of legislation. The gold standard bill is the only one that has passed either house.

Professor C. W. Hough of the Fort Dearborn Observatory, Northwestern University, has discovered that Tau Tauri is a double star. The companion star is one of the ninth magnitude. Professor Hough claims the distinction of having registered more double stars with the Astronomical Society than any astronomer in the world.

The old Jefferson Davis home, near Mississippi City, will be purchased by the Confederate Veterans Association and converted into an industrial farm for those veterans who cannot support themselves. The estate covers one thousand acres, of which only one hundred acres are cleared.

Governor Pingree has called the Michigan Legislature to meet in special session for the purpose of securing a joint resolution providing for submission to the people next November of an amendment to the state laws, placing the railways upon the same basis of taxation as other property.

The American Federation of Labor, which closed its nine days' session at Detroit, Mich., on December 21, adopted a resolution appealing to Congress to submit to State legislatures a sixteenth constitutional amendment to prohibit disfranchisement of citizens on account of their sex.

The Illinois Supreme Court has held that the anti-department store ordinance of Chicago is void. The court declared that the ordinance was an attempt to take away the rights granted by the constitution of the United States and of the State of Illinois.

Ex-Speaker Thomas B. Reed is preparing an argument to attack the constitutionality of the inheritance tax law. Many attorneys throughout the country are interested, and more than a dozen cases hang on the result of Mr. Reed's argument.

According to an estimate based upon the actual consumption in years of normal conditions, the exports of the United States to Cuba, Porto Rico, Hawaii, and the Philippines will amount to one hundred million dollars per year.

An industrial school for girls is to be established in Philadelphia. The school will cost two million dollars and its aim will be to furnish educational facilities to the poor girls of the city, either orphans or fatherless.

The Navy Department has decided to make its own experiments in developing wireless telegraphy. The decision was due to the fact that the terms presented by Marconi were considered too high.

General Miles has recommended that the present senior class at West Point be graduated February 15, as was done last year, to fill many vacancies in the army. The class numbers fifty-four.

A movement has been started among the members of the National Association of Spanish-American Veterans in the vicinity of Lancaster, Pa., to erect a monument in honor of General Lawton.

The Supreme Court of Ohio has decided that the telephones of the Bell company shall be taxed at their rental value, estimated at $233 each, instead of their actual cost, $3.40 each.

When it became evident that Colonel Mills would use all his powers to suppress hazing, the students at the military academy at West Point unanimously voted to stop it.

The United States will send two hundred delegates to the world's convention of the Woman's Christian Temperance Union at Edinburgh, Scotland, next summer.

The gold standard bill passed the House December 18, by a vote of 190 to 150. The bill received the solid vote of the Republican party and eleven Democrats.

President Kruger has formally protested against the sale of munitions of war by American manufacturers and merchants to the British government.

The postmaster-general has authorized a special issue of postage stamps commemorative of the coming Pan-American Exposition at Buffalo, N. Y.

Secretary Hay's report on The Hague treaty has been sent to the Senate by President McKinley, who urges immediate action by the Senate.

It has been decided that the official opening of the Paris Exposition is to be on Saturday, April 14. The date originally fixed was Easter Sunday.

The American Express Company gave to each of its thirty thousand employees in the United States a Christmas present of a five dollar gold piece.

The Supreme Court of Tennessee has decided that no "workhouse, city, county, or state prison keeper has a right to whip a prisoner therein."

Lieutenant Thomas M. Brumby, who was Dewey's flag lieutenant in the battle of Manila Bay, died in Washington, D. C., December 17.

The Samoan Islands have, by agreement, been annexed to Germany. The German flag was hoisted at Apia, December 13.

The Governor of Georgia has signed a bill compelling sleeping car companies to use separate sleeping cars for negroes.

Some estimates place the number of men under General Joubert's command in South Africa at one hundred thousand.

Rev. Dwight L. Moody, the noted evangelist, passed away at his home in Northfield, December 22.

B. D. Stillman recently resumed the practice of law in New York City at the age of ninety-five.

Professor Roentgen, the discoverer of the X-rays, has accepted a call to Münich University.

Two million florins have been raised in Amsterdam, Holland, for the benefit of the Boers.

The soldiers' votes sent home from Manila to New York cost thirty dollars each.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Interesting Testimonials.

In view of the very general interest in Christian Science in this city, engendered by Mr. Kimball's lecture and the sermons preached upon the subject, a *Champion* man dropped into the meeting of these people on Wednesday evening.

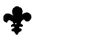
Almost every seat in the church at the corner of Ninth and Santa Fe Streets was full.

The meeting was opened by singing a hymn. This was followed by reading the Ninety-first Psalm and several short selections from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. A few moments were devoted to silent prayer and the Lord's Prayer repeated by the entire assembly, when the First Reader announced that the meeting was open, and invited any who had been benefited physically or morally to testify to that fact. It was indeed surprising to hear these testimonials, claiming such wonderful cures after the doctors had failed. The public can judge for themselves in regard to the merit of these testimonials for Christian Science, as we publish below their statements.



A young lady in the rear part of the church rose, and in a clear, firm voice, and her face beaming with sincerity, said, "I had suffered from a cough ever since having the whooping-cough in infancy, and for two years I was under the care of a physician or taking medicine. All this time I was unable to do anything and for some time not able to help myself. One of the most noted physicians in the city said I had consumption and could not possibly live. Two specialists of Kansas City, who made a critical examination of my case, said there was no help for me. At this time my mother witnessed the healing by Christian Science of an infant, said to be dying with pneumonia, and insisted on my trying it. At first I refused, but finally consented and went to the Scientist. When I went for my first treatment I could not speak above a whisper and had not been able to do so for some weeks. When I returned home after my first treatment I could talk in as firm a voice as now. In five treatments I was entirely healed, and since then I have not taken a dose of medicine. My sister, about fourteen years of age, was attacked with St. Vitus' dance, which extended to every muscle of her body. She was taken to the best physicians in town, who gave her no encouragement for even a temporary relief. She was taken to a Scientist, and to-day she is a healthy, happy child."

Promptly, when this speaker was seated, a lady, prominent in the social world of our city, arose, and with a face and tone that gave emphasis to every syllable she spoke, said, "About five years ago, at the earnest solicitation of a friend, I was induced to try Christian Science healing. I had exhausted almost every remedy known to *materia medica*, had tried the Wier-Mitchell cure, sanitariums, and change of climate; and always without lasting benefit. Physicians told me I could never be well and must never stay in Kansas during the summer on account of the heat. When I went for treatment I had no faith; in fact, I was prejudiced and told the healer so, but she asked me if I believed in God. I told her I did, when she replied that God was the only healer. I began to improve after taking the first treatment, and in six weeks I was perfectly well and have remained so ever since. I have proved that I am not dependent upon climate for health, for when we understand what our true being is—and Christian Science teaches us what it is—we know that God is the only Source of health. The Bible teaches us that God is Life, and that Life is indestructible, harmonious, eternal, and that God is Love."



At the close of this testimonial, a lady in the front of the church arose, and in well-chosen language recited her experience in conquering the mother fear in treating her only child for croup, and by the earnestness of her manner, made an impression on those who listened which will not be forgotten.

This was followed by a lady who, in a quiet, but very earnest manner, said, "It is something over four years since I took my first Christian Science treatment. For some twelve years previous to that time my health was very poor, and I had several physical troubles of a chronic nature, for which I had tried doctors and had taken patent medicines. In fact, it was a rare thing for me to go a week without medicine, and all this brought no substantial relief. Since my first treatment in Christian Science, not one dose of medicine has passed my lips; my physical ills have vanished, and I am perfectly well. I would like to say further that Christian Science has not only restored my health, but has taught me what God is, and what is man's relation to Him. Man's rightful inheritance is dominion over every material condition. Before coming into Science, I was in a state of spiritual darkness. My idea of God was very obscure. In fact, I did not know what I believed; but through the study of 'Science and Health with Key to the Scriptures,' the light has gradually dawned upon me, and enabled me to obtain in some small degree that understanding which leads to perfect day."



Another lady, wife of one of the most prominent business men in Nebraska, said, "It is indeed a satisfaction to know that God is ever present, and not the far away, uncertain help we had believed. I had a strong proof of this some weeks since. I was stricken prostrate with a severe attack of typhoid fever. Christian Science does not admit that fever has to run its course. In one week I had recovered. My case created considerable stir in the boarding house, and there was strong talk of telegraphing to my friends. Little did they realize that I had a friend who was always present, and unfailing in His help."

At this time a well-known business man of upper Commercial Street arose and said, "About a year and a half ago I was severely poisoned in the arm by coming in contact with poison ivy while on a fishing excursion. It be-

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came so swollen and discolored that one of the most prominent surgeons in the city told me that amputation was the only remedy. I had it treated by a Christian Scientist, and the result is I have as sound an arm as any man. In addition to this, my wife was healed of a cough of years' standing, and my children of diphtheria.

This was followed by a lady who has been a resident of the city for eighteen years, who said, "Christian Science, while pursuing its divine mission of leading man nearer to God, is also giving him freedom from sin, sickness, and the discords of material sense. I was healed in Christian Science after fourteen years of suffering, over which medicine and doctors had no control. I had attention from three of the best physicians in the city and one noted specialist from Kansas City, receiving no help, and was finally told that the only relief would be through a surgical operation. I am glad to say that I stand here tonight perfectly well without medicine or knife, but through Christian Science.

This was followed by a gentleman, well known to every citizen of Atchison, who spoke as follows:—

"My conversion to Christian Science followed my second reading of Science and Health. The first reading was far from satisfactory, and I freely said so. A Scientist told me to read again, and I did so, and freedom from the tobacco habit was the result. I had been a slave to this habit for almost forty years. This was followed by a complete physical, as well as a moral, revolution, and I am glad to testify that I am a new man and give Christian Science the credit for it.

"In the light of this experience can there be wonder that I am a Christian Scientist and at all times and in all places willing and glad to give a reason for my faith?

"Is there wonder that I, in common with all Christian Scientists, am not only willing, but glad, to say that I honor and revere, above all other human beings, the one who in this age first demonstrated the truth of Christian Science, and out of her own experience and suffering taught us to weave for ourselves the seamless garment of divine Love that should shield us from the attacks of error, no matter what their source or character?

"Is there wonder that we involuntarily turn to the Rev. Mary Baker Eddy as our counsellor and guide, and give her that most sacred of all names—Mother?"

The hour for closing the meeting having arrived, the First Reader said, "It has been my privilege during the past twelve years of Christian Science work to know of almost every form of sin and disease, both acute and chronic, yielding to Christian Science treatment, and after presiding over these meetings for the past four years, can say that Atchison furnished her share of proof in the way of results of the practical value of this revelation of the Allness of Mind and the nothingness of matter. In fact, the membership, if not the entire attendance of this church, is the result of the healing, saving, and enlightening influence of Christian Science. Christian Scientists can say, 'Shew me thy faith without thy works, and I will shew thee my faith by my works.' They can bear witness, as of old, to the blind seeing, the deaf hearing, the lame walking, the sinner repenting, the infidel converted, and the spiritually dead awakened. We will close our meeting by singing hymn No. 1."

After this there were pleasant greetings among the Scientists and to the strangers present, and the congregation dispersed.—*Atchison (Kan.) Champion.*

---

We preach the golden and practise the iron rule.
*Boston Evening Transcript.*

## The Lectures.

### At New Haven, Conn.

The lecture at the Hyperion Theatre given under the auspices of First Church of Christ, Scientist, New Haven, Conn., December 1, was a great success. The audience numbered sixteen or eighteen hundred persons, and was one of the largest ever assembled in New Haven to attend a lecture of any kind. This was the first lecture given in this city on the subject of Christian Science.

The daily papers of the following day published favorable notices of the lecture, and the *Journal and Courier* published in full the manuscript which was submitted to them, giving a nice notice of the same, and we learned afterward that there was a very large call for these papers and that they were freely distributed.

The audience was largely composed of the most intelligent people of the city.

New Haven being a college town, many thought that very few people would pay attention to the subject, but it seems that people of every rank and station in life are to-day interested in the subject of Christian Science and desiring information regarding it, hence, the interest expressed at this lecture.

It is only proper to state here, that from the time the subject of the lecture was announced, "Christian Science, the Religion of Jesus Christ," until Judge Ewing took his seat at the close, there was the strictest attention paid to every word. At the close of the lecture there were many compliments passed by those who had previously heard but little of the subject, and it was evident from the conversation and the appearance of the people as they passed up the aisles and out through the foyer, that the audience had not only been entertained but much instructed in the subject. Many expressed themselves as being pleased with the clear enunciation of the speaker and also the subject-matter of the lecture. Many of the old church members said that they could agree with every word the speaker said, and were very much pleased to think that the New Haven Church had given them the opportunity to hear this fine exposition of the subject.

The speaker was introduced by Edward P. Bates, C.S.D., of Boston, Mass., who spoke as follows:—

*Ladies and Gentlemen:*—The First Church of Christ, Scientist, of New Haven, Conn., wishes to express to you its pleasure at receiving so large a number of guests this evening in response to its invitation. It is evident that the subject of Christian Science is before the people, and you are certainly welcome here.

It might be pleasant for many of you to know something of the history of the church whose guests you are.

About ten years ago in this city, a class was taught in Christian Science. After the class was taught, the members began to hold Sunday services in the Boardman Building at the corner of State and Chapel Streets. About two years afterward they organized as First Church of Christ, Scientist, New Haven, Conn., and received the first charter from the state ever given to a Church of Christ, Scientist, in Connecticut. They continued to hold services at those rooms until January, 1898, when larger rooms were required, which were obtained in the same building. Those rooms were furnished and decorated in a simple manner, but filled the requirements at that time. In June of this present year another move was made to 156 Orange Street, where a larger hall and a reading room were obtained, which were prettily decorated and furnished.

The reading room is open daily in the afternoon and members of the church are in attendance, who will be glad to welcome visitors and converse on Christian Science. Here will be found all standard Christian Science literature, including the Christian Science text-book, "Science

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and Health with Key to the Scriptures" by Mary Baker G. Eddy, also several smaller works by the same author, and the publications of the Christian Science Publishing Society of Boston, Mass.

The members of this church are largely those who have been healed in Christian Science, as I have been, and I personally know of hundreds, yes, thousands, who have experienced this same healing. The members of this church have many friends in the churches where they formerly worshiped, whom they love. They also love their old pastors and they desire to bring to their attention the beauty and simplicity of Christian Science healing. They know of many in the churches who are suffering physical ills, and it is their object in inviting you here to-night to present to you the benefits we have experienced, and to furnish an opportunity for you to correct some erroneous impressions.

We have with us to-night a gentleman who was healed in Christian Science some fourteen years since. He comes to us duly accredited as a lecturer. By profession he was a lawyer; in his younger days the friend of Lincoln. He was appointed United States District-Attorney for the Northern District of Illinois, by President Cleveland. After filling this office for some time, he was elected to the Superior Court bench of Cook County, Ill., serving several terms. He refused re-election a year or two since in order that he might devote his entire time to the cause of Christian Science and to the benefit of his fellow-men.

I have personally known him for several years and it is with great pleasure that I appear here to-night to introduce him to you. It is needless for me to say more, as he will speak for himself, and that will be better than anything I can say for him; therefore, it is with great pleasure that I introduce to you the Hon. William G. Ewing, the lecturer of the evening. LEWIS T. PERRY, *Clerk.*

### At Providence, R. I.

An audience which crowded floor, stage, and galleries of Infantry Hall listened to a lecture on Christian Science by Hon. William G. Ewing of Chicago, Tuesday evening, December 12. Mayor William C. Baker and other distinguished citizens of the city occupied seats upon the stage with prominent members of First Church of Christ, Scientist, under whose auspices the lecture was given. The audience was largely composed of the best people of Providence; it was fairly representative of the intellectual life of the city, which seemed to indicate an inclination to consider the doctrines of Christian Science with seriousness, and was also, no doubt, a recognition of the distinguished character of the lecturer.

Judge Ewing was a personal friend of Abraham Lincoln, and is now a prominent member of the Illinois bar, having been United States District Attorney for the Northern District of Illinois and judge of the Superior Court of Cook County, sitting in Chicago. It is doubtful if any one could have presented the principles of Christian Science more convincingly than Judge Ewing, who brought to bear on his subject lessons learned from his own large experience, and who had the advantage of long legal training. He was introduced to his hearers by Mayor Baker, who said:—

*Ladies and Gentlemen:*—A few nights ago a delegation of gentlemen, and I use that term advisedly, for they were representative men of this town, of high standing in the community, called upon me and asked me to be present at this meeting and introduce to you the speaker of the evening.

I did not long hesitate to grant their request, for several reasons: in the first place, I wanted to meet in person the speaker, whom I had already known by reputation. That pleasure has been afforded me this evening, and I am sure that I am not disappointed in him.

In the next place, I wanted to hear what he had to say upon this subject, which seems to be such a soothing theme to some of our people, and such an irritating one to many others. I wanted to learn from one in authority something in regard to this modern doctrine—if, indeed, it is modern—which has such ardent devotees and such bitter critics, called Christian Science. I had read, of course, many of the criticisms that are published in relation to this doctrine; therefore, my natural love for fair play, my desire to learn the truth, and to get it at whatever cost and from any source, urged me to come here this evening and listen to his arguments in its favor.

So far in my life I have been what I might term hopelessly well and have had very little interest in the various healing arts, but now that advancing age is coming upon me, and I am fast approaching that period of life when the grasshopper will become a burden, and rapidly moving along that circle which grows narrower and narrower until it comes to a point where all things stand still, it is not strange that I find my interest awakening to matters akin to the subject of to-night's lecture. But that is not all. I wanted to come here because I am always proud to introduce strangers to a Providence audience; proud because I present them to a body of people representing the highest order of intelligence and enlightenment, who love the truth and are diligently searching for it; people of broad and catholic minds, whose dearest inheritance is that which they have received from the founders of this state and city, an indomitable love for freedom of thought and speech, and an unflinching hatred of all that is narrow and bigoted and mean, whose chief characteristic is toleration of other people's views, a dignified respect for other people's opinions.

The gentleman whom I shall introduce to you to-night comes to us from the West, but that need not alarm you. He does not come after Eastern money and has no mining stocks or Western mortgages to unload upon you. I am informed that he comes here bringing to you, as he earnestly and sincerely believes, a boon of priceless value, free and without pay. His reputation in the part of the country from which he comes—and that is the place to go to find out a man's worth and what he amounts to—is such as would command the most respectful hearing from any audience upon any subject upon which he was inclined to speak. He is a man who has held high offices of trust and honor, that have been conferred upon him by the people of his own state and by the former chief executive of this great nation. He is a gentleman of distinction, whose word may well have weight with you. He comes to you to-night with no other purpose than to address himself to your intelligence and to your reason.

He is a member of the International Board of Lectureship of the Mother Church of Christian Science, Boston, Mass.

I now take pleasure in introducing to you Judge William G. Ewing of Chicago, Ill.

*Evening Bulletin,* Providence, R. I.

### At Auburn, Me.

The remarkable address of Judge Ewing of Chicago, in Auburn Hall on Monday evening, December 4, upon Christian Science has already been alluded to in our columns and the descriptive elements of the scene fully set forth. A few weeks ago, also, we published in the *Journal* a liberal abstract of a similar address by Judge Ewing in Boston. In reviewing the address of Judge Ewing in Auburn, Monday evening, it seems that it is so notable in its scope and purpose, and so complete in its statement of the faith of Christian Science that our readers will want it as it was given, *verbatim et literatim.*

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We take pleasure in presenting not only the address of the distinguished western jurist entire, but also the introductory remarks of Rev. Carl S. Patton of Auburn, pastor of the High Street Congregational Church in that city. It is needless to say that both speakers were warmly received and that Judge Ewing's remarks made a profound impression.

Rev. C. S. Patton, who introduced the speaker of the evening, said:—

When one of your number, Mr. Gordon, called upon me to ask me if I would be willing to introduce the speaker of the evening, I told him it would give me great pleasure to do so.

I do not share the apprehension that exists in some quarters as to the free discussion of religious questions which prevails in these days. It is written in an ancient book, well thought of in this community and in this presence, that we shall know the truth and the truth shall make us free. It has also been said from of old, that the truth is mighty and will prevail. But there is no way in which the truth can make us free except as we know it; and there is no way in which we shall know it except as we come to the consideration of it with open minds and welcome it from all sources. Nor is there any assumption upon which you can hold that the truth will prevail, except the assumption that there is that in the mind of man that enables him to know the truth, and in the heart of man that makes him loyal to the truth as he sees it.

All any speaker demands is that the truth which he brings shall be considered in an open and receptive spirit. It is in this spirit that we have all come to listen to the address of the evening. It gives me great pleasure to introduce to you Judge W. G. Ewing of Chicago, who will speak to you on the subject of Christian Science, and for whom I bespeak your cordial, sympathetic, and earnest attention.—*Evening Journal,* Lewiston, Me.

### At Galveston, Tex.

In response to the invitation of First Church of Christ, Scientist, a large and intelligent audience assembled at Cathedral Hall last Friday evening (November 24), to hear Mr. Edward A. Kimball of Chicago, Ill.

The lecturer was introduced by Mr. Chauncey G. Sweet, First Reader of the Church, in the following words:—

*Ladies and Gentlemen:*—It is with pleasure I welcome you this evening in behalf of First Church of Christ, Scientist, of this city, to listen to a lecture upon the subject of Christian Science. The Board of Lectureship was established by our beloved Leader, Mrs. Eddy, for the purpose of presenting Christian Science to the public by its ablest exponents.

Our church is proud to have this opportunity to present to you one of the foremost lecturers in the field of Christian Science; one of long-tried experience in the work. Besides being a member of the Board of Lectureship, he is a member of the Board of Education of the Massachusetts Metaphysical College in Boston, an institution incorporated under the laws of the State of Massachusetts by the Discoverer and Founder of Christian Science, Rev. Mary Baker G. Eddy, of Concord, N. H., where those contemplating entering more into the work of Christian Science, expecting to teach, are required to undergo an examination.

I now have the honor to introduce to you the lecturer of the evening, Mr. Edward A. Kimball of Chicago, Ill.

Mr. Kimball held the attention of the audience for quite two hours. Some of the greatest and most erroneous objections that are offered against Christian Science were most satisfactorily answered.

He interspersed his lecture throughout with many appropriate illustrations, and closed by paying a very tender and beautiful tribute to the life and character of Mrs. Eddy.

Our little church, and in fact the whole field here, have already felt the benefits of this lecture, and we believe the good results are just beginning.

GEORGE R. CHRISTIE, *Clerk.*

### At Kansas City, Mo.

An audience which packed the First Church of Christ, Scientist, at Ninth Street and Forest Avenue, listened to a scholarly lecture by Edward A. Kimball, C.S.D., of Chicago, yesterday afternoon (Sunday, December 10). He was introduced by John H. Wheeler, who said:—

The lecture for this afternoon is the result of a provision made by the Mother of Christian Science in her wisdom, for the purpose of promulgating the truth of Christian Science, and at the same time correcting the many misconceptions entertained by those not familiar with its teachings. You will recall with me the reply of our blessed Master, Jesus Christ, to the disciples of John the Baptist when they came to him and inquired: "Art thou he that should come? or look we for another?" At this time Jesus was healing the multitudes, and he said in response to this question: "Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

The First Church of Christ, Scientist, of Boston, Mass., endearingly termed the Mother Church, in establishing the International Board of Lectureship, appointed some of our most able exponents and practical working Christian Scientists to carry out the mission of preaching the gospel to hungry hearts in this and foreign lands.

The great and increasing popularity of these lectures with the masses is certainly overwhelming proof of their utility.

The prophet Isaiah declared: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

It is with great pleasure that I present to you this messenger of these glad tidings of Peace on earth and goodwill to men.

It is my pleasure, therefore, ladies and gentlemen, to introduce to you the lecturer for this afternoon, Mr. Edward A. Kimball, C.S.D., of Chicago, Ill.

*Times,* Kansas City, Mo.

### At Webster City, Ia.

Probably no man or woman in this vicinity, whether a believer in Christian Science or not, ever heard so able and comprehensive an exposition of this doctrine as was given by Judge Ewing at the Opera House last night (Friday, October 27). His large audience was made up for the most part of people who went to hear and learn, and throughout the whole of his nearly two hours' discourse he was given the closest attention. The distinguished jurist is a most interesting and forceful speaker, and those who admit his premises could not fail to agree with his conclusions.—*Daily Freeman,* Webster City, Ia.

### Lectures at Other Places.

At Mt. Vernon, O.—William G. Ewing, Thursday, September 7.

At Junction City, Kan.—Judge Joseph R. Clarkson, Thursday, November 23.

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## Among the Churches.

### First Church of Christ, Scientist.

A First Church of Christ, Scientist, was organized in Lansing, Mich., January 26, 1899. It is doubtless the youngest church in the city, but none the less progressive.

Its methods are unique, as the subject of money is never mentioned from its pulpit, neither does it resort to fairs, festivals, etc., but is sustained entirely by offerings. It is needless to add that there is no lack, God being the supply.

The foundation of the Christian Science Church is "that laid," namely, Jesus Christ, the healer of sick and suffering humanity. The Wednesday evening meeting consists of Scriptural reading, prayer, and the testimonies of those who have experienced the spiritual and physical healing. It is the theology of Jesus and the spiritual interpretation thereof which is taught in the Church of Christ, Scientist, the healing power of which is ever present at its services, and ever possible among its members.

Some idea of the rapid increase in the following of Christian Science, especially during the last seven years, may be had from the fact that within that time not less than three hundred and seventy-five churches have been organized, many of which have erected beautiful edifices in the leading cities—and all churches are dedicated free of debt. Among those now building are two additional handsome structures in New York, and two in Chicago. The progress of the movement was indicated by the reception of about twelve hundred and forty new members into the Mother Church, in Boston, Mass., November 7. In June last over twenty-four hundred were added.

Thus, with stately steps, but rapidly withal, has Christian Science advanced from the time of its discovery (1866) to the present. It may safely be said to be nearing the third stage of progress of scientific truth. According to Agassiz: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

*State Republican.*

### Church Services at Ouray, Col.

The parlor of the residence of George A. Brown is filled every Sunday with the believers in Christian Science, as discovered and founded by the Rev. Mary Baker G. Eddy some thirty years ago. The services of song, prayer, and spiritual readings are very beautiful as well as edifying.

This denomination is increasing in numbers by thousands every year throughout the world, and many authenticated cures have been established. The work entitled "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is the text-book. The followers of this religion endeavor to practise the Golden Rule and lead pure and spiritual lives. As thousands of educated people are added every year to this church, it is well worth the consideration of the public. In the near future a larger place of meeting is to be secured to accommodate the increasing number of attendants.

*Silverite-Plaindealer,* Ouray, Col.

### A New Church at Berlin, Ont.

That the denomination of Christian Scientists is growing in strength, is shown by the presence on Water Street of a handsome new church, which is rapidly nearing completion. This First Church of Christ, Scientist, has a foundation of field stone laid at random, the remainder of the walls being stucco plastered. The frontage on Water Street is one hundred feet, with the main part of the church seventy by fifty feet, exclusive of a circular tower. There will be a basement for Sunday School purposes. The estimated cost of the entire building when completed is six thousand dollars.—*Daily Telegraph.*

### Watertown, South Dakota.

We are now pleasantly located in our new chapel which will seat about seventy-five people. We purchased a lot with a small house and fitted it up for church services, Wednesday evening meetings, reading room, and dispensary. The lot is centrally located and a desirable location for a nice church. We have been organized as a church about fourteen months. We are unshaken in our loyalty to our dear Mother in Israel and the Christian Science Publishing Society and its management.

JOHN D. CARLE.

## The Sentinel.

THE *Christian Science Sentinel,* published by the Society at 95 Falmouth Street, Boston, Mass., Judge S. J. Hanna managing editor, publishes in the current issue an account of the lecture of Carol Norton, C.S.D., of New York, delivered at the Academy of Music, Pottsville, November 14. It also gives space to the polished and masterly address of Judge D. C. Henning, who introduced the speaker at some length in a review of the religions of different eras in history, and to an editorial on the same subject appearing in the *Republican* columns subsequent to the lecture. The *Sentinel* is one of the several publications issued in Boston in the interests of the Society. It presents a neat typographical appearance, is printed on book paper, in magazine type, and to those interested in the Science, furnishes interesting data and reading matter pertaining to the work and advancement of the cult.

*Pottsville (Pa.) Daily Republican.*

Minneapolis, Minn., December 10, 1899.

*Dear Editor:*—Your *Sentinel* is a very sensible paper, and I am very glad to get it. In fact, the Christian Science teachings are satisfying, embracing the pure principles of the Christ-life, elevating and making humanity better. This is saying a good deal for a dogmatical Methodist. Still, I want to be just, and believe if the majority of men and women had not entered into judgment against you without understanding you, in all probability much more good could be accomplished.

Yours very truly,

W. F. STILES.

## Why Lincoln was not a Church Member.

PRESIDENT LINCOLN was once asked why he did not join a church and this was his notable answer:—

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize the articles of belief and the usual confessions of faith. When any church will inscribe on its altars as its sole qualification for membership the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—*World Herald.*

We don't parade Washington Street with shabby habiliments—if we can help it—but we stroll through existence with moral accoutrements the most ridiculous and unbecoming.—*Boston Evening Transcript.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## A Card.

*Beloved*:—I accept most gratefully your purpose to clothe me, and when God has clothed you sufficiently He will make it easy for you to clothe one of His "little ones." Give yourselves no more trouble to get the three garments called for by me through last week's *Sentinel*.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., December 25, 1899.

## The New Century.

WE are on the eve, not only of a new year, but of a new century. In every department of human life, secular and religious alike, old things are passing away and all things are becoming new.

The word "new" in this connection, however, is a relative term. Strictly speaking we should say with the wise man of old, "There is no new thing under the sun." There are varied applications of old things to new conditions, and these appear to be new. But every seemingly new thing is but an application, in a way before unknown, of an always existing principle. When a new continent was discovered, it was new only in the sense that the discoverer, and the inhabitants of other countries, had not previously known of its existence.

When a new invention is made, it is new only in the sense that the particular application of its underlying principle had not before been known or made. Edison's discoveries are new only as they are applications of the natural element now called electricity, which always was.

A new thing is, therefore, but a human concept of an old thing applied in a way not before known.

What is true in the secular or material sense is true also in the spiritual. We speak of new spiritual truths; but this is really a misnomer. There are no new spiritual truths, for there is but one Truth and that Truth is eternal, and the eternal is past, as well as present and future.

In the strict sense there is no new time. Time is as old as eternity, excepting only as there are subdivisions of time suited to human convenience; these are the human concepts of time.

As we pass into the twentieth century we are entering merely into a new human classification of time. That classification is a period of one hundred years.

What that period of years has in store in the way of new applications of old principles, in the material realm, the wisest of earth's philosophers cannot even conjecture. If the wonderful pace of the latter half of the closing century—especially the last half of that half—is maintained, we may expect marvels that will out-marvel the most extravagant dreams of the alchemists and idealists of all the ages. And in the spiritual realm, one might easily imagine that if spiritual progress and development parallel the material, all the wonderful prophecies of Isaiah and the foreshadowings of Revelation, will find their fulfilment within the period of time known as the Twentieth Century.

We have but to compare present spiritual conditions with those that existed at the beginning of the nineteenth century, to form some conception of the possibilities of the twentieth.

If we begin our estimate with the last quarter of the closing, we may get a yet better idea of the developments of the dawning century. Within this comparatively brief period the wondrous works, of a spiritual nature, accomplished through the new application of the ever-existing divine Principle of spiritual healing, as exemplified through Christian Science, have been brought to the attention of the world. The sick have been healed in ways that, from every former standpoint, are astounding, nay, miraculous. Every law of healing formulated by human wisdom has been overcome. Every form of sickness previously regarded as hopeless and incurable, has been healed through Mind alone—that is, through the divine healing Principle manifested through Christian Scientists.

May we not confidently hope and believe that the spiritual progress of the next century will be such that whole nations will come into a knowledge of Truth; that the brotherhood of man will be so far established that the Millennium will be upon the earth, and the Kingdom of Heaven generally known as a present possibility instead of a future hope?

## The True Spirit.

WE like very much the spirit and tone of the following extract from a letter recently received by us from an earnest and active Christian Scientist, and venture to express the hope that a similar spirit will enter into the articles and contributions of all who write for our periodicals, for it is the truly Christian Science point of view.

"I hope that whenever you receive anything from me you will understand always that it is sent for whatever disposition you deem best to make of it, and that, so far as I am individually concerned, it is wholly immaterial to me whether it is used or not.

"My sole desire is to help lead our friends out of the woods. As I expressed it in a letter to a business acquaintance of mine in Chicago the other day, who wrote me of his ailments, that I should feel it my duty, if I found him wandering around in a dense woods, lost, to lead him out, especially if I were familiar with the blazing of the trees, and therefore capable of rendering him that assistance, and it was exactly under those conditions that I wrote to him concerning the way out of his physical disabilities through the teaching of Christian Science."

We like also the happy simile of the writer embraced in the second paragraph quoted. This is exactly the spirit in which every true Christian Scientist endeavors to help his neighbors.

God's law is written in the hearts of men. It is the privilege of Christian Scientists to read this inner law, and show others how to read it, underneath the accumulated errors of material sense.

This Christmas-tide is of especial interest in that it is on the eve of another century. It is now nineteen hundred years since the birth of Jesus, and yet that event has been more widely observed than at any previous time.

Men drink liquor when depressed, because they think it will stimulate them and lift them above the worries of life, and the re-action plunges them into deeper despair. Love is the only perfect stimulant. Under its influence men can wrest victory from defeat and rejoice amid seeming tribulations. After quaffing pure Love, there is no re-action.

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# Selected Articles.

## From Business Men.

### A Banker's Experience.

In response to your invitation for an expression of benefits through the understanding which has come to me from the study of Christian Science, I would say, that about nine years ago I wrote to my youngest sister something like this, "Now, Aggie, don't be carried away by the foolishness of Christian Science." Here I am, nevertheless, proud in the conquering of the presumption which sought to keep that sister from seeing Truth. However, even Paul kicked against the pricks considerably before he recognized that which knocketh at the door of human consciousness and satisfieth the understanding.

The transformation through Science in yet another sister in the overturning of former characteristics where they were severe or ungovernable; the remodeling and further improving where they were before natural and good; the constant evidence of discipline of self, not through will power, but through love of and interest in the study of God as Intelligence, Mind, Principle, that which becomes understanding with us and is therefore real, this, four years ago, arrested me as it should any one, and caused me to investigate.

I found a Science, simple, natural, full of dignity; demanding much but giving more. I found a Science practical not alone in healing sick bodies and minds, but sick relations with mankind, sickly interests in life, half-hearted interests in business, half-hearted results; giving in place the courage of conviction and the man who is governed by Principle, not simply the human ideas of principle, but Principle, self-operative, perfecting in its nature, overcoming every form of problem which confronts mankind.

With the key to the understanding of life as revealed in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Scriptures become the grandest literature. The types therein become a poem of character, and we begin to read such character in the natures of to-day, rather than two thousand years ago, often distressingly near our own doorstep. As we learn to know how to crush the serpent through study of its nature, where before we became its victim through fear and ignorance of divine law, is it any wonder that we are heralding the discovery of an all-round science which applies to every day and governs all creation, according as we learn through it how to detect the human false creations of sense which ultimate in discord? ROBERT M. ORR.

Mr. Orr is second vice-president of the America National Bank of Chicago.

### Opinion of a Capitalist.

My attention was called to Christian Science seven years since by the healing of an intimate friend—one whom *materia medica* had failed to cure, although patiently and thoroughly tried for many years. My wife and I entered a class of Christian Science instruction early in 1892, and from that time until the present moment we have never ceased to praise God for being led into this great Truth. It has been of inestimable value in my family and my business life. It has enabled us to overcome serious physical ailments, to rise superior to disappointments and discouragement in many forms—also to overcome fear, which is the bane of human existence—for we have been taught what perfect love is, and that understanding has destroyed our fear.

I would not part with my knowledge of Christian Science, even if it were possible, for any money consideration. It is the pearl of great price, which, having found, we would part with anything rather than leave it. I know if business men would study this Science and practise it lovingly and simply, they would find rest and comfort.

J. E. KNAPP.

President of the Maryland Coal Company, No. 1 Broadway, New York.

### A General Passenger Agent.

I have been rather a close student of the beautiful teachings of Christian Science for the past seven years. Like many others, at first I was inclined to treat the matter with derision, and could not understand how practical, sensible business men and women could be interested in such a belief.

I was physically in very bad shape, and naturally turned to anything that held out a hope of relief. I took up the study, but did not obtain instantaneous relief, as many do, but I clung to the Truth until I was absolutely and entirely healed of every physical ailment, and for the past five or six years have enjoyed perfect health and happiness.

I could write pages giving my personal knowledge of others who have been healed physically and spiritually. Christian Science is a religion that commends itself not only to practical business men, but to every one regardless of vocation—the rich and the poor alike.

Speaking somewhat from a railroad man's standpoint, I happen to know personally of railroad presidents, prominent railroad attorneys, traffic managers, and in fact all along the official line I know many persons who are earnest supporters and followers of Christian Science.

It will afford me special pleasure to impart information to any one who is earnestly seeking further light in this direction. H. C. ORR.

General passenger agent of the Kansas City, Pittsburg & Gulf Railroad Company, Kansas City, Mo.

*Grand Rapids (Mich.) Herald.*

## Quits Law for Religion.

From politician to preacher, from expounder of man-made law to exegete of advanced religious doctrine, are the transitions from vocation mundane to calling devout through which ex-Judge W. G. Ewing has passed. The former chief executive of the Iroquois Club has abandoned for the time being the practice of the law, and consecrated his energies and ability to the spreading of the gospel of Christian Science.

The fact that ex-Judge Ewing had become a member of the Board of Lectureship of the Church of Christ, Scientist, was emphasized after the publication in the morning papers of dispatches from New York to the effect that the former judge, on Sunday (December 10), from the platform of the Metropolitan Opera House had explained to an immense audience the tenets of Christian Science.

Inquiry last night at Mr. Ewing's home, 3743 Ellis Avenue, elicited the information that six months ago the ex-jurist was chosen by the home church in Boston—Mrs. Eddy's—a member of the International Board of Lectureship, in short, to become an evangelist of the creed, to go throughout the land teaching its precepts. It is understood that the position is a permanent one, and inasmuch as during the six months of his lectureship Mr. Ewing has not appeared in the character of a barrister, the inference is declared to be that he will leave the legal profession, in which for many years he has been a leading light.

Miss Ewing said last night, after confirming the statement that her father had identified himself with the Church of Christ, Scientist, as a lecturer, that he would remain in the East some time, carrying on exegetical work. Mrs.

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Ewing, who has achieved national reputation as an expounder of the doctrines which her husband is now elucidating, is the Second Reader at First Church of Christ, Scientist, 4015 Drexel Boulevard.

Ex-Judge Ewing was, from its inception, one of the pillars of the Iroquois Club, and in 1892, at one of the banquets of the famous Democratic organization, when there was a great deal of uncertainty as to the democratic nominee, advocated the renomination of Grover Cleveland for the presidency. Mr. Ewing's pronouncement in favor of Mr. Cleveland won the enthusiastic approval of the Iroquois banqueters, and ultimately was a factor in securing the nomination for the New York man.

Mr. Ewing in July last resigned the presidency of the Iroquois Club, to which he was elected six months previously. He was born in southern Illinois, and was educated at Wesleyan University, Bloomington, taking a law course subsequent to graduation. He came to Chicago from Quincy in 1882. In Quincy he had been city and state's attorney for twelve years, and had conducted some important cases that won the attention of Chicago men.

In 1884 Mr. Ewing was made United States district attorney for the Chicago district. He retired from office in 1889, and in 1892 was elected to the bench of the Superior Court of Cook County, serving until 1898. After doffing the ermine Mr. Ewing gradually became interested in the doctrines of Christian Science, his devotion to them culminating in his assumption of his present duties. *Chicago (Ill.) Chronicle.*

## The True and the False.

CHRISTIAN SCIENCE in its true, literal sense, as approved by the intelligent persons who profess its principles, undoubtedly suffers by the large class of alleged healers who, taking advantage of the opportunities of the growth of the Science, do business under its cover and in its name, with the logical result that newspaper exposures of their unwarranted and, at times, unlawful practices, operate to the public prejudice of the real Science as accepted by good, high-minded, honest men and women. This newspaper knows but little of Christian Science, as a creed, but in its practice it is convinced that there is a great distinction between the really intelligent, conscientious persons who are exponents of the doctrines of this new sect, and the persons who accept it, without believing, for pecuniary advantage in healing practices upon the gullible. The exposures of the latter, puts the ban, unjustly, upon the Science, as a whole. The real Science, says the *Mail and Express,* editorially, has for its converts, "a large and growing body of pious, high-minded, honest men and women, who are animated by a pure desire to conform their lives to the beautiful example of the Master. They obey his commands as they understand them; they hold that the Divine philosophy, properly interpreted, ministers to the body as well as to the soul; they preach the gospel of cheerfulness and calm, and out of the life-story of the Nazarene they have evolved a religion which responds in the fullest measure to the spiritual needs of its believers."

*Times,* Olean, N. Y.

In God's own might
We gird us for the coming fight,—
And strong in Him whose cause is ours
In conflict with unholy powers—
We grasp the weapons He has given
The light, the worth, the love of Heaven.

WHITTIER.

# From Our Contributors.

## God's Man.

BY KATHLEEN.

HE must be clad in Light,
The armor of his King.
No robes of darkness cling,
Hamp'ring with mournful guise
The offspring of the skies;
His seamless robe is white.

He must be pure in heart
To see his Father's face,
And meekly seek his place.
Inheriting the earth
He is of heavenly birth,
From mortal sense apart.

His is the "willing mind."
Kneeling at Wisdom's feet,
Rising the Truth to greet,
The olive branch of Peace
Bearing without surcease,
The son of God we find.

Obedience Truth demands.
The Heavenly vision clear
In fulness must appear
When, moulded to His plan,
His image, perfect man,
*Obedient* waiting stands.

Perception then unfolds;
*Now,* are we sons of God,
With power our feet are shod.
Fearless and free we rise,
Claiming our rightful prize—
The manhood Spirit holds.

## Experience of a Railway Man.

BY B. S. JOSSELYN.

I WAS raised a Methodist, but being a railway man, my duties often prevented my attending church, and as a consequence I drifted along in a desultory manner until my marriage. My wife being an Episcopalian, I naturally went with her to church and was accepted as a communicant in that church about two years afterwards. But my daily labors were such that I thought I did not have the time to make myself a very conscientious churchman.

One day a little pamphlet came into my hands, entitled, "Idols Dethroned;" I read, and was startled that I had other gods of worship. Up to that time I did not realize that the worship I was giving my family, my horse, my occupation, and numerous other things was resulting in my loving them all more than my God. This caused me to think deeply on the subject.

Shortly after that, a friend, upon hearing of what I had read, informed me that if I was interested in mental phenomena, he had something that was far superior to what I had been reading, and a few days after handed me a work on psychic phenomena. I read it carefully and about the time I had finished it, a person came to town, giving hypnotic performances. I was very much interested in what he said and did, and after a little practice, was enabled to cause any of the phenomena that he did. While in the height of my achievements I was seized as if

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with a chill, which filled me with a sense of terror; I felt uncanny and sat myself down to think, and the first thought that came to mind was, If there can be such a power in an entirely material law, how much more can there be if one only understood the spiritual law of things. For days I pondered, and while in this condition a very warm friend of mine in Kansas City commenced talking Christian Science to me; telling me what wonders had been accomplished thereby, etc., and dwelling particularly upon the names of noted persons who had espoused the cause; many of these were known to me, either personally or by reputation, as reliable, evenly balanced individuals, instead of a class of people that had never appealed to me as having any too much wisdom; but now when this lawyer, this doctor, that minister, that successful business man, etc., saw something in the Science, there must be something in it; so I procured a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and commenced diligently reading it.

I had seen, in purely mental phenomena, what the power of thought amounted to, so made up my mind I should not let any one know what I was reading, for fear of some influence for or against the book; I wanted the Truth to come to me naturally and not as the result of another's mentality. So I read and read with much perplexity in trying to overcome my old mortal illusions, and believing, it seemed to me, that white was black. After much perseverance, the Truth gradually dawned upon me and I sought my New Testament and read the first four books carefully, and their meaning was so illumined that I hardly recognized as the same those words that I had committed to memory as a child. For example "Blessed are the peacemakers," etc., always meant to me that if I saw two people quarreling and stepped between them, I was a "peacemaker;" I now saw that it meant something more; that blessed are they who give peace of Mind to others; *they* shall be called the children of God. And so it was with everything that I read; I caught some of the spiritual meaning of what I read, and in the same measure lost my material conceptions.

I did not commence the study of Science and Health on account of any physical sense of inharmony, but simply as an investigation of one of the topics that was absorbing so much of the attention of my friends; but, as the Divine thought grew in my consciousness I found myself becoming better in both mind and body, and about two weeks after I commenced my reading, discovered that I no longer required my glasses and have not worn them since; at about the same time my nineteen years belief in chronic constipation disappeared; I had been on the operating table for this last-named claim, without benefit, and here it was relieved in less than three weeks and without my knowing it. I was also wearing a truss for a severe hernia. I could not stand or sit up without my truss, and the doctors expected that I would always wear it; but three and a half months after I commenced reading I dressed hurriedly one morning, forgot to put the truss on, experienced no inconvenience, and have never had it on since, and that is now nine months ago.

My weight was in the neighborhood of one hundred and thirty-two pounds, never over one hundred and thirty-seven at my best, and to-day I weigh about one hundred and eighty pounds.

So much for the physical demonstrations that have been made manifest in me, and apparently without any effort on my part. When I first took up the study I read of many things that I must give up, which appeared to me as impossible; or if I did give them up, life would not be worth living, for that was all the pleasure I received, at least that is what I thought. As I advanced in the understanding of Science, those idols, or beliefs, were lost or forgotten as completely as if they had never existed, and I then wondered how it was that I had ever thought there was pleasure therein. Then I began to realize that I had not only been made better physically, but spiritually, and have many times since demonstrated to my satisfaction that I am much better mentally; that is, I can see through a proposition much easier than before, for fear has been dethroned, and the problems that formerly appeared insurmountable now melt away into nothingness at the first approach of the thought of Truth.

Then came to me the Bible quotation, "Freely ye have received, freely give," and I am taking great pleasure in preaching the Gospel and the usual signs are following in quick succession. A large number of instantaneous demonstrations of the Truth have been made, not only over minor claims, but over chronic ones as well.

I find that it is vain for a man to suppose himself spiritual who allows his mind to run riot amid scenes of materiality instead of scenes of spirituality and God-likeness. Such a one is not spiritual but mortal minded; therefore if ye would be spiritually minded and have life and hope, correct the thought, and harmony will prevail.

## Symmetry.

BY O. F. H.

How much a word sometimes means to us! Take, for instance, this word "Symmetry." What thought is brought to our mind? Is it not instinctively a thought of equality, roundness, fulness, harmonious proportions? We say a figure is absolutely symmetrical. We immediately think of a perfect figure, and a sense of satisfaction, of harmony, comes to us, and we know that nothing can be added to, or taken from this figure without marring its beauty, without ruining its "absolute" symmetry.

We are taught that "God is All-in-all" and that "the spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine Substance of Spirit" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 464). Now taking all these thoughts into consideration, can we not gain a faint idea of the absolute harmony,—the symmetry of the real universe? Each idea is perfect, or the whole could not be perfect. It is a perfectly rounded, symmetrical figure. If we take from or add to any part of it (*i.e.*, if we do so in our thought—for we cannot do this in reality), we have impaired the whole.

Is it not the attempt to "take from" or "add to" this, in our human life, that causes so much inharmony? Are not mortals, in many instances, trying to "take from" their brother, and "add to" their own store, thinking that by so doing they are gaining something for themselves? Do we not see, the world over, "the struggle for power, the scramble for pelf," subordinating man's higher sense of justice and honesty, until he no longer thinks of the wrong done another, if his own interests (?) are served by a questionable transaction? What is the result? Some become millionaires—others paupers. The one class cries for bread, and the other is usually crying for happiness, and wondering why they are not happy, little dreaming it is because they have robbed themselves by wronging their brothers, in having spoiled the symmetry of the universe by taking more than was justly their own, and having failed to keep the command of the great Master, "As ye would that men should do to you, do ye also so to them likewise."

In the universe referred to (Science and Health, p. 464, l. 22), man must be perfect as the father is perfect, reflecting justice, mercy, wisdom, goodness.

In taking this view of God's universe, do we not see that our part, our place, is just as important (just as necessarily perfect), as any other individual part or place? Have we

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not just as much responsibility as any other, or all other individuals? If we are not in our proper place or manifesting our God-given heritage of health, goodness, kindness, wisdom,—of Truth, Substance, Love,—we are failing to do our part toward bringing out the harmony which it is not only our privilege, but our duty to do. If we forget that justice is absolutely just—that mercy is absolutely merciful—that wisdom is absolutely wise, and that we must manifest these qualities, not only in ourselves, but by giving to every other individual his or her just rights, always striving to be just, merciful, and wise, whether it seems to be to our personal advantage or not,—we shall hinder our own advancement and mar the harmony—the symmetry—of the whole.

What is more beautiful than a perfectly symmetrical tree,—with its branches full and perfect on every side? But if for any reason, one side is perfectly developed and the other side is dwarfed, gnarled, or withered, the beauty of the whole tree is ruined. So it is in our great work for our Cause. Every branch must be full, perfect, thrifty, in order to have a perfectly symmetrical whole. But suppose one branch should let in envy or jealousy, another pride or rivalry, thus dwarfing its own growth; can we not see that until these errors are overcome, the beauty, the symmetry of the whole is marred? As it is with the branches, so it is with every leaf and twig, each one must be perfect in order to make the whole perfect. This brings our work down to the individual. Each individual doing perfect work makes a perfect branch,—each branch being perfect we have a perfect, symmetrical whole. Let us remember that one imperfect leaf causes the tree to lose its absolute perfection!

When we first see the call of justice and mercy as absolute,—in our zeal to be just or merciful to others, we may fail to require justice toward ourselves. This also is an error, for universal justice must be manifested, or it is not absolutely just or merciful. We have no right to be unjust, even to ourselves, for we thus mar the beauty, the symmetry of the whole as much as if we were being unjust to another. The only difference is that in this case there is less selfishness manifested, but the mistake must be corrected. "A false balance is abomination to the Lord: but a just weight is his delight." It makes no difference who or what is being weighed, it must be a "just weight." We must learn to be meek and yet strong, gentle and still firm, charitable and at the same time decisive.

Thus we see that we need the great balance-wheel of Truth and Love to keep us true to ourselves, true to others, true to God, and to do the work that we are capable of doing when rightly directed. How blessed we are in having such a guide as our text-book, "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy, to which we may go at all times and find there the sure word of love and wisdom. How its "line upon line, precept upon precept," cheers, warns, counsels, reproves, and encourages us! Are we bringing out the symmetry,—the harmony in our lives, in our work and in our surroundings, that we should, with such able counsel, such loving rebukes, such faithful instructions? We all desire to do this, but how often are we reminded of Paul's words: "For to will is present with me; but how to perform that which is good I find not." (Romans, 7 : 18. See also vs. 20, 25.) However, with our added helps,—having been taught the absolute nothingness of these false claims,—the unreality of the "carnal" mind, and the allness of Good, we are better equipped to overcome this adversary, and bring out the perfectly rounded, symmetrical character; and as our light is greater, our responsibility is also greater.

Know, O child, thy *full* salvation;
*Rise o'er sin and fear and care;*
Heaven's eternal day before thee,
God's own hand shall guide thee there.

## Christian Science, the Christ-Truth.

BY WILLIAM BRADFORD DICKSON.

As in the days of old, the spirit of the deathless Christ stands again at the portals of the world, beside the by-paths of all the common daily walks of life, and cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

That "Light" and that "low, sweet prelude" is Christian Science whose deathless theme is the old-time song of the angels, "on earth, peace, good-will, health, holiness, happiness to all the world." Its benedictions destroy the iniquities of the sinner and the diseases of the sick, rob the grave of its victory and restore again to the children of Israel immortal life and harmony.

The time has come for humanity to take the Sword of the Spirit and with heart athrob with immortal courage emancipate itself from the world-wide thraldom of sickness and sin.

When, with a mighty burst of spiritual power and love, the Apostle Paul sent forth to all times and all peoples, this majestic message of Truth, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death," he sounded to the world the bugle call of victory, and sublimely summarized the words, work, and mission of our beloved Master, the Son of the living God, —the eternal exemplar of all true Christianity.

In like manner, Christian Science, which is but the teachings of the Nazarene and of the elder Scripture, spiritually interpreted, scientifically classified, and amplified by right reasoning and revelation, has come to bring mental, moral, and physical freedom to this age, and to leaven this latter-day world with the spiritual power and grace of primitive Christianity,—to prove its divinity and demonstrate God's omnipotence by the destruction of disease and sin.

In the Messianic days the sick were healed, the hungry fed, and the dead raised up by the power of the ever-present Christ,—the deathless Christ,—which has never left us but still abides in this day and age, and is again seen magnifying the Lord of Hosts by its countless victories at the bedsides of the sick and in the hearts of sinners.

We can no longer say with lonely dread
The power of miracle has fled.

Even a faint perception and realization of the ever-presence of this Christ-consciousness as revealed in Christian Science, enables the Christian to become a wonder-worker and to fulfil, at least in part, the commands of our Lord and Saviour, "Go ye into all the world and preach the gospel; heal the sick, cleanse the lepers, cast out devils."

One of our poets has written:—

I held it Truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves, to higher things

Christian Science fulfils this prophecy, and by its innate spiritual power impels humanity upward in the infinite scale of being by enabling mankind to put off the old man with his deeds of sin and plagues of sickness, and to put on the new man, made mentally, morally, spiritually in the image and likeness of God,—possessing dominion over all the earth.

Can you picture to yourself a world peopled with such God-governed and God like beings? Yet this is the mission and objective ultimate of Christian Science.

Who would be the first to offer the slightest antagonism to such a sublime cause with such a divine mission? For all such, Christian Scientists have but one prayer, "Father, forgive them; they know not what they do," for Christian Science is a religion of love, with malice toward none and charity for all peoples, nations, sects, and denominations.

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But some will ask, "Why did this wonderful unfolding of Christ-Truth, this matchless revelation of divine Light, this demonstrably true, scientifically Christian system of divine therapeutics, which is stirring and purifying earth from centre to circumference, come through a woman?" Because the Founder of this system has drawn nigh unto God by a long life of irreproachable piety, purity, self-immolation, and love; because through all ages woman has demonstrated her ability as reformer and spiritual leader by being the first in the Garden of Eden to candidly and honestly acknowledge her fault to God; by being last at the cross and first at the sepulchre; by being the favored of God as the mother of Jesus; by living a purer and better life than man throughout the ages and bearing her cross of suffering with more unflinching fortitude and bravery than man; by centuries of majestic motherhood.

This is truly woman's triumphant day and hour, for she is again divinely favored by being chosen of God to give birth to a new Christ-idea which shall cause the dayspring from on high to flood the world with "knowledge of the Lord, as the waters cover the sea."

## What is it to Obey?

BY RHODA PARKER.

THE thought of obedience or how to obey is a subject frequently presented to every one coming into an understanding of Christian Science. In the November, 1899, number of the *Christian Science Journal*, in the Editor's Table, we read, "To honor is to obey." This led out into a train of thought after this manner: If we obey God we must honor the source through which the supply from God is furnished us. While criticising and finding fault with those in authority over us, error is blinding us to the benefit to be derived from our Sunday sermons, and from the reading of our text-book, "Science and Health with Key to the Scriptures." Then how necessary to honor and obey each channel for good; for are we not told that every good gift is from God. (James, 1 : 17.) Some tell us we must look beyond personality to God; true enough, and we must begin at the beginning and overcome personal sense in ourselves first. In the twelfth chapter of Numbers we find graphically portrayed the account of suffering endured by both Miriam and Aaron because they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" and we find that they both had to come to the place where they were willing to honor and obey even Moses, for he had indeed been honored by God. And what follows this humbling of Miriam's pride? She is healed; and it is the same to-day, for God's law changeth not.

## The Lord's Prayer.

BY ELLEN L. CLARK.

A WONDERFUL prayer! never was there petition like it. When we understand and act up to this prayer we shall have attained our heritage. God knoweth all our needs and supplieth them. We have only to accept His love. Why should not His kingdom come on earth as in Heaven? We should stand where it is our right to stand, above material laws, material aids, creeds, forms, and ceremonies —on the hilltop of serenity not in the slough of despond. This is Heaven. The spiritual interpretation of the Prayer as found in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has opened the door of sense into Heaven's vestibule.

There is but one way—that is God's way—the strait and narrow path, up, up until we reach the land of Love. Our feet should be planted firmly, our eyes with steadfast gaze ever looking toward God who is the Father of all. In Him is all the wisdom, all the power, all the glory.

## Testimonies.

### Broken Arm Healed by Christian Science.

A few weeks ago, one Friday afternoon, a lady came hurriedly into my office, saying, "Mrs. —— wishes you to come to her as soon as possible; her daughter, little Ruth, about five years old, has broken her arm." I replied that it was impossible for me to go at once, but to tell the mother that I would commence treatment immediately and come over as soon as I could. To outward appearances I was very much engaged with other work, yet the thought of Truth was above it all, and I so clearly realized God's presence and all-powerfulness that a feeling of peace came to me and I knew that all was well with God's child.

In this sweet realization I remained, and about an hour later I went to the home of the little girl and found, as I expected, that she had gone to sleep. The mother told me that several little children had been playing on a fence and one of them pushed Ruth and she fell to the ground, striking her arm on a stone. The children ran to Ruth's mother and told her that Ruth was hurt. The mother hurried to her, and as she picked her up she pushed up the sleeve of her dress and noticed a protrusion on one side of her arm and a corresponding indentation on the other side, which looked as though the bone was broken and pushed out of place. She immediately pressed down the lump and took Ruth into the house and bound a strip of flannel around her arm and sent for me. Then she took "Science and Health with Key to the Scriptures," and declared the Truth with all her might and tried to quiet the child with the assurance that divine Love watches over all, and no harm could come to her. In a little while she fell asleep.

I read a little more from Science and Health with the mother, and then we silently realized the presence of infinite Mind and the nothingness of matter. Soon little Ruth awoke and came running to me full of joy, bringing to me her latest picture-books to show me, saying nothing about her arm and paying no attention to it whatever, merely allowing it to hang limp at her side. In a short while I took her upon my knee, and while talking with her I felt of her arm and found that there was no swelling and no claim of fever, and harmony seemed to reign.

Ruth's father had not returned from business yet, so I waited for him to see what he would wish to have done. He has not as yet declared himself to be a believer in Christian Science, although he makes no objection to it and attends our meetings frequently. Upon his return the case was explained to him and I suggested that he send for a physician and have the bone set, and then, if he wished Christian Science treatment to bring about speedy healing, I was willing to give the treatment. He said, "According to your belief, a doctor should not be necessary, and besides, how do I know that it is broken." I quoted to him the instruction from our text-book, Science and Health, with reference to having broken bones set by a surgeon, and told him that he might take the child to a surgeon and explain the case to him and have the bone set. He replied that he would leave it all with his wife, saying she could do as she thought best and he would not interfere. The child's mother is one of our loyal church members, and she at once declared that God is the Great Physician, and we need no other.

Little Ruth has been taught that divine Love heals all disease and overcomes all error, and has had many beautiful proofs of it before this, so she also chimed in that she didn't want a doctor. I said that this decision must be entirely on their own responsibility, and by no means by my advice; then if they wished me to take charge of the case I was ready to do so. They said they wanted no

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other help than Christian Science, and for me to take charge of the case. I gave another treatment and went home. The next day (Saturday) I called and found that Ruth had slept all night as harmoniously as a babe, and was playing around during the day. Sunday morning, just before the beginning of the church services, Ruth's mother came to me and said that they had been battling with error all night, and Ruth had slept but little, and there was much discord manifested. I also learned that there had been many harsh things said in the neighborhood against Christian Science and what would happen. This only uncovered the error and showed me how to work. During the reading of the Lesson-Sermon the Truth was so clearly revealed that before the service was over I knew the error had been overcome. And thus it proved to be. Sunday night little Ruth slept peacefully all night, and in the morning, when her mother went to her crib, she found her sleeping sweetly with her arm (the one that had been broken) up over her head. From that time there was no further trouble. She was kept at home from school a few days, lest the jostling of the children might cause more to demonstrate over. In less than a week she commenced to use her arm a little, and in about two weeks she was all right again. Truly our God is a great God, and greatly to be praised. We give everlasting thanks for the glorious revelation of Truth to this age through our dear Mother and Leader, Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

CHARLES ROCKWELL, Mt. Vernon, N. Y.

### What Christian Science has Done for Me.

As much is said about the price of "Science and Health with Key to the Scriptures," I can say that I would have been willing to pay many times that amount for it several years ago, had I known its real value. A knowledge of its value came to me through bitter experience. After spending what money I had on hand, doctoring with a special oculist, I concluded to try an oculist in another city, as I had received no benefit from the one who was treating me. The first visit I had made him, he charged me ten dollars. Now I was ready to try the other oculist, and the first five visits he charged me twenty-five dollars,—five dollars for each few minutes' examination,—and besides I was having my glasses changed right along at additional expense.

When I stopped treatment with this oculist I was in a hospital and worse in every way. Now I was ready for Christian Science, and was healed by a week's treatment and the dear "little book,"—though a kind Scientist read the book to me until I was able to read it alone. With one week's treatment, I took off my glasses, and the completion of my healing was due to Science and Health. At first I purchased a cloth binding, but finding the book so valuable, was willing to pay two dollars more for one that I could carry in my pocket. Also I have learned through Science and Health that God is the source of supply, and have been able to pay every cent of what I owed for treatment with the oculist and in the hospital.

God has given this Truth through the right one. God has never made a mistake, and He surely has not now by giving this Truth through Mrs. Eddy, who daily labors for the world, and, judging by the fruits of her labors, she is surely governed by God. True religion is not at peace with the world, and had not my Methodist friends been so bitter against the Truth, I might have been a Methodist a while longer, but I could not remain in a church that could not offer health, when there was one that gave it. My old church is saying that three or five dollars is too much for Science and Health; but to me it is the cheapest thing I have ever purchased. It teaches me how to meet many other needs.—CHARLES F. MEEK, Baltimore, Md.

### Many Blessings Received.

To me the light of Truth and understanding came very slowly. I was a dissatisfied mortal for a great many years, and a feeling of unrest and uneasiness dwelt within me constantly. My good mother and a beloved sister, who were Christian Scientists (the latter having been healed after all material remedies had failed), used to say, "When all else has failed you, come to Christian Science, and you will find peace, comfort, health, and happiness," and I have found it so.

Two years ago I was in a state of nervous prostration bordering on insanity; I had not slept at night for months; I had no appetite; I was disagreeable, and it was almost impossible for any of my help to stand my abuse at times. In addition to my nervous disability, I had astigmatism, having worn glasses for five years. I used tobacco excessively; I had a fiery temper, and a sense of jealousy developed beyond all my control. One by one these errors yielded to Truth and were replaced by health and sunshine. The physical healing, however, is a trifle compared with the spiritual uplifting and peace of mind realized. I apply the thought to all the affairs of my life, both business and social.

I have from one hundred and ten to one hundred and thirty-five people under my management, and it now comes easy to help them and to be patient, kind, and gentle. One of my good friends in Christian Science, and one from whom I have had many benefits, has often said that a business man's testimony was always far-reaching, and I trust this may reach some one that needs it as badly as I did.

Christian Science to me is a religion for everybody, every day and every hour, and this is what I sought and found.—ED. G. GYGER, New York, N. Y.

### A Profitable Hour.

There is in Chicago a body of Christian Scientists which deserves mention in our publications. It is without rules, regulations, or organization, and its blessings are only fully appreciated when they are pointed out to us by visiting Scientists. I refer to the group of men, with occasionally a visitor of the opposite sex, who congregate daily at the luncheon hour around a table reserved for them in a restaurant, there to make fruitful the only "idle" hour of the day.

Error finds no voice there, and while there is much of good-fellowship manifested, and the group is noticeably a happy one, the whole conversation is maintained on a Scientific basis. When a member is good enough to bring his wife, there is never any necessity to lower the voice or change the subject. Business problems are naturally the most often presented, and they are handled in the spirit of Love, and advice is never sought as to how to get the better of "the other fellow," but rather the question discussed is, "In this instance, what is my duty to my fellow-man?"

The personnel of the Club might be described in rather imposing terms if intended to impress mortal mind, but for the majority of those who will read this I can confer no loftier title than to say that they are Christian Science business men.

We had no trouble in securing a table seating twelve persons, reserved for us from 1 to 2 P.M. in a well-patronized restaurant, and we find it a most profitable experiment for ourselves and an enjoyable one for our visiting friends.—J. U. HIGINBOTHAM, Chicago, Ill.

The *Sunday School Times* has the following: "A man is likely to be stronger in proportion to the conflicts in which he must engage. No man can ordinarily slip or fall up hill; it takes climbing for that."

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## From the Religious Press.

### How to Keep Cheerful.

In the very nature of things an intelligent, genuine Christian must be the happiest person in the world. Discouragement to a Christian must always mean a falling away of faith in some way, for if we really believe that this is God's world and that all things work together for good to them that love Him, and we are sure we love Him, then we must carry round with us happy faces and hopeful hearts.

Above everybody else the Christian has a right to look on the bright side of things. The world should not only look beautiful to us because it is beautiful, but because it is an indication of the kindness and love of our Father. It is a failure of faith and a certain indication of practical infidelity when we give way to some temporary defeat and say with gloomy faces that there is no use trying, as everything is against us.

On a very slippery day last winter a young Negro was making his way home with a large market basket on his arm, full to the brim with all those hard and ball-like vegetables peculiar to winter. Treading unwarily on a bit of glare ice he came down suddenly, with a crash that emptied his basket out into the street. Surrounded by garden products he lay at full length, his head supported on his hand, looking calmly about him. Seeing him still prostrate a gentleman hurried to him anxiously. "Are you hurt?" "No." "Then why don't you get up?" "'Taint worth while." A good many of us, having spilled our little basket of plans and purposes in the street, are as absurd as was that colored man when we say that it is not worth while to continue the struggle because we have caught a fall and find ourselves momentarily confused. After all, this suggests one of the chief methods of keeping cheerful, and that is not to magnify trifling difficulties. It is a sure way to be always filled with misery to exaggerate in the lens of our own imagination, or in our conversation, the difficulties which we all have to meet, and the troubles and sorrows with which we have to contend. Let trifles take their place as trifles and we shall often find that we have nothing but trifles in the way, and that compared to the mammoth mercies of God they are as nothing.

Another way to increase our cheerfulness is to keep the disagreeable things which seem to be our particular cross as much as possible to ourselves. Dr. Scudder well says that there is no greater mistake, so far as the happiness of the world is concerned, than that which is made by those people who go about with their bitter cups and want everybody they meet to take a sip. Some people seem to take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about they manufacture artificial ones and their mills never shut down. They grind out just about so much misery whether the market is brisk or dull. They are like old rusty pianos that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key and there sounds nothing but a jangle. They whine and sigh, but they never sing. And yet a Christian above all others should be forever singing at the heart.

A sure recipe for cheerfulness is to be always on the alert for some pleasant thing that may happen to us. A washerwoman in a miserable tenement-house was asked how she kept singing in her disheartening surroundings. "Oh, because there is always a breeze in the alley." She might have said it was because she had a singing heart within her. To every such soul God giveth songs in the night.

From "A Year's Prayer-Meeting Talks," by LOUIS ALBERT BANKS, D.D.

### The Interest in Education.

A marked characteristic of the religious life of our time is the transfer of the interest of religious men from distinctively spiritual to educational activities. Many of our strongest churches are perplexed about their financial support. There is hardly a missionary treasury that does not face an actual or prospective deficit. The raising of funds for city mission work is attended with much discouragement. But the amounts of money that are being contributed to schools and colleges is unexampled. Almost every kind of educational institution appears to be in high favor except one. It is about as difficult as ever to raise money for a theological seminary or for missions, and yet that is a special kind of educational work whose appeal to Christian men would seem to be of convincing force.

*The Watchman* (Baptist).

## Miscellany.

### The New York Sewing Bureau.

The sewing bureau of the New York Association for Improving the Condition of the Poor is a place of much interest to the woman visitor. Women applying for relief are given plain garments to make, and for their day's labor—which is very light—are paid eighty cents either in clothes or groceries. The garments, such as underwear, baby clothes, sheets, pillow-cases, aprons, etc., are cut by a professional cutter and given to needy women to make at the wages named. The women take these garments—all of which are made of muslin, outing and Canton flannels, and ginghams—home and are allowed three orders a week or more if need be, according to the amount they need to tide them over the week. They are allowed to sell them, if they can do so, among their neighbors in the tenement district at a small percentage above cost, which they may keep. In the sewing-rooms plain and substantial garments are sold to all kinds of people, and they cost only the price of the material to the purchaser, the money for the material being contributed by charitably disposed people to the association for this particular work. From the sale of garments in the bureau last year $1,753.39 was realized and 1,074 women—almost all mothers—were given work. Constant effort is made to improve the work of the less skilled.

In connection with this work the association also conducts the industrial rooms at Hartley House, the annual report of which is just out. The rooms were opened November 1, 1898, and closed May 23, 1899. During this time 2,573½ days' work were given to 289 women, and for this they were paid $1,027.10 in groceries and $259.65 in clothing, in addition to their dinner every day they worked. The women sent to the workrooms are less skilled than those receiving work from the sewing bureau. The work of making bed "comfortables" seemed most attractive to them, and they were always pleased to take them in payment.

*New York Evening Post.*

### Cost of Big Guns.

A single big gun of the many now being put in place for the protection of the seacoasts costs a large sum. Some interesting figures on this subject have just been submitted to General Wilson and will be by him transmitted to Congress. A 12-inch breechloading rifle, with its disappearing carriage, costs $141,000; a 10-inch, $99,250; and an 8-inch, $72,000. The figures show that modern high-powered guns cost immense sums of money, and the cost of firing them is proportionately as great. The report of experts who have inspected these guns and the devices for securing an accurate aim show that there is an immense saving effected by possessing modern-range and position-finding devices. "The demoralizing effect of a hit as compared to a miss," said one of these reports, "cannot be reduced to a money value, but it costs big money to shoot a big gun and then miss the mark. Take, for instance, the 12-inch gun. To miss the mark is simply to throw away $561.70. With the 10-inch gun the loss is $222.40, and with the 8-inch rifle it is $164.65."—*Boston Transcript.*

### Water which Chokes Infidels.

Toward Mecca the thoughts and aspirations of all pious Moslems are turned, and at least once in his lifetime the good Mohammedan is expected to make a pilgrimage to that city. One of the duties of the pilgrim, immediately after arrival, is to make a journey seven times round a holy portico outside the mosque.

"We went at a great pace," says an Englishman, who, disguised as a Mohammedan, paid a visit to Mecca at the risk of his life, "and the day was growing hot. When the procession was over we came back to the mosque, and were each given a bowl of limpid water. I was so thirsty that I drank mine down at a draught, and asked for more, which, I noticed, produced a very good impression, for, as I afterward learned, this was the sacred water of Temzen, which an infidel cannot drink without being choked.

"This was supposed to be the water which was supplied to Hagar when she was perishing in the desert."

*Christian Endeavor World.*

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

Professor Jacob G. Schurman, chairman of the Philippine Commission, discusses "Our Duty in the Philippines," in a recent issue of the *Independent*. He says there is great need of Protestant missionaries in the islands, the priests have ruled in Luzon so long that the natives know of no other religion. The archipelago was really governed by the priests instead of the Spanish civil or military commanders. He regrets that the saloons have been allowed to get a foothold in the islands, as they have already done much harm.

On account of recent laws passed by Congress which debar the Indians from leasing their lands for any purposes, every lessee of land in the Indian Territory will be compelled to leave the territory. It is estimated that since the exodus began, a few weeks ago, more than three thousand families have gone to Oklahoma. Congress will be asked to repeal the law, as there are several towns in the Indian Territory with a population of nearly ten thousand, which will dwindle to almost nothing if this new law is carried out.

A statue of Daniel Webster will be unveiled at Washington, D. C., January 18, The pedestal is eighteen feet high and is of rose granite. The statue is twelve feet high and is cast of the most beautiful bronze. On the pedestal are two bronze panels—one in front representing Webster replying to Hayne, and the other at the rear, picturing him delivering his oration at the dedication of Bunker Hill monument. The statue and panels are the work of Trentalove.

The Panama Canal Company of America, with an authorized capital of thirty million dollars, which may be increased at any time, has been incorporated under the laws of the state of New Jersey. The object of the company is to acquire by purchase the Panama canal and the railway across the Isthmus of Panama, and to construct and operate the canal and railroad and the various enterprises connected therewith.

John G. Price, the man chosen at Skaguay to represent Alaska in Congress, has arrived in Washington. Mr. Price will apply for a seat as territorial delegate in the House in order that he may present, in an official way, the needs of Alaska for legislation. The fear is expressed that if a delegate is seated, application for a similar favor will come from Havana and perhaps Porto Rico.

Upon learning that other nations had military officers accompanying the Boer armies as observers, the War Department directed Mr. Hollis, the United States Consul at Pretoria, to ask President Kruger if he would allow an American officer to accompany the troops. The request was granted and a suitable man for the place will be selected at once and hurried to the scene of hostilities.

Sousa's band will be the official American band at the Paris Exposition. The band will close its regular season here April 1, and sail at once for France to take part in the opening exercises of the Exposition on May 1. They will also play at the unveiling of the Lafayette monument on July 4. While abroad they will visit cities in Germany, Holland, Belgium, and England.

It is said that not one dollar received from the hymn-books has ever been taken by Mr. Moody or Sankey for their own personal use, but on the contrary, every dollar received from the hymn-book fund has been used to defray expenses of Mr. Moody's schools, materially helping in the $80,000 necessary to be raised annually for their current expenses.

A general treaty of trade, navigation, and immigration between China and Mexico was signed at Washington, D. C., December 27. This is the first treaty ever entered into by these countries. Three copies of the treaty were made, one in Chinese, one in Spanish, and a third in English. This is a departure in diplomatic usage, as the third is usually in French.

The bodies of the heroes of the Maine were interred in the National cemetery at Arlington, December 28. President McKinley and several members of the Cabinet, Admiral Dewey, General Miles, and other prominent army and navy officers witnessed the short and simple ceremonies. Both the Episcopal and Catholic burial services were read.

It has been decided to construe that portion of the treaty with Spain regarding the return of Spanish soldiers and prisoners of war, in the most liberal manner. All Spanish soldiers and their families, and all Spanish civilians and their families, will be transported to Spain at the United States' expense.

It is said that the United States is producing more than one fourth of the coal output of the entire world, and at the lowest cost per ton reached in any country. The cost of coal production in the Old World is constantly increasing, on account of the great depths at which it is mined.

At Valparaiso, Chili, a huge fossil has been discovered which is believed to weigh about six tons. It is 28 feet 11 inches long. The head is 9 feet long and the tail 14 feet 11 inches. Across the back it measures 9 feet 9 inches. It is evidently prehistoric, and a cross between an alligator and a lizard.

Between seven and eight hundred scientists from all parts of the country and representing practically all the colleges and universities of note, gathered at New Haven, Conn., December 27, for the opening sessions of the ten different conventions, which were held at Yale.

An enormous megaphone has been erected at Faulkner's Island, Conn., on the government lighthouse reservation, for testing a new system of fog signals. The megaphone is seventeen feet long and seven feet in diameter at the mouth. Attached to it is an inch and a half steam siren.

Nearly twenty-five thousand applications for pensions have been filed because of deaths or wounds received since war was declared with Spain. As the entire enlistment of soldiers since war was declared is less than three hundred thousand, the applications for pensions are about one in twelve.

The London directors of the Manila Railway Company have been legally advised that the American Government is liable for the guaranteed interest since assuming sovereignty in the Philippines. Claims for more than fifty million dollars are supported by the British embassy in Washington.

It is estimated that over two hundred ships will be required to bring the cargoes of iron and copper ore consigned to Philadelphia, Pa., this year. Two hundred thousand tons of iron ore have been purchased in Spain and other Mediterranean countries.

A general order has been circulated by the Southern Railway that all employees of the company on the South Carolina division must stop using cigarettes or resign their position, and that in the future no one will be employed who smokes cigarettes.

December 26 the United States treasury had seventeen million dollars of internal revenue receipts on deposit with National bank depositaries. Thirty-one banks located in fifteen different states have been selected as the depositaries.

The Dewey residence was closed to callers on New Year's day. Admiral and Mrs. Dewey received with Mrs. Dewey's mother, Mrs. Washington McLean, at the residence of the latter. They were assisted by fifty young ladies.

A large coal company in Pennsylvania will operate a number of farms to provide food for its employees at cost. The object is to better the condition of the miners, and thus reduce the possibility of strikes to the minimum.

General Wood has been well received by the Cubans who are anxious to be given the opportunity of taking hold of all departments, and thus practically fitting themselves for the government that is to come.

Headquarters of the Commercial Travellers' and Hotel Men's Anti-Trust League have been opened in New York City. The league was started last August and has a membership of twelve thousand.

It is said that Lord Roberts refused to accept command of the British forces in South Africa until he was assured that he should "have absolute supreme command, and receive no instructions from home."

The commissioner of the General Land Office has decided that the tide lands in the District of Alaska are not public lands, and for this reason no mining rights can be granted to individuals.

The stockholders of the Boston and Albany Railroad have voted to lease the road to the New York Central and Hudson River Railroad Company for a term of ninety-nine years.

General Otis has issued a decree authorizing the celebration of civil marriages in the Philippines. Heretofore all marriages were performed by the Catholic church.

Andrew Carnegie has given away $5,155,000 during the past year. Two million, four hundred thousand dollars of this was given to seven public libraries.

In accord with the expressed desire of the late Dwight L. Moody, his biography is to be prepared by his elder son, William Revell Moody.

A permanent arbitration board to settle differences between labor unions and contractors in Chicago, is practically assured.

July 1, 1899, the national bank notes in circulation amounted to $241,268,606, this amount has been increased to $245,223,313.

During the year 1899 the output of iron ore in the Lake Superior region was 18,500,000 gross tons.

The Supreme Court of Brazil has accorded to women the right to enter the legal profession.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Unique Gift from Germany.

**German Students Present a Bible to Rev. Mary Baker Eddy.**

CONCORD has recently had two visitors who came here upon an unusual and unique errand. These visitors were Frau Bertha Gunther-Peterson and Fraulein Ida Schoen of Hannover, Germany, who crossed the water to pay their respects to an eminent citizen of Concord, Mary Baker Eddy, and to present her with a beautiful and valuable copy of the German Bible, the gift of the Christian Scientists of Germany.

Frau Peterson, who is the leader of Christian Science work in Hannover, Germany, is the daughter of a celebrated physician, and is a woman of great intellectuality and marked ability. Through the healing of a friend who had come to America, she was led to send for a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures," of which Mrs. Eddy is the author. From her study of this treatise on the Science of Life, she was herself healed of severe maladies and restored to perfect health. She then visited America and took a thorough course of study in one of the leading Christian Science institutes. On her return to Germany, she at once entered actively upon the work of applied Christianity with great success.

This movement has a large following in Germany, and, as elsewhere, is growing rapidly. Among the first to visit Frau Peterson for help was the son of the famous Count von Moltke, the great field-marshal of the German Empire. Herr von Moltke was completely healed of long-standing ailments, for which he had in vain sought far and wide for relief. His restoration to health was so remarkable that it attracted widespread interest in the court circles of the empire; and among others who became interested is the sister of Emperor William, who is now reading Science and Health with interest and profit.

Herr von Moltke, thoroughly convinced from careful study and from his own practical experience, of the trustworthiness of the Christly religion which had healed him, identified himself with the movement, and, being a talented musician of exceptional ability, gladly gave his services as soloist for the religious services of First Church of Christ, Scientist, in Hannover.

Among others to receive physical and spiritual help in Hannover from this healing religion is a distinguished doctor of medicine, who said to Frau Peterson: "Your religion is doing greater things than I have ever done." A clergyman was healed of many ailments after an unprejudiced and intelligent study of Science and Health, and is now performing his Christly ministrations in healing the sick and restoring the sinful in the light of Christian Science. After being convinced from a thorough investigation of the Christ Spirit made manifest in its followers, he declared that he must put in practice its divine Principle.

The studious habits, the profound scholarship, the kindly nature, and the simple faith of the German people make easy the acceptance of the Christ Science which Mrs. Eddy has named Christian Science.

In the past, only the State church of Germany has had a charter from the government. On application, however, from the Christian Scientists, an exception was made in their favor. Apart from the State church this is the only denomination which has ever been granted a charter by the empire.

Cases of healing have occurred so frequently at the meetings of this Hannover church that now people attend their services for that purpose, and their simple faith is thus manifested.

The gratitude of the German people for benefits received and their profound reverence and esteem for the Founder and Discoverer of Christian Science is especially marked and notable. This gratitude found expression in the presentation of the gift for which Frau Peterson visited Concord.

This copy of the Holy Scriptures, which is a rare specimen of the printer's and book-binder's art, is substantially bound in leather with rich silver trimmings and clasp, upon the latter of which is engraved the name of Mrs. Eddy.

From the title-page one learns that the sacred work is a translation of the Holy Scriptures according to Martin Luther, and contains thirty fine engravings upon Old Testament subjects by the great masters, and fifteen rare engravings on the life of Jesus by the world-famous artist, Heinrich Hofmann.

A handsome illuminated page has been inserted, which in beautiful German text reads as follows: "The members of First Church of Christ, Scientist, in Hannover, Germany, in profound esteem, present this volume to their beloved Teacher and Leader." Then follow the names of the donors.

In connection with this expression of love and gratitude for the physical and spiritual healing that has come to these reverent people through Mrs. Eddy is an interesting incident. One of the early students of Mrs. Eddy was a German, and to him Mrs. Eddy said, "Germany will be the first European nation to accept Christian Science. Their love of God, their profound religious character, their deep faith, and strong intellectual qualities make them particularly receptive to Christian Science." In the presence of this prized gift it is seen that this prophecy is being fulfilled.—*Concord Monitor.*

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The *New York Observer* says that "the close of this last decade of this century has witnessed more study of the Bible than any of its predecessors since the book was written. More Bibles are printed and sold than ever before. The study of the Bible is careful, searching, and critical beyond anything known in the past. The fact is one over which to rejoice."

---

A man should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you. PLUTARCH.

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## The Lectures.

### At Philadelphia, Pa.

A lecture was given last evening (Tuesday, December 19) by Judge William G. Ewing of Chicago, at Horticultural Hall, under the auspices of the Philadelphia Church of Christ, Scientist, on the subject, "Christian Science, the Religion of Jesus Christ." The large hall was nearly filled and the audience listened to the speaker with marked attention for nearly two hours.

John White, First Reader of the church, presided, and Carol Norton, a member of the International Board of Lectureship of Christian Science, introduced the speaker.

*Public Ledger,* Philadelphia, Pa.

Mr. Norton, introducing Judge Ewing, spoke as follows:

In ancient Hebrew history God, the Jehovah of Israel, was first known as King of Kings and Lord of Lords. In Patriarchal history Abraham stood as the first great teacher of faith in one supreme Being. The religious teacher is always the spiritual interpreter. The prophet, the reformer, the law-giver, and the Psalmist invariably occupy the mediatorial office between God and the people. The Messianic hope shines forth throughout the spiritual literature of Israel. While God is in Heaven and man upon earth, while Paradise and harmony exist above the material sense of existence, and hell and suffering abide in materialistic existence, there will exist as of old the divine necessity for the mediator, the teacher, the spiritual leader and demonstrator of the law of Spirit, or Good. Each succeeding epoch of Jewish history added new hope to the mind of the race. This hope embodied itself in the definite expectation of a great spiritual Leader or Messiah, one whose life, works, and revelation should be virtually Emmanuel, or God with man. Thus did Israel look forward to the coming of that life which is destined to become the Light of the whole world. It came. It burst upon the worlds of Paganism and ancient Hebrew ecclesiasticism as the morning sun breaks upon the mist-covered valleys of earth. Its holy advent, manger-birth, sanctified development, and divinely ordered grandeur illuminated the world of Cæsar's day and dated the Christian era. Although it was the light shining in darkness which the darkness comprehended not, it healed the sick, reformed the sinner, bound up the broken-hearted, gave joy for heaviness, life for death, and for the tomb and death's cold sting, the victory and triumph of the Easter morn, and the immortality of the Life divine. This career was lived that the world might have life, and have it more abundantly. Those who came in spiritual touch with this life partook of its healing and saving essence, and in turn became healers of the sick and physicians of the soul. This light rose higher and higher to the zenith of spiritual demonstration, and while remaining in the world as the spirit of Truth and the Comforter, its individual manifestation rose far above material-sense evidence, and left for man's heritage the divine afterglow of Love's radiance and Mind's healing and saving power. Down through the centuries, over a period by men named nineteen centuries, this light has shone through the darkness of human belief, renewing the hopes of the race and guiding the destiny of nations. In the history of Christendom, accompanied with its progression, social advancement, and humane progress, the glorified afterglow of this life has painted the Heavens of thought and led Godward and idealward the aspirations of the mind of Christendom, inspiring art, sanctifying popular government, exalting music, purifying nature, building anew the structure of human character, and leading out from the tomb of sense and the valley of the shadow of death millions who were vainly nourishing hopeless grief and human despair.

In listening to the lecturer of the evening we are privileged to hear the truths of Christian Science, the religion of Jesus Christ. In loving recognition of that holy career, reconsecrating ourselves anew to the life and triumph of the Founder of our common religion, let us give impartial and thoughtful hearing to what shall be said this evening, remembering the promise of Christ, "Ye shall know the Truth, and the Truth shall make you free." I now have the pleasure and privilege of introducing to you a distinguished member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass., ex-Judge William G. Ewing, of the Superior Court of Chicago, who will speak to you on "Christian Science, the Religion of Jesus Christ."

### At Massillon, O.

Edward A. Kimball, C.S.D., of Chicago, lectured at the Grand Opera House in Massillon, O., Thursday, December 21.

Mr. Kimball was introduced by the Hon. Archibald McGregor of Canton, O., who spoke in part as follows:—

*Ladies and Gentlemen:*—Having been requested by the Christian Scientists of your town to preside on this occasion, I with pleasure assume the duty, which is mainly, of course, to introduce the distinguished gentleman who is to address us on the subject of Christian Science. The subject being new to most of us is little understood. I doubt not we shall profit by the address, for which I bespeak your kind attention. I may say it is only a few months since my attention was called to Christian Science by a letter from a daughter residing in Indiana stating she had been relieved from her years of suffering by Christian Science and was a new woman; all without material nostrums or so-called remedies, and without delay. I naturally followed her advice and have done some reading in that direction, I must say, to my edification. Certainly a grand work is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

In order to do right we must think right, for thinking precedes the doing. Hence we read, "as he thinketh in his heart, so is he." So let us think health, for success in life and our happiness greatly depend thereon. As the mind controls our bodily movements, it surely may do something for our ailments. This is at least worth considering.

A popular author in the early part of the century wrote a story entitled, "Search after Happiness." It relates how the Sultan of the East had lost his health. How his learned doctors were completely baffled, and finally called a grand council of their learned brethren from various parts of the empire. The case of the Sultan was long discussed and considered, but without result. At last there was a lull, whereupon a venerable doctor who had hitherto remained silent arose and said he knew what would cure the Sultan. Take the shirt of a happy man, put it on the Sultan, and he would warrant a cure. After full deliberation this novel plan was adopted, and the thing then was to find the happy man. They all agreed it would be of no use to look for him in the Sultan's dominions in their then suffering condition, so a search must be made elsewhere for this happy man. Accordingly a stately ship was got ready and sailed with the Sultan and attendants. But they could not find him in the countries visited, for they had been devastated by the long Napoleonic wars. Finally sailing one beautiful day along the coast of Ireland they saw a group of men enjoying themselves, and one of them especially was a happy man. At once a party was landed, with the Sultan along, and the happy man was seized, but to their horror they found he had no shirt on. It must be stated, however, that the Sultan was greatly amused and laughed and continued to laugh heartily over

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the incident and went home in better spirits and recovered his health. He thought if that poor fellow could be happy without a shirt, he would be happy too.

I have read that in the early days, before mankind had become corrupted and diseased, Truth was the divinity worshiped, while Error had no following. Error concluding something must be done proposed to Truth they travel together and present themselves that people might decide which to worship and follow. Truth readily agreed and they started. Error soon found she was gaining no followers and resorted to artifice. One warm day, when tired with a long journey, they came to a beautiful stream when Error proposed a bath. Truth assented, disrobed and plunged in, whereupon Error at once seized and arrayed herself in the garments of Truth and ran away. Ever since, Error has been parading and posing herself accordingly, and deceiving mankind by wearing the garments of Truth.

Let us consider and recognize the divinity of Mind, Immortal Mind, and fear not.

Herein is the way of salvation—the way of healing, and saving from sin and suffering, disease and death. The victims of error take many shapes defective and criminal, filling our numerous institutions of charity and correction. We need reform, the reform proposed and claimed by Christian Science.

I now take pleasure in introducing Mr. Kimball of Chicago.

W. E. R.

### At Chanute, Kan.

Judge Joseph R. Clarkson of Omaha, delivered a lecture on Christian Science to a large audience in Chanute, Kan., Friday, November 24. He was introduced by W. S. Brewster, a prominent lawyer of Chanute, who spoke in part as follows:—

*Ladies and Gentlemen:*—The lecture this evening is under the auspices of First Church of Christ, Scientist, of Chanute.

Within a comparatively short time this organization has assumed large proportions in our city. It is composed of earnest, intelligent, strong men and women.

The rapid growth of the church in general, and the favor shown it by hundreds of thousands of the most intellectual and the best of people in our land, give sufficient guarantee that the institution is founded upon a rock.

In this connection, ladies and gentlemen, permit me to say that I am not a Christian Scientist. I am not even schooled in the philosophy. But I want the portals of my mind always ready to swing open for the reception of truth.

The King of Siam once made himself the butt of ridicule by refusing to believe in the existence of ice. There are others.

From the earliest records of both sacred and profane history to the present, vaguely or definitely, the power of Mind over the functions and sensations of the human body has been recognized.

This wonderful power was given unto Moses, and by him transmitted to Joshua. It raised the dead at the hands of Elijah and Elisha. Under its benign influence the lame have leaped into usefulness, sight has been restored to the blind, and the deaf made to hear.

To our Christian Science brethren I concede one point high over all the various methods and schools in this field of study of which I have any knowledge, they construct a new man and put him at work on a much more elevated plane of moral responsibility.

Sincerely thanking you, ladies and gentlemen, for the honor you have conferred upon me this evening, I take great pleasure in introducing to you the lecturer, Judge Clarkson of Omaha.

C. I. WILLIAMS.

### At Syracuse, N. Y.

Judge William G. Ewing of Chicago addressed a large assemblage at the Wieting Opera House last night (Friday, December 8), on Christian Science under the auspices of the First Church of Christ, Scientist.

The audience was not only large but representative, many of the prominent families of the city being present. Scarcely a seat in the house was vacant. It was necessary to open the gallery in order to accommodate the large number who were unable to secure seats in any other part of the house.

Charles I. Ohrenstein, the First Reader of the Syracuse Church of Christ, Scientist, introduced the speaker of the evening as follows:—

During the career of Judge Ewing as a jurist he was known as a just and upright judge and has always been highly respected by the public. After years of critical study he has become convinced that Christian Science is true, and he has surrendered his practice of law to enlist in this cause.

Judge Ewing was cured by means of Christian Science from a disease that both his friends and physicians believed to be mortal. He is to-day doing the greatest work that lies within the power of man to do. I feel that it is a great honor and an unusual pleasure to present to you Judge Ewing.

As the speaker stepped forward he was received with applause by the large audience.

Frequently during the address the speaker was interrupted by applause. He spoke with a great deal of earnestness and was often very eloquent. He held the close attention of the audience for about an hour.

*Post-Standard,* Syracuse, N. Y.

### At Leavenworth, Kan.

Mr. Edward A. Kimball of Chicago, lectured last night (Friday, December 15), to a large audience of Leavenworth's representative people, on the subject of Christian Science.

In the audience were Scientists from Kansas City and St. Joe, Mo.; Atchison, Lawrence, and Seneca, Kan.

Mr. Kimball was introduced to the audience by Edward H. Keach, First Reader of the Christian Science Church of this city, with the following remarks:—

*Ladies and Gentlemen:*—This is an age of progress, an age in which there is research and advancement in art, science, invention, and all the great problems of the day, and mortals have been so busy along this line of acquiring material knowledge, that they, seemingly, have not had time to give any thought to spiritual things.

But finally there is a change and Spirit is claiming something of our attention.

We say finally, because we have been educated to feel that what was good enough for our fathers is good enough for us, and in our efforts to gain material things we have left Christianity to take care of itself. But to-day there is an unrest among all Christian people. They are not satisfied with their experience and there is a reaching out for a better understanding of God and His creation in all our churches. Christian Science comes to help us to acquire this understanding, and these lectures are arranged for that purpose.

A little more than a year ago we had a lecture here which was well attended, and the good attendance this evening shows there is still an interest to know more of this subject.

I take great pleasure in introducing to you Mr. Edward A. Kimball, C.S.D., of Chicago, who will now address you.—*Evening Standard,* Leavenworth, Kan.

### Lectures at Other Places.

Sheldon, Ia.—William G. Ewing. Monday, October 23.

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## Expressions of Gratitude.

"THANKSGIVING and Prayer" was the subject chosen for the Wednesday evening meeting at First Church of Christ, Scientist, Dayton, O. Services were opened by singing.

The 107th Psalm was read as a Scripture lesson, followed with selections from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. After a few moments of silent prayer the congregation united in repeating audibly the Lord's Prayer, and after another hymn, the First Reader announced, "The meeting is now open for experiences and remarks on subjects that are in line with Christian Science. We have much to be thankful for, benefits physically, financially, morally, and spiritually, and for these blessings we should express gratitude and thankfulness."

Said one lady, "As Christian Scientists we are grateful for the liberty which Truth has brought us; grateful for the release from the bondage of old superstitions, many of which were a fearsome nightmare to us from early childhood; thankful that in Christian Science we have a religion founded on Love instead of fear; one that creates within us a purer love for God, and a more unselfish regard for our neighbor; thankful for a whole salvation. Especially should we be grateful for the practical application we can make of these wonderful scientific truths to our every-day needs, and its far-reaching and incomparable results; thankful for the great good Science is doing for suffering humanity in so many directions all over the world. This Truth that is able to meet all forms of error, that is capable of solving the world's greatest problems and filling the world's greatest needs, should constantly call forth our heart's best gratitude."

A man testified, "I am grateful and thankful to-night. Seven years ago at this time I had no gratitude to express. My son was lying at the point of death, and I never expected him to be well again, thinking it impossible for him to be restored to health; but through Christian Science he has been healed, and is present at this service. I am thankful to know something of the Truth. It has done so much for my family."

Another gentleman spoke: "Gratitude is heaven-born. It is a star that shines brilliantly in the spiritual firmament; it is the reflection of the One Mind—the Mind that was manifest in Christ Jesus. Its rays pierce the darkness of sin and selfishness, re-kindling hope, beautifying earth, overcoming hatred by the realization of Truth and Love, and establishing the brotherhood of mankind. Not by words but by deeds in living the precepts of our Master is the greatest gratitude expressed, which is one perpetual Thanksgiving Day, a prayer without ceasing, a love unfeigned. That consciousness most spiritual more quickly discerns this great Truth, and like the 'one leper' of old acknowledges the source of blessings. The 'Key' that is to-day opening the seals of error, revealing God or Good as the only Life, unlocking the hidden treasures of the Scriptures, illuminating its pages, showing man his birthright, is "Science and Health with Key to the Scriptures," whose author is God's appointed messenger, Mary Baker G. Eddy.

"An indisputable and undeniable fact that Christian Science is of God is, that it teaches the allness of God, that there is but one Power. It does not take our God away from us, but brings us nearer to Him. We have more confidence and trust in God than ever before, because we better understand Him, consequently have more reliance in the Biblical promises. Then could we be otherwise than grateful for a teaching that enables us to love God more? And would we not be very ungrateful if we did not love our Mother through whom God has revealed the Science of Christianity, or Christian Science, she who through toil, sacrifice, self-denial, meekly and humbly has followed in the footsteps of our Master, laboring to confer the greatest blessing earth has ever known, that of which Jesus prophesied? We are grateful for all the inventions, discoveries, and reforms, that have bettered the world, ushering into existence our own blessed country, wherein this idea of Truth could have birth. We turn with grateful hearts to the faithful corps of workers in this and foreign lands who are promulgating this Science, loyal to the heart's core to her who discovered it.

"We are specially grateful that Christian Science has been established in our own city, that the sick are being healed in the way Jesus taught, that a church has been organized, and is steadily growing, and that its members are now working to erect an edifice here as soon as sufficient funds are gathered. We are very grateful to The Herald Publishing Company, of this city, who have shown such a kind attitude to Christian Science,—should our gratitude be less than to encourage subscriptions thereto?—whose manager is a broad, liberal-minded, and philanthropic man. A chief characteristic of the Christian Scientists is a gratitude that touches the heart and the pocketbook, else they would not be able to erect the many beautiful edifices that now dot our land. We are grateful that we are now able to put Christian Science literature in many of our public institutions in this city, sowing the seed beside all waters. This is done through our Literature Fund, and every one interested in the welfare of this church should express his gratitude by helping to support it."

"After twenty years' study of the Bible," a lady testified, "I am grateful to Christian Science above all else for satisfying the long unsatisfied longings of the heart, for a knowledge of God, and the understanding it gives of the hitherto mysterious problems of life. Every thoughtful human being is confronted by this mystery of life and death; and philosophies, ancient and modern, have sought a true solution. The words and works of Jesus Christ declared and proved the supremacy of Spirit—Truth and Love—as the rule of life; it proved the divine Principle thereof; but it remained for Christian Science to make clear to human understanding the practical application of this Principle to the affairs of every-day life.

"The Discoverer and Founder of this truly Scientific Christianity has lived it for more than a quarter of a century, and proved it to be the very same Principle of Life Truth, and Love, that Jesus Christ lived and demonstrated, confirming his teachings by doing the works he said would follow them that believe. However feebly we, who have accepted her Scientific interpretation of Scripture, have been able to follow her in living and proving it, we can but be unspeakably grateful for the demonstrations we have and do make and for the peace and hope and courage it has given us. To know that we are in the Way in full assurance of man's present unity with God—Good,—'now and forever, one and inseparable,' and with the presence and power and knowledge of God with us to meet the temptations and ills and weaknesses of the flesh, enables us to enter into rest, and to overcome all that seems against us. 'Beloved, now are we the sons of God.'"

A lady spoke thus: "I have so much to be thankful for. Christian Science has taught and proved to me that God is my life, my ever-present help under all circumstances. Science and Health is my constant companion."

A man remarked: "I thank God this evening for Truth, and that I have gained some understanding of Christian Science. I have found it practical in overcoming worry and fretfulness, in doing my daily work."

A traveling man stated: "I am very thankful for my little understanding of Christian Science. Some two years ago I was an abject slave to the use of tobacco. It was

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my custom to smoke nine or ten cigars a day. I had been reading Science and Health, and I saw that the pure teachings of this book did not harmonize with the impure atmosphere of tobacco. After reading this book, and then leaving it for the cigar, a sense of shame crept over me, and still worse, the claim assumed such a serious form that I was obliged to call on a Scientist for help. The desire for tobacco was fully destroyed. My vocation takes me among all classes of business men, where oftentimes a great amount of smoking is indulged in, but I neither desire it, nor am I affected by it, although I have no desire to be in that atmosphere. When under this claim my employers thought I was a crank because I would not submit to medical treatment, but nevertheless this was all met, and they paid my bill for Christian Science treatment, the same as if I had been under the care of a physician. I am grateful to God and Mrs. Eddy for Christian Science."

A man testified: "I am thankful for Christian Science. It restrains from evil by teaching the allness of Good, or God, and the nothingness or unreality of evil. It helps me to be careful to think good thoughts."

Said a lady: "There are many reasons why I am a Christian Scientist. Perhaps the first, as is usually the case, is because of the physical benefits received. But comparing this with the great spiritual benefits which are possible for our attainment, the former dwindles into insignificance. If we carefully read the Old and New Testament Scriptures we shall find in every instance that God prevailed. Though error would sometimes seem to have power for a time, yet in the final outcome, right, Truth was victorious, thus proving the nothingness of error. If we but keep in our consciousness the thought that we are the creation and reflection of this divine Principle, which is omnipotent, we shall see that we have great reason for rejoicing in the fact that our origin is not of the earth, but that we live and have our being in divine Love. Another reason and cause for thanksgiving is that Omnipotence is also Omnipresent, and if we cling to this Truth tenaciously we cannot be overthrown, for error is given neither power nor place. It is made plain to us in our text-book, Science and Health, that there is no power but divine Mind. This is reason enough of itself, if understood, to make every one a Christian Scientist.

A case of healing of fifteen years of invalidism was spoken of, the lady being a sufferer from nervous prostration and stomach trouble, dieted almost to starvation—living on boiled wheat, dry bread, and hot water. Through Christian Science she was healed when physicians could give no encouragement. She is well to-day, able to do all kinds of housework.

Another testified: "So many glad remembrances of the power of Truth over error come thronging up in memory that it is difficult to know how to express our gratitude at this hour. Many years I have spent in suffering. There was no glad Thanksgiving Day, for I was taught that God sent afflictions on me, and what was there to be thankful for? But to-day the glorious teachings of Christian Science have illuminated our pathway by the healing power, and taught us that God is Love and that sickness is not of God, but the result of error. This lifts us above the cold thought of materialism into the liberty of the children of God, where we can with grateful hearts praise God for the revelation of Christian Science. Gratefulness flows from all hearts that have been touched by infinite Love. Through this Truth I have been healed of scrofula of twenty years' standing, dyspepsia so severe that I could scarcely eat anything, also weak eyes, having used glasses for seven years. We have greater cause for thanksgiving than ever before for this Truth that is making hundreds and thousands free and will continue its reformatory mission until all shall know the Truth, and gratitude resound from every heart."—*Dayton (O.) Evening Herald.*

## A Courageous Apology.

THE *Register* yesterday, through an inadvertence which is practically inevitable in the selection of news matter of a miscellaneous character, printed an article to the effect that Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, some time ago treated a patient in Philadelphia, but without the slightest effect. The story appeared originally in the *New York World* but was afterward corrected by it and pronounced untrue. It is still on its travels and evidently ahead of the denial. Having fallen into error we gladly enter an apology and correction. Mrs. Eddy not only did not treat the patient, but receives no patients at any time or under any circumstances. Our chief reason for making this correction is not that we regard the story as of any consequence, but in order that Christian Scientists shall have the same protection against misrepresentation at our hands that any other faith is entitled to and receives.

*Register,* New Haven, Conn.

## Can Walk only when Asleep.

BERNARDUS BENNETT, No. 24 Flushing Avenue, Jamaica, is a helpless paralytic when awake.

Asleep, he has full control of his limbs, although he has no consciousness of it.

There is not the slightest doubt about it. Even the colored servant, who first saw the phenomenon and ran screaming from the house at the strange apparition of Mr. Bennett sitting by the kitchen stove fully dressed in clothes he had not worn in years, now believes.

Mrs. Bennett knows that it is true, and so does her daughter Helen, although they would not believe their eyes until they all saw Mr. Bennett at the same time.

Even then the uncanniness of it made them shiver. They cannot explain it any more than the doctors, and the doctors have devoted much attention to the problem.

The family calls it a miracle, and that is as good an explanation as has been offered. Thousands of people about Jamaica who have known Mr. Bennett for years are still in doubt. He was born in Queens, L. I., and went to live in Jamaica fifty years ago.

The stroke of paralysis which came upon him more than twenty years ago was severe. It sent him to his bed, absolutely helpless. During all this time he has been unable to stand on his feet. The physicians had told him there was no chance for his recovery.

When a man spends twenty years on a "mattress grave" he expects to end his life there. But Mr. Bennett has never given up hope. His clothing was always kept in a closet near his bed, although no one dreamed that he could ever wear it again.

A few mornings ago the colored servant saw Mr. Bennett, fully dressed, sitting beside the kitchen stove. She lifted her voice, thinking she had seen a ghost. Mrs. Bennett and her daughter were summoned.

Mrs. Bennett spoke to her husband. He did not answer. After a half hour he walked upstairs and undressed himself without assistance.

When he woke he was absolutely helpless again. He became angry when they told him what he had done, declaring that they were making fun of him. When they persuaded him to try to use his limbs he could not.

The paralytic had become a somnambulist. The doctors and family are wondering what will be the next manifestation.—*New York World.*

The *Advocate* says: "Do not keep company with any sin. It may surprise thee as an enemy sometimes, but let it not lodge with thee as a friend."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

## MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## By-laws.

BY MARY BAKER G. EDDY.

PREPARED July, 1899, and adopted by the Mother Church, The First Church of Christ, Scientist, Boston, Mass., December 22, 1899, and will in due time appear in the Church Manual.

We enjoin upon every member of the Mother Church a careful and prayerful perusal of *each* of these By-laws, that we may become so thoroughly imbued with their letter and spirit as to be able to carry them out in our daily lives.

In accordance with our text-books—the Bible and "Science and Health with Key to the Scriptures,"—and all Mrs. Eddy's other teachings, members of this Church shall, neither orally nor by writing, signify their belief in more than one Christ, even that Christ whereof the Scripture beareth testimony.

They shall entertain no ill-will towards men, towards members of other Churches, M.D.'s, or doctors of any sort.

They shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the Courts, or the laws of our land,—on penalty of being removed from the Editorial corps, and the Board of Lectureship.

The Churches of the Christian Science denomination shall have one reading room for each Church.

The following verse shall be sung in Doxology at the close of the Communion Service:—

Be Thou, O God, exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

Section 1, Article XXXV., is amended so as to read:—

If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is legally authorized to perform this ceremony. According to our present laws, a Christian Scientist alone cannot unite individuals in wedlock.

The second paragraph of this By-law is expunged.

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## Our Baptism.

THE account of Jesus' appearance upon this earth as given in the Gospel of Saint Mark is unlike that of the other gospels in that it makes no mention of his material birth. This Gospel somewhat abruptly begins thus: "The beginning of the gospel of Jesus Christ, the Son of God." Then follow references to John the Baptist, wherein he foretells the coming of one mightier than he, the latchet of whose shoes he was not worthy to stoop down and unloose.

The Baptist declared that while he had baptized with water, he who should come would baptize with the Holy Ghost.

Then follows the simple announcement of Jesus' appearance: "And it came to pass in those days, that Jesus came from Nazareth of Galilee." Jesus then partook of John's baptism. No sooner had he been thus baptized, than the Spirit drove him into the wilderness, and there his forty days' temptation by Satan ensued, and he was with the wild beasts.

Did the narrative stop here, we might well suppose that Jesus was in the wilderness alone with Satan and wild beasts; but not so. The narrative proceeds: "*and the angels ministered unto him.*"

Jesus was not forsaken during his period of temptation. The Father was watching over him, His angels of protection were hovering around him. He was being baptized of the Holy Ghost that he might baptize others with the Holy Ghost. He was being fitted for his mission. He was tempted sore, but overcame the temptations.

"After that . . . Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." The lesson is plain. The purifying process must be within.

When we are ready to forsake the allurements of baptism (immersion) in material things for the baptism *into* (immersion) of Spirit,—the Holy Ghost,—the Christ will appear to our consciousness as quickly as Jesus appeared to John the Baptist and his followers.

As we enter the new year, shall we not also enter into a new and higher and holier baptism—the Christ-baptism, the baptism of Spirit so glowingly held before us and taught us in "Science and Health with Key to the Scriptures," written for us and all the world by our God-fearing Leader and Teacher, Mary Baker G. Eddy?

Let us stand constantly at this baptismal font, and through the purifying water of Spirit overcome the Satan of temptation, drive away the wild beasts of lust, fear, hatred, and every encumbering sin, and thus let God reign in us and His "angels minister unto us," so that we too may be able to perform our mission, preach the gospel of the Kingdom of God, and convince our fellow-men that the "time is fulfilled, and the KINGDOM OF GOD IS AT HAND."

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## Christian Science Prayer.

THE whole groundwork of Christian Science is prayer. Its achievements in healing sickness are the result of prayer. Without prayer there is, there can be, no real healing. The Christian Science prayer is not an emotional or ecstatic supplication, petition, or wrestling so much as it is a deep, profound, and abiding conviction of the all-presence and all-power of God. This prayer is instant and constant. It is the ever-present consciousness that man is in harmony with God. It is the realization that man, in his true relation to God, reflects health and harmony rather than disease and discord. This is the plain teaching of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; and this altitude of prayer we must reach ere we shall be able to pray aright and in such a way as to receive answer thereto.

Our text-book, from beginning to end, is a lesson on prayer. To the extent that we understand and live its teaching we are in an unceasingly prayerful state of mind. Its repeated injunction is that we must have in us the Mind which Jesus had; we must be about the Father's business as was he; we must reflect the Divine character as did he; we must be in the world, and yet not of it, as he was in it and not of it; we must worship the Lord our God with all our might, mind, and soul, as he worshiped God with all his might, mind, and soul; we must have no other gods before God; we must yield our mortal selfhood to *all* the requirements of Divine selfhood, thus reaching that perfection which Jesus demanded in his great injunction to his disciples, and, through them, to all the world: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

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The demands seem great. If we were to trust to material sense and rely upon human strength, we should stand aghast before them; but the great glory of our textbook is that it turns us away from the material senses and toward the realization of the omnipotent Good that reveals to us the possibility of compliance therewith.

We should carefully read and study our Church Manual on prayer, especially the last and recently added section of Article XXI., page 46. All the members of our beloved Mother Church should be conversant with this By-law.

### Corrections.

In the account of the recent lecture in Portland, Me., which was published in the *Sentinel* of December 21, it was stated that Hon. Edward Wiggin of Bangor, presided and introduced the speaker. We are informed that the lecturer was introduced by Francis Wiggin, who is associated with the *Industrial Journal* of Bangor, but resides in Portland.

The lecture of Judge Clarkson delivered November 1, 1899, was at Lincoln, Kan., instead of Lincoln, Neb., as stated in the *Sentinel* of December 14.

### Questions and Answers.

The department of Questions and Answers in the *Sentinel* has been discontinued.

## Selected Articles.

### From the Boston Herald.

THE following was published in the *Boston Herald* of December 26, relative to an editorial in that paper which, among other things, claimed that Christian Scientists seek to practise in an unnatural way merely for personal benefits.

*To the Editor of the Herald:*—I am sure you will be glad to have a statement from me as to what Christian Scientists really do believe and practise concerning some of the things so kindly commented upon in your editorial of yesterday. Faith in God and spirituality can be perpetuated only by the practice of spiritual teachings. The waning faith of this age is due more to a lack of practice than of understanding. Spirituality and real healing power are one and the same. They cannot be separated.

What is true nature? Is not God the natural lawgiver? A natural law is one that is in the condition in which it was created by God. Doubtless we may find ourselves doing many things in a very unnatural way, when we consider deeply what God's ways really are. Isaiah said, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

It may seem more natural to turn to material means and methods for healing the sick, but may not this be because we are more used to doing this, and because material remedies are more tangible to our present sense; even as it is natural to encourage or allow appetites, passions, and sin, because they are more in keeping with our human tendencies? We are taught in the better schools of the day to stifle this "natural" tendency to evil and cultivate love for the good. May it not be equally true that we should cultivate dependence upon Spirit, God, and seek to rise above the so-called material laws, so far as is possible?

It is scarcely expected that any of us can at this immature period in our growth do exactly right; for we may not yet have attained to a sufficient degree of moral strength to sin no more; and yet we have the command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." While we do not seek to set aside this command, yet we recognize that we can reach perfection only through spiritual growth. In like manner we hear the declaration: "It is the Spirit that quickeneth; the flesh profiteth nothing;" and yet in our unspiritual condition, Spirit may seem exceedingly rarefied, if not altogether a myth, while the flesh seems a very profitable or real thing. Indeed, but for the effect of Spirit upon matter, we should have nothing but blind faith upon which to build our belief that there is such a Substance or Power as Spirit.

We suffer a great many things "to be so now," because we are not far enough advanced spiritually to set aside all material laws. Furthermore, it may be true that we have more suffer-it-to-be-so-nows than are justifiable in the sight of God, and doubtless people in general could abstain from sin and selfishness even beyond their present practice, if they would but try. And who knows but that even at this period we could safely trust God to heal our bodies and keep them well without the use of material aid? Have you tried it? Many have and are ready to testify to health and happiness as a result of this experiment.

We never shall know what Spirit can and will do for us until we throw our whole weight upon the side of Spirit. The use of medicine has filled its place as a necessity in human experience, and this great world could not yet be deprived of it, yet may it not be true that, in the course of events, we may find the spiritual method of healing better? The Christian Scientist believes so, and he desires quietly to live according to this belief without in any way interfering with the methods of others.

I love Christian Science because it has made my religion practical and because it fulfils what it promises. Christian Science has not taken away any of my Christianity, but has added to it. It has enlarged my sense of God—has made God more to me, and my faith in other supposed powers has become less. I believe the best man in the world without Christian Science would be still better with it; for he would understand better how to be good.

Christian Scientists care much less about physical benefits than they do about the spiritual benefits. Indeed, we hope to be well only as our lives, in God's sight, merit health. We do not hope to be safe physically, except as we are right spiritually. The real purpose of Christian Science is to lift us spiritually until we are too good to be sick. If our motive or practice is less exalted than that of Jesus, it is because we fall short of the demands of this Science, not because Christian Science justifies wrong motives or deeds.

I hope I am right in believing it a work of love to save my fellow-man from bodily suffering by saving him from the evil that causes his suffering. Many people with a high degree of goodness are in a suffering condition, while many bad people are in a reasonably healthy condition, but this does not change the fact that the good man is on the road to harmony, though he may not have reached it, while the bad man is on the road to destruction and will surely find it, if he does not change his course.

It is not our goodness—not our spirituality, but our materiality that gets sick. Sickness may overtake the "good man," but never the perfect man. "In the way of righteousness is life; and in the pathway thereof there is no death." The wicked man may seem to find harmony for a period, but his harmony has no foundation, and will eventually cease.

Jesus was doubtless too good to be sick. His goodness was his health. He probably had little need to heal himself. Bodily healing is only a secondary matter in Christian Science work. It is a part of the harmony that must follow a life consecrated to God according to the teachings of Science. If our lives are such before the world as

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would make the impression that our only desire is in "having recourse to miracles for one's own personal advantage," there must be a deep want of Christian Science on our part, for such a desire could not be instilled by this Science.

The works of Jesus were not supernatural, but natural, if it be true that God's way is natural.

Jesus said, with reference to the law, "I am not come to destroy, but to fulfil." His healing was not unnatural but in strict accord with the law of God. He also said, "He that believeth in me, the works that I do shall he do also," *i.e.,* he who understands as I understand and who practises as I practise will accomplish the same results.

We may believe in a small way, and accomplish some results, while we have our Master's assurance that our results will be greater as we, through spiritual growth, become more firm in the power of God.

ALFRED FARLOW.

## Opportunities for Doing Good.

"LAY not up for yourselves treasures upon earth, . . . But lay up for yourselves treasures in heaven."

"But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

An old friend of the writer, in the course of a business conversation remarked that he was past the zenith in his life, and as he looked back over the past and recalled the mighty struggle for wealth, gain, and position that was carried with it, he voiced the thought as expressed in First Timothy: "For we brought nothing into this world, and it is certain we can carry nothing out." If men were not so anxious to accumulate wealth, the division of wealth would be more equal and poor men would thereby be afforded an opportunity of doing good otherwise impossible.

As a matter of course we are not all situated alike so far as this world's goods go, but that should not hinder us; we can all do something for God and each other. Only the other day a poor woman asked a friend who was talking to her on a religious subject, what one in her humble sphere of life could do to serve Him.

Why, my dear friend, just turn to your Bible and read these blessed words of the Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now, doesn't this make it all plain? Whatever service we render to God's needy children His love accepts as done unto Him. Knowing this, is it not easy, in this world of want and suffering, to find something to do for the Master?

And in this we see how closely Christ identifies himself with his disciples. The "God manifest in the flesh" comes very near to us. The perfect, sinless man appeals to our hearts, although we can never, in this life, fully understand how "the Word was made flesh and dwelt among us."

We who would serve God let us bear in mind these words of the Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" then how many ways of service we shall find. How many about us there are whose hearts are aching for a kindly word, and to whom it would mean more than silver or gold. Shall we forget such as these, or shall we give them our sympathy in the thoughtful word of kindness, or even in a pleasant smile, if we have not opportunity to give more? A little flower sent to some sufferer confined to a sick-chamber is often like a message of hope and comfort, for it brings with it the thought that there is some one in the busy outside world who has not forgotten him, and the fragrant rose will breathe something of the love of Christ to the one upon that sick-bed, and it will bring some of the beauty and brightness of the summer world into the darkened room.

And sometimes even in the simple pressure of the hand you may serve God. How much it means sometimes to the sorrowing. It says that heart pities me, and I feel that the one who gave me that warm, tender grasp is my friend, and life does not seem quite so hard, I am not wholly forsaken; God has not forgotten me, and I will strive to live and work for Him still.

Then sometimes we may feed the hungry and clothe the naked for love of the Master, and in everything that we do for him we too receive our share of the blessing. Our hearts are lightened through the sympathy we give to others, and we feel the blessedness and the joy which lies in that "Inasmuch."

The way of the Cross, that is the way that we should tread. In a recent sermon by Rev. J. B. Silcox, pastor of the Congregational Church at Sacramento, that way was set forth in the following words:—

If that cross means anything it means that the more a man has of wealth and talent and culture, the more is he under obligation to render service to humanity. He who would be chiefest and greatest must make himself the servant of all. Increase of strength means increase of obligation to help the weak. Increase of culture means increase of obligation to enlighten the illiterate. Increase of virtue means increase of obligations to reform the vicious. Christianity is not separation, it is impartation. The throne must bend to the hovel. The monarch must minister to the mendicant. Heaven must come to earth. That is the meaning of the cross. That was the governing law in the life of Jesus. It must be the governing law in our life. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself." He died for all "that they which live should not henceforth live unto themselves but unto him which died for them, and rose again." Our life belongs to Christ, and therefore to humanity.

No man ever came to greatness along any other path than the way of the cross. The truly great have felt the truth that their life belonged to the race, and that what God had given them was given them for the service and salvation of man. The enthusiasm for humanity that made beautiful the life of Jesus has irradiated the lives of men and women and lifted them to thrones of distinction. Not to be ministered unto, but to minister has been the one motto and ideal of their life. It was the motto and ideal of Peabody when he used his millions to endow schools for the enlightenment of the ignorant and erect homes for the well-being of the poor. It was the motto and ideal of Florence Nightingale when she consecrated her womanhood to the service of the wounded and dying on the battlefields. It was the motto and ideal of John Howard when he devoted himself to the betterment of the criminal population of the world. It was the motto and ideal of Wendell Phillips, when he turned from the honors and emoluments of the law to champion the cause of the dumb, downtrodden slave. It was the motto and ideal of Livingston when he consecrated the valor and genius of his manhood to open a path and carry the light of the Gospel into the dark jungles of Africa. These are illustrations of the high serving the low, the strong ministering to the weak. They receive the homage of the earth and the hallelujahs of heaven. They declare with trumpet tones the truth that the great life is the life that serves.

To these may be added the name of Mary Baker Eddy, whose life of self-sacrificing love and ceaseless devotion

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to the welfare of humanity, shines as a pilot star to guide the suffering and sinful to a harbor of rest and a haven of peace, who has in Christian Science given to the world the Christianity taught and practised by the Saviour.

Should we not make that life of service ours?

Every day we may find those who need our service, and we may realize the blessedness of that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*Ottumwa (Ia.) Press.*

## An American Heroine.

A STORY even more striking and more pathetic than that of Father Damien is told in a thin volume of one hundred and seventeen pages—"Mary Reed, Missionary to the Lepers, by John Jackson, with an Introductory Note by the Rev. F. B. Meyer, B.A." (Marshall Brothers). Mary Reed is an American lady who went to India in 1884 in connection with zenana mission of the Methodist Episcopal Church. She worked first at Cawnpore and then at Gonda, but her health broke down, and she returned home in 1890 to rest and recruit. It flashed on her that her disease was leprosy. The doctors, one of them a specialist who had studied the disease in the Sandwich Islands, confirmed her suspicion, and, as Mr. Jackson says, "this educated, refined Christian woman found herself face to face with the appalling and paralyzing fact that she had fallen a victim to leprosy—the most dreaded, loathsome, and hopeless disease known to mankind." Telling only her sister, and without saying farewell to her family, she at once returned to India as a missionary to the lepers. She took it as a divine call to a life of service, and was speedily appointed to the superintendence of the Asylum for Lepers at Chandag in the Himalayas. In this work she has now been occupied for eight years. "Single-handed, or at most with a limited supply of native assistants, she has developed the institution under her charge from a mere collection of huts and stables in which some thirty-seven lepers were housed to an establishment with an average of eighty-five or ninety inmates, sheltered in substantial houses specially erected for them." The Rev. F. B. Meyer, who met her at Lucknow during his late visit to India, and had "more than one delightful talk" with her, says that "from the first day until now she has borne her heavy cross in a spirit of consecration which makes the story of her life one of the most inspiring in missionary biography." But the most wonderful part of the story is that though Miss Reed makes use for her patients of all the ameliorations and remedies that medical science suggests, she trusts her own case entirely to the healing efficacy of prayer, and is now, and has been for many months past, in better health than she frequently enjoyed in former years. So remarkably and unusually has the disease been kept in check that some medical missionaries pronounced that in her case it was not leprosy at all. But the opinion of the most eminent authorities is that it is undoubtedly leprosy, though Dr. Condon said some time ago that she was "practically healed." But there she remains, isolated from the world, among the Himalayan snows, with her band of sufferers round her, sustained by an enthusiastic devotion and faith which, as we read of it, seems itself to be a miracle.—*London Daily News.*

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.

DEAN STANLEY.

# From Our Contributors.

## The Infinite.

BY CLARENCE A. BUSKIRK.

I.

WITHIN the blossoms of the bower,
However lovely wrought,
The concept of some fairer flower
Is possible to thought.

The brightest planet in the dance
Of worlds that shine afar,
May be surpassed in radiance
By some remoter star.

But when we seek the Infinite,
Such perfectness prevails,
The uttermost of mortal wit
Before the threshold fails.

II.

The red throat of the robin quaffs
The sunshine for its song,
The bithesome brooklet leaps and laughs
Its sparkling way along;

But man, the blinded Titan, gropes
Around his rugged cave,
And searches with his fears and hopes—
Only to find a grave.

Is bird so blest and man so curst?
Nay, all is Perfect Good,
And God's own spiritual likeness first,
Could all be understood.

Enough of God illumes our eyes
To know His ways are Good;
Therefore, our trust in Him is wise,
Though dimly understood.

## Christmas Letters.

Kansas City, Mo., Christmas, 1899.

*Dear Sentinel:*—It has been many months since I have undertaken to do my share of the pleasant work attending the "making up" of our publications. I say "our publications" advisedly, because they belong to the Field, and were given us by the same loving thought which supplies all human needs.

In a little book entitled "Daily Light On the Daily Path," in the "Evening Hour," under date of December 24 are these words:—

"Then said the princes of the Philistines, What do these Hebrews here?"

"If ye be reproached for the name of Christ happy are ye; for the Spirit of glory and God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, . . . or as a busybody in other men's matters."

"Let not then your good be evil spoken of." "Having your conversation honest among the Gentiles."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Ye are the temple of the living God."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

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"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light."

These are quotations from Samuel, Peter, Romans, and Corinthians,—passages of Scripture which I have read and heard read a great many times, but out of which I had no particular benefit, simply because their deep spiritual import was hid from my eyes which saw not, and my ears that could not hear, and which refused to hear and understand, lest Christ, Truth, should come in and heal me of sin as well as of physical discords.

Through the teachings of Christian Science the eyes now see and the ears hear, and gradually I am gaining a little understanding of the Christ, and through an effort to continue in his word, realize something of the freedom of which he speaks in John, 8 : 31, 32.

For this Christmas gift of all others, I feel most grateful and hope for the day when there will come to me the clearer understanding which will effect the more perfect demonstration.

The work done by those who are conscientiously endeavoring in their walk and conversation to follow the teachings of Christian Science, is made manifest throughout the world, and so again the princes of the Philistines are asking, "What do these Hebrews here?" and in answer the Christian Scientists can truthfully say, following our Master's command to "Let (y)our light so shine before men, that they may see (y)our good works, and glorify (y)our Father which is in Heaven," and the Christian, not in name only but in fact, can greatly rejoice if approached because living for Christ, Truth, and needs only to be concerned if he be justly reproached because of holding wrong thoughts, and so "suffer as a murderer, [see John, 8 : 48] or as a thief, . . . or as a busybody in other men's matters."

"Ye are a chosen generation. . . . Ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

Those living what Christian Science teaches are fulfilling this Scripture. I know many active business men, some of them men of large affairs in the commercial world, students of Christian Science, who are constantly exciting comment from those with whom they come in contact in a business way, because in the face of seeming adverse conditions the Christian Scientist is calm, undisturbed, and self-possessed, through the consciousness that he has "not believed cunningly devised fables," but that the God whom he serves is able to save him from "the burning fiery furnace;" and his business associates, often Christian men, ask what is the secret of his self-possession, which is so free from any resemblance to stoicism, or simply resignation to the inevitable.

I am always glad when I see the business man take up Christian Science, because it is a business man's religion pure and simple, at hand and available seven days per week, twenty-four hours per day, through the forceful manner in which the student learns that he must work out his own salvation because no one on earth or in heaven can possibly do it for him. "Be not deceived," said Paul, "God is not mocked; for whatsoever a man soweth, that shall he also reap." It is this thoroughly "every-day-in-the-week-practical" side of Christian Science which commends itself to the business man who really wants to be a Christian indeed.

"Be ye not unequally yoked with unbelievers;" weed out our individual gardens, keeping our thoughts pure, not only from sin but from any other sense of discord, including disease.

This recalls a statement published by a St. Louis physician in the *Globe-Democrat* of December 17, "Yes; a person may imagine himself having a disease until he finally develops symptoms of it. Doubtless there were many such during the typhoid fever epidemic just passed." This physician is also quoted as having said, "The influence of mind over matter is very pronounced." Is it unfair to assume that thought properly controlled and directed can produce health, if it be possible for thought through fear to produce disease? (See "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 481, l. 23–26.) Paul said, "God hath not given us the spirit of fear; but of power," and a greater than Paul, one whom all the Christian world frankly admits was the greatest man who has ever passed through this experience, said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

So on this glad Christmas day is this same Truth revealed to hundreds of thousands of loving hearts who unite in renewed feelings of gratitude to our dear Leader. Through the light which she has given us, we are capable in a degree of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," Truth; and so we demonstrate health, happiness, and holiness so far as we lay aside our false conceptions and accept and understand God.

IRA C. HUBBELL.

Philadelphia, Pa., December 25, 1899.

*Dear Sentinel:*—Through the columns of the *Sentinel* let me send greetings to all the dear co-workers in our blessed cause. To the Publishing House many thanks are due for the monthly and weekly messengers of Truth which have come into my home the past years, so freighted with hope and encouragement, giving "daily strength for daily needs." But above all does my heart overflow with gratitude and love to the dear Mother, whose watchfulness, faithfulness, and unselfishness has been a constant reminder of my own shortcomings, and a stimulus to greater activity in the line of right. I am reminded to-day how much we can add to her joy by bringing in our sheaves and rejoicing her heart with the fruit of our understanding. Is it not time we should bring "glad tidings of great joy"? Have we not burdened her too much with our weight of sin, our failure to demonstrate ever-present Love? To-day let us pour out our thanks, our gratitude to her who was worthy to receive this wonderful revelation of Truth and for a suffering world was willing to stem the tide of mortal thought.

Let praise to God be upon our lips and thanksgiving in our hearts for her labor of love, and the means she has furnished by which we know how to cast our burdens on the Lord. To her do I owe a debt of gratitude which nothing but a holy, consecrated life can repay. To her I owe this happy Christmas day which has brought my dear ones home that we may celebrate together this new birth and understanding of God's gift—the immortal Idea which has become our salvation from sin, disease, and death.

Not a cloud has darkened our home to-day, for we are dwelling in Truth; not a gift received that we do not recognize as coming directly from God, whom we have been taught to love, understand, and demonstrate.

My offering to you this Christmas day, dear Mother, is an overflowing heart of love for what you have brought to me, to my home, and to the whole world. May we all, as your Christian Science children, be an honor to the cause you so dearly love and become better and better transparencies for Truth, realizing more fully the import of your words to us at the Annual Church Meeting in Tremont Temple last June:—

"Where God is we can meet, and where God is we can never part."

D. ELOISE BROWNELL.

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## From Judaism to Christian Science.

BY FANNIE AND HENRIETTE KAHN.

It is over ten years since the seed of Truth was sown in our midst. We were born of Jewish parents, and brought up in the strictest observances of the orthodox Jewish religion. Our mother passed on when we two were young girls, and from that time we felt convinced that there could be no God in the world. Sorrow and separations followed —a veritable wilderness. We two went to attend the University of Michigan, hoping, through intellectual attainment, to satisfy our longing for something better and higher. We little dreamed that it was the Truth that was leading us; for at that time we had never heard the name Christian Science.

While attending college, one of us sustained a serious internal injury, which prevented her from continuing her work. When the physicians, who were specialists on the university faculty, passed the verdict that nothing but a surgical operation could *relieve* her, and that nothing could entirely *cure* her, one of her professors, who was at that time taking a course in Christian Science, suggested her going for treatment to his teacher, a loyal student of Mrs. Eddy. Within two weeks she was perfectly healed and thereby we knew for the first time that there was a living God.

This was the first glimmer of light that came to illumine our gropings in the dark. Our inherited prejudice against the word Christ was soon destroyed by this new understanding as revealed through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in the positive, practical proof of its Principle as a present regenerating and healing Power. Here was a Christianity we could accept as true, and which we immediately set about trying to comprehend. We rejoiced especially in the knowledge that in reality there was no Jew nor Gentile, that we were all members of the one grand, universal brotherhood, all governed by the One Intelligence, the One Father and Mother-God.

This was in the fall of 1887. Although at that time, no other member of our family was ready to accept Christian Science, yet since then each one, through his own proof of its efficacy to heal sickness, or his desire to find the true Principle to live by, has become an adherent to this, the one true religion.

For eight years we saw almost nothing of our father, and we had carefully avoided mentioning Christian Science to him, as we naturally expected the greatest opposition because of his extreme orthodoxy. Three years ago our eldest brother was telegraphed for to the bedside of our father. The latter had reached the point where his physicians could do no more for him. Nervous dyspepsia, rheumatism, neuralgia of the heart, and rupture had caused him suffering for many years, but when these and other diseases had assumed the most serious forms, *materia medica* decreed that he had but few days to live. Here was the opportunity to tell him in what manner his children and grandchildren had been healed of divers diseases, such as astigmatism, lung difficulty, hay fever, paralysis, etc.

After a day or two he was quite willing to have treatment from his eldest daughter, who was immediately sent for. Not only was he completely healed in a few weeks, but he became at once interested in Science and Health, by which he has abided ever since, and he is now in his turn preaching the gospel and healing the sick. He too sees the fulfilment of prophecy, and knows Christ Jesus is the Messiah. Giving the lie to the mortal law of three score years and ten, he is demonstrating strength, health, and happiness.

We never fully realized all the blessings that we had received through Christian Science until November, 1897, on the day of the dedication of our church in Chicago. After years of tribulations, of separations, of estrangements, we were all meeting for the first time "with one accord in one place," bound by the one Spirit, the one hope of our calling.

Four of us have had the privilege of class instruction. One is Reader in his field of work. We are all striving to do our part in the destruction of the illusions of sin, sickness, and death for others as well as for ourselves. Words are inadequate to express in any degree our gratitude to our beloved Mother, but we know that we can attest our love and reverence for her only through greater obedience to the law of God, as she has revealed it to us through "Science and Health with Key to the Scriptures."

## Mind and Matter.

BY L. H. JONES.

It may be interesting and helpful to those who are beginning to read Christian Science literature, and who stumble at the statement in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that Mind, Life, is not in the body, to have their attention called to the accepted teaching in this connection of the elementary schoolbooks of the day.

In "Elements of Psychology," by Edwin C. Hewett, LL.D., president of the Illinois State Normal University, it is stated:—

"Of the real nature of both mind and matter, we are profoundly ignorant. No one can tell what either is; we can study their phenomena only. We believe that the mind is a real thing, and that it will live after the body is dead. Although we know nothing of human minds disconnected from bodies, we see no reason to doubt that a soul may be thus disconnected without any essential change in its nature or function. Even Mr. Bain says, 'For anything we can see, the body might have its bodily functions without the soul, and the soul might have its psychical functions in some other connection than our present bodies.'

"There are philosophers who teach that mind is the product of molecular movements in the brain. But to suppose that matter in any way produces mind involves the absurdity of supposing that something totally inert and unconscious can produce that which is both conscious and self-active. Can anything be greater than its maker? Can any effect exceed its cause?"

And in a similar work by Noah K. Davis, Ph.D., LL.D., professor of moral philosophy in the University of Virginia, it is stated, "Mind and brain, then, are two distinct substances, having no quality and no law in common. The mind cannot be assigned to any bodily organ as its seat. Locality can no more be attributed to mind than extension; either reduces mind to matter. Mind in itself bears no relation whatever to space. To ask where the soul is, or to say that it is here, or there, or that it pervades the brain, or the nervous system, is sheer nonsense."

When one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed.

GEORGE MACDONALD.

Just as in earthly society, the pushing, intrusive, self-conceited man must be prepared for many a strong rebuff, and will find himself often compelled to give place to modest merit, so in the eternal world, "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

CANON FARRAR.

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# Testimonies.

### Demonstrations in Dentistry.

I had some teeth filled, one nerve extracted, and two teeth drawn without a touch of pain. The dentist prophesied a great deal of pain in extracting the nerve, but I knew God's law was more powerful than any law of dentistry and I felt no pain at all, although he probed several times before getting the nerve.

I have been many times with patients to the dentist, and with two exceptions, the patient has felt no painful sensation whatever. The first case I had was a woman whose teeth were so hard to draw the dentist said he could not get them out. She came for treatment, and then went again. He managed to draw them, but they came very hard. He asked her how she managed to stand it. She told him, much to his surprise, that it was painless, and explained the kind of treatment she had had.

Another, a girl, wanted all her remaining upper teeth out. They were principally roots, as the teeth had broken off. There were eleven in all. They came without pain although part of them had to be dug out.

A young lady came to me last summer. She wanted four teeth out and new ones in at once, as she did not want to have to stay at home, and as the teeth were front teeth, she did not want to be seen so disfigured. We went to the dentist by appointment, I arrived first. He was not busy at the time and came into the waiting room and asked me if I were the Christian Scientist who was going to treat Miss ——. I said I was, and upon some questions being asked and answered, he said that he would do as nearly as we wanted him to as he could, but that he did not believe that both bleeding and swelling could be stopped so that she could have her teeth immediately. However, the young lady came and the four teeth were taken out without pain and the bleeding stopped at once. The dentist took an impression with very warm wax, also without pain, the gums did not swell, and the next morning she had her teeth and was wearing them without any inconvenience whatever.

I have had many more demonstrations along the same line, equally good. I want to relate an experience given in one of our Wednesday evening meetings.

A young man whose only teacher has been our text-book, Science and Health, said when he first came into Christian Science he had a great deal of trouble with aching teeth, but that he treated them and they ceased paining him. After a while he found that the cavities were filled up with new bone, and he has never had any trouble with them since. His faith in the Truth is "as a little child."

I have had many demonstrations of the power of Truth, as revealed in Christian Science, as able to destroy all our erring beliefs, be they of pleasure or pain, and I am deeply grateful to Mrs. Eddy for revealing to us the way to the divine heights of Love and Life.

MARGARET M. ELLISON, Winnipeg, Man.

### Deafness Healed.

A case which came to me for treatment was a child, a boy nine years old, who had passed through a fever which his mother said had left him quite deaf, and with almost constant flow of blood from the ears.

I treated the little fellow one week, and he was completely restored. The blood ceased flowing and he can now hear as well as any one.

Another case was a lady whom the physicians said if she should pass safely through a hazardous operation she could live but five years at most. She had consented to the operation hoping that five years would be sufficient time for her only daughter to become able to take care of herself.

She had partly planned the trip to the city where the surgeons resided, when she came with her over-anxious husband and said, "I have a notion to try Christian Science. It cannot harm me if it does not cure me. I may never accept your religion, but I will do justice to your cause, and if I am healed, I will proclaim it from the housetops."

The same evening I commenced treatment, and in less than two weeks she said, "I am perfectly well and give God the praise, for it was Christian Science that wrought the cure."—MRS. EDNA HENSON, Canyon, Tex.

### Study of Science and Health Rewarded.

The following beautiful demonstration proves that a faithful, conscientious study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is richly rewarded, and that its practical teachings are ever at hand. The passage on page 492, line 16, came clearly and forcibly to me when I was awakened one night and asked to come to the room of a dear one who to mortal sense was suffering with a severe nervous chill. Realizing the beautiful Truth expressed in those lines, all sense of responsibility was dispelled from my thought, and after five minutes the patient grew quiet and slept peacefully.

Formerly three persons were required to hold the afflicted one. Much medicine had to be given and the patient was from three to four days getting over the effects, whereas the healing through Love, enabled God's own child to be bright and happy at the breakfast-table the next morning. How full of love and gratitude is my thought for our beloved Mother, for giving us the impersonal teacher, Science and Health, and may I ever be found willing to obey all its directions.

E. D. S., Mt. Vernon, N. Y.

### The Price of Books.

I have often thought of writing what the small investment of three dollars for "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, did for me.

A friend, knowing my need, brought me the book, which was then in two volumes. At first I did not gain much light, but I was told that others had been healed of all the ills that flesh is heir to, by reading the books.

I kept on reading until the Scriptures were explained in such a way, that the Truth which Jesus said should come, made me free.

That book like the Bible is priceless. I liken it unto the "Pearl of great price." I shall ever think that the author was divinely inspired; for all Truth comes through inspiration and revelation from Spirit, not from the flesh.

Those first volumes have been replaced by later editions. Their bindings are worn and their leaves yellow with age; but I would not part with them for many times the original cost.—NANCIE G. SAVAGE, Wilton, Me.

### A Case of Typhoid Fever.

About five weeks ago my son, twenty-five years of age, who lives at Sheridan, Ind., came home with the typhoid fever. His physician had diagnosed the case as typhoid fever and his Methodist pastor and Epworth League cabinet officers all wrote him hoping that he would *not* have the fever.

I began to declare the Truth as I understand it and symptom after symptom disappeared till at the end of a week he said he was able to go back to clerking; however, he stayed three days longer when he considered himself healed.

Suppose some of my professional brethren should say it was a case of typho-malarial fever, I would like to ask them if they can do better than that. He had been taking medicine about three weeks. I write this to show what Truth and Love can do.

E. N. TULL, M.D., C.S., Fairland, Ind.

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## From the Religious Press.

### Believing in Yourself.

There are few better protections against unworthy conduct than the faculty of believing in yourself and taking a high estimate of what the future has in store for you. When men are discouraged and "down on their luck," and come to think that there is no future for them, they are peculiarly liable to temptation. "What is the use," they think, "of trying? I do not amount to anything. I might as well take pleasure as it flies and let the future take care of itself."

Perhaps there are comparatively few of us that do not occasionally have these low-toned moments. We lose sight of our ideals or become sceptical about them. You do not know what you are doing for a fellow-man when you teach him to believe in himself by believing in him. You are bestowing a choicer gift than money or position. A good deal of the power of the gospel lodges itself in its capacity to invigorate self-respect by showing men that God cares for them, and revealing to them the dignity of their own nature and immortal destiny.

It has been verified a thousand times that when a great responsibility or dignity is imposed upon a man his best energies are enlisted in becoming worthy of it. A man who believes in his worth and future has always the inspiration of that motive. More sins than we often think for can be traced to discouragement or the clouding of ideals.
*Watchman* (Baptist).

### "Thy Kingdom Come."

An expression or formula that is often repeated, sooner or later loses for most people much of its original import and inspiration. Through thoughtless and perfunctory repetition it becomes a mere form of words without significance or uplifting power. Even the prayer dictated by Jesus to his disciples has not escaped this law. Indeed there are indications that of the multitudes who habitually repeat the Lord's Prayer as an act of devotion, there are comparatively few who have any adequate conception of its real meaning. They recite it perfunctorily, though perhaps not with a deep sense of reverence, but with slight comprehension of its spirit and beauty. The Lord's Prayer ought not merely to be *said*, it ought to be studied and understood. When it is understood it will be found that it contains a revelation to man as well as a petition to God.

Take, for instance, the petition, "Thy will be done in earth as it is in heaven." That passage is a promise as well as a prayer. It opens a vista of hope to despairing lovers of humanity, heartsick from a contemplation of the world's sin and misery. It is an inspiration to the weary, despondent laborer in the field of humanitarian effort. Few can doubt that Jesus, when he directed his followers to pray for a better and purer earth, knew that he would not pray in vain.
*The Universalist Leader.*

### "He Knows About Leather."

Among those who attended the ministry in Glasgow of the gifted but erratic Edward Irving was a poor woman, the wife of a shoemaker who was a pronounced infidel. Irving visited him, talked with him, and sought to lead him to faith, but all in vain. The effort seemed only to confirm the man in obstinacy of unbelief. One day Irving, as he sat beside him, began to talk with him about his handicraft, and about the grade and quality of the materials used. The man became interested. He was surprised to find that Irving knew more about these things than he himself did. The sense of a common interest was awakened. Leather furnished the bond. On the following Sunday the shoemaker was one of Irving's hearers. He went again and again, and was finally converted. Some of his former associates taunted him for weakly yielding to superstition and folly. He replied: "Mr. Irving is no fool; he knows a great deal about leather." The incident has its lesson for the Christian worker. There is some way of approach to the heart of every man. It is necessary that some common standing ground be reached, from which further advance may be made. A man's daily pursuit is quite likely to furnish this. Find out what specially interests him. You may find in this the way of approach for highest ministry.—*The Baptist Union.*

## Miscellany.

### Cheated Out of Threepence.

An infidel lecturer once gave an opportunity for reply after his lecture. A poor old woman stepped up to the platform, put down her basket and umbrella, and said: "I paid threepence to hear of something better than Jesus Christ, and I have not heard it. I have been a widow forty years, and I had ten children, and I trusted the Lord in the depth of poverty, and He comforted me to bring up my children so that they have turned out respectable. I was often sore pressed, but my prayers were always heard, and I was delivered. Once, when I lay sick, I thought I was ready to break with the thought of leaving my fatherless little ones, and there was nothing kept me up but the thought of Jesus, and you tell me it is a mistake. Now, tell me something better, or else why do you cheat me of my threepence? Tell me something b .ter."

The infidel had not expected such an opponent. He said: "Really, the old lady is so happy in her deception I would not deceive her."

"No," she said, "that won't do. Facts are facts. Jesus Christ has been all this to me, and I could not sit down in this hall and hear you talk against him without coming and saying this and asking you whether you could tell me something better than what he has done for me. I have tried him and proved him." The lecturer said nothing. Experience is an argument that cannot be answered.—*Scotsman.*

### An Independent Preacher.

There are few cases on record wherein a minister owns his own church, refuses to accept a salary, performs the janitor work, and furnishes light and heat for the church. Under these novel conditions the Rev. A. W. Hobson of Lyons, Neb., ministers with success to a large number of zealous followers. In the common parlance of the street, "he is the whole thing." The Rev. Mr. Hobson is a regularly ordained preacher, at one time or another having been connected with the Methodist denomination and with the United Brethren in Christ. But at this time he professes allegiance to no particular sect. He prefers to be free to follow the dictates of a new dispensation which he declares may ere long be given to the world.

The Rev. Mr. Hobson is in many respects a remarkable man, but his apparent eccentricities do not carry him so far as to cause his neighbors to set him down as a crank. He enjoys the respect of the whole community, and has the reputation of being a sincere man, an original thinker, a fearless speaker, and a worker of great energy. His appearance in the pulpit, clad in a red robe, has caused a great deal of comment, both favorable and unfavorable. Mr. Hobson says he is not permitted to divulge the secret of his red robe at present, though it will gradually be done as the days go by.
*Chicago Chronicle.*

### Couldn't Fool Him.

A traveller, was riding on one of the coaches in the Trossachs of Scotland, when the driver said to him, "I've had a coin guv to me to-day two hundred years old. Did you ever see a coin two hundred years old?" "Oh, yes," was the reply. "I have one myself two thousand years old." "Ah!" said the driver, "have ye?" And he spoke no more during the rest of the journey. When the coach arrived at its destination the driver came up to the man with an intensely self-satisfied air and said: "I told you as we came along that I had a coin two hundred years old." "Yes." "And you said to me as you had one two thousand years old." "Yes, so I have." "Now you be a liar!" "What do you mean by that?" "What do I mean? Why—it's only 1899 now!"—*London Answers.*

### Chaplains for Firemen.

New York City has two chaplains for its fire department, one a Roman Catholic, the other a Protestant Episcopalian. They deal spiritually with the men when the latter are off duty in their engine houses, and when they are on duty the chaplains are on hand to administer the sacrament to dying heroes, or to give sympathy and aid to the injured. Their presence, too, often gives assurance to and produces calm in frightened inmates of houses that are either burning or in danger of being burned. They wear a uniform similar to the firemen, but with insignia that reveal their calling.—*The Congregationalist.*

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies two cents each postpaid, ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Notice to the Field.

The November number of the *New England Magazine*, now ready for delivery, contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per capita taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

Last October Miss Edna McClellan began to raise funds by means of the endless chain letter system, to purchase a loving cup for Rear-Admiral Schley. Contributions to the amount of five thousand dollars have been received. Miss McClellan has decided to change her original purpose, and will endeavor to secure funds sufficient to purchase for the rear-admiral a home, either in Washington or New York City. Many subscriptions have been made on condition that the fund be used to purchase a home. It is thought that at least twenty-five thousand dollars will be available by July 1.

It is reported at Washington that the Transvaal government has asked the United States to offer its services as a mediating power. The request came through the American consul at Pretoria. No answer has been given by the State Department, and unless Great Britain makes a similar request the President will probably take no action in the matter. There is, however, a disposition on the part of some to urge that under the treaty of The Hague Conference, the United States could extend its mediation without offending Great Britain.

Andrew Carnegie has given three hundred thousand dollars to Cooper Union. This, with the two hundred thousand contributed by the members of the Cooper family, will serve to found a great polytechnic school. The intention of the founder, Peter Cooper, that the entire Cooper Union building in New York City, be dedicated to the work of education, will be carried out. There will be accommodations for one thousand pupils, and the school will have an income of nearly twenty-five thousand dollars.

All the twenty-six Powers that were represented at The Hague have signed the arbitration tribunal plan. The United States, China, and Switzerland have not signed that portion of the treaty in regard to the laws and usages of land warfare. The rules of the Geneva Convention, as applied to naval warfare, were signed by all the Powers except the United States. England did not sign that part of the protocol which prohibits the use of projectiles from balloons.

Recent dispatches from South Africa show that the situation in Natal is more critical for the British army than at any previous stage of the campaign. The Boers have at last attacked Ladysmith, and the last word received from General White was to the effect that he was very hard pressed. General White is believed to have a force of ten thousand men. General Buller has about thirty-three thousand men, but is apparently unable to render him any assistance.

United States Ambassador Choate has called England's attention to the matter of the Delagoa Bay flour seizures. Premier Salisbury informed him that the British government had not yet arrived at any decision as to whether or not food-stuffs were contraband of war, but assured him that the commercial rights of the United States would be equitably considered, and that a decision on this important matter would be reached as soon as possible.

It is said that Secretary Gage will recommend to Congress a measure for giving some benefit to the government from the deposit of funds in the national banks. The plan proposed is to charge a moderate rate of interest for use of the public funds, the rate of interest to be left to the discretion of the Secretary of the Treasury, since it must be governed by the condition of the money market.

The actual ore production of Colorado for 1899 was:—

| | |
|---|---|
| Gold | $33,000,000 |
| Silver | 15,500,000 |
| Lead | 5,902,154 |
| Copper | 1,750,000 |
| Zinc | 1,000,000 |
| Total | $57,152,154 |

The amount received for the Lawton fund is about ninety thousand dollars. It is believed the fund will reach one hundred thousand dollars. The money will be held in trust for Mrs. Lawton, and will be turned over to her on her return to this country, as a gift of the American people to her in token of their esteem for her late husband.

The Christian Political Union has been formed at Chicago, Ill. The object of the Union is to unify the forces of righteousness for political, social, and commercial reform. An effort will be made to get a large representation of Christian men and women at the initial national assembly, scheduled to be held at Rock Island, Ill., May 1, 1900.

Congress will be asked to appropriate five million dollars in aid of the St. Louis World's fair; conditional on ten million dollars being raised locally, one-half by subscriptions to a stock company, and one-half being voted by the city in the form of bonds. Less than one million is needed to complete the local subscriptions.

The New York fire department has a novel addition to its apparatus in the shape of a searchlight fire engine. It is the first searchlight fire engine ever constructed, and it is expected to be of great assistance to firemen when fighting interior fires. It is equipped with two electric lights of six thousand candle-power each.

The accumulation of money in the United States treasury the past three months has been remarkable. The ordinary receipts during the month of December were $46,759,104, and the expenditures $39,055,500, affording a surplus of 7,703,604. The surplus for November was $6,175,724, and for October $3,359,561.

The maintenance of the open door in China is assured, as all the Powers addressed have responded. Italy was the last to come into the agreement. President McKinley regards this work of Secretary Hay as the greatest achievement of the state department during the present administration.

It is stated that it will require one hundred million spindles a year to manufacture the cotton crop of the world into the average grade of cloth. New England has thirteen million spindles, seven million of which are in Massachusetts. There are now five million spindles in the South.

The oath of allegiance was administered to the members of the new Cuban cabinet January 2. The oath is the one ordinarily administered to all Cuban officials taking office under the present authority, swearing allegiance, for the time being, to the military authorities of the United States.

The Paris city council has selected a fine site in the midst of the American quarter for the equestrian statue of Washington. It is desired to unveil the statue July 3 next, the anniversary of Washington's acceptance of his commission as general, which act the statue represents.

Admiral Dewey says that the shore guns did much better work at Manila than those afloat. He has made a strong argument to show that in adjusting the claims of bounty the Spanish shore battery should be considered in determining the forces which opposed him.

On the Russian New Year's day (January 13) His Majesty, Czar Nicholas will issue a proclamation inviting the Powers to continue the work of peace which was initiated at The Hague Conference. The call will be addressed to all nations.

General Buller's difficulties have been greatly increased since his last engagement. He is now confronted by walled and fortified hills, running sixteen miles along the Tugela, and the Boers still continue to add to their works.

The year 1899 was the greatest business year ever known for the American Steel and Wire Company of Pittsburg, Pa. The company has announced a general advance of 7½ per cent in wages of its thirty thousand employees.

The funeral of General Lawton will occur early in February. It will be made memorable by a military and civic parade at Washington second only to those at the funerals of Grant and Sheridan.

Captain Leary, naval governor of the island of Guam, has issued a decree abolishing slavery or peonage in the island. He has also deported all Spanish priests for reasons which are sufficient for him.

The Senate committee on privileges and elections has decided by a vote of four to three that Mr. Quay is not entitled to a seat in the United States Senate under Governor Stone's appointment.

General Otis has notified the War Department that Lieutenant Gilmore and his party from the Yorktown and all other American prisoners in the northern part of Luzon have been rescued.

President Keenan of the L. A. W. will endeavor to secure an appropriation of five million dollars by Congress for the construction of improved highways throughout the United States.

Secretary Root has cabled General Otis to open the southern Philippine hemp ports as soon as possible. These instructions are sent for the purpose of breaking the corner in hemp.

The Chicago canal was opened January 2. The first work on the canal was done September 3, 1892. The total outlay was about thirty-three million dollars.

Captain Richmann, 17th infantry, now in the Philippines, has been ordered to South Africa to report upon military operations in the Transvaal.

Hawaii wishes to send a delegate to the Republican National Convention which meets in Philadelphia next June.

Yale University received a donation of one hundred thousand dollars from the Vanderbilt estate.

The total amount pledged for the Dewey arch fund is two hundred thousand dollars.

The University of Chicago received a New Year's gift of $3,370,000.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Telediagraph.

WHILE the newspapers of to-day are unquestionably marvelous as achievements, when compared to those that were considered the most finished productions of the press a few years ago, the limit to this improvement has by no means been reached. Every year witnesses new inventions in methods of printing, all of which enable the publisher to increase the attractiveness of his paper, but no invention can do more to revolutionize present newspaper methods than the art of picture telegraphy, which is now almost ready for practical use. Already there have been several successful tests of this invention, pictures have been sent thousands of miles over the ordinary telegraph wires, and there is every reason to believe that it will not be many months before the telediagraph will be as great a necessity in every newspaper office as the regular telegraphic receiver is at present.

What this will mean few newspaper readers can realize. By the use of this machine the correspondent of a newspaper will be able to furnish his office with pictures, diagrams, and photographs of events happening in all parts of the world. If there is a battle in the Philippines, or a great fatality in Europe, the artist who may be on the scene can immediately provide his paper with pictures of the event, making it possible to reproduce the sketches a few hours after the happening. As the natural result, it is safe to assume that the newspapers of the future will be more profusely illustrated than those of to-day, for it will then be possible for them to obtain pictures from every part of the globe, pictures that will accurately portray the great events that have happened.



The advantage of the new invention will not be restricted to the newspaper office, however. Business men will find it of the utmost use in the sending of messages in shorthand or cypher, and the police of every civilized country will be able to use it in securing the arrest and identification of criminals. If a man who is wanted in this country is suspected of having escaped to Europe, his picture can at once be cabled to the police of every European city. If a great crime should be committed, and the criminal should be known to the police, his counterfeit presentment could be telegraphed so thoroughly over the world that escape for him would be practically impossible.

While these are but a few of the uses to which such an invention could be put, they are sufficient to illustrate the great importance of such a discovery, and in view of these facts, it is not strange that inventors have been striving to solve this problem almost since the beginning of telegraphy. During these many years various methods have been proposed, and all have depended upon the synchronism of apparatus at the two ends of the line. The difficulty in obtaining this has been the principal cause for the lack of success of the many systems of picture telegraphy that have been projected. To enumerate all the inventors who have been unsuccessful in their efforts to send pictures by telegraph would be tedious. It is enough that one has at last been successful, and that it cannot be long before his machine will be operating in every city in the world.

Now that this wonderful invention has been perfected, and the details of its construction are no longer the inventors' secrets, one wonders that it should have been so simple. In order to explain it, however, it is necessary to go back to the first principles of telegraphy. When Morse first invented his system of ticking off messages by the means of dots and dashes, he found that a continuous current of electricity was necessary. To obtain this continuous circuit it was requisite that the electricity should return to its starting point. For a time two connected wires were used, but at last it was discovered that the earth made a perfect conductor, and that by connecting the wires with the ground at each end a perfect circuit could be obtained. It was by breaking this circuit that the light and loud "ticks" of the ordinary telegraph machine were obtained.



For a time this was the only means of telegraphing, but finally it was learned that if the dots and dashes were indented upon strips of paper these indentations could be reproduced by running the paper under a key. It was this principle that led to the invention of the phonograph, and it is this principle upon which the telegraphing of pictures is based.

The drawing that is to be sent over the wire is made on a sheet of tinfoil, which is wrapped around a cylinder in the machine. This cylinder is very similar to the wax cylinder of the phonograph. At either end of the line there is a machine, and these must be twin machines, so regulated that they will work in perfect harmony with each other. At the receiving end of the line a sheet of carbon paper is placed between two blank sheets of paper. When the operator who is sending the picture turns on the current the little needle or platinum point above the cylinder breaks the circuit whenever it touches the ink outline of the picture. Owing to the fact that the two machines are perfectly adjusted, the receiver reproduces every pulsation of the sending machine. When the circuit is broken by the sender, therefore, the needle of the receiver beats hard upon the paper, and the picture is faithfully copied.

Nothing in the world could be simpler, and yet it has required years of hard and persistent work to evolve a machine that would accomplish this purpose. At present, however, there is no question as to its success. There is nothing uncertain about it. The work has been accomplished. Pictures have been flashed in an instant from one end of this country to the other, and in each case, regardless of distance, whatever was drawn on the tinfoil was faithfully reproduced at the other end of the wire. To chronicle such an achievement is to show that a new milestone has been planted on the road of civilization.

Such is the invention, and such is its effect upon the existing conditions. The man who has finally succeeded in accomplishing this achievement, and whose name will undoubtedly occupy a place in history beside that of the inventor of the telegraph and the telephone, is Ernest A.

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Hummell of St. Paul, Minn. Although he is still comparatively a young man, he has been at work upon his invention for several years, and he is still engaged in watching all its operations closely, in the hope of discovering some defects that may be remedied. Mr. Hummell does not claim to be a scientist or an electrician. He says that he is simply a watchmaker who has a taste for mechanics, but in spite of his modesty, it cannot be denied that he has succeeded where countless inventors have failed, and that he has perfected a piece of mechanism, the work of which has been the fondest dream of those versed in electricity for more than a quarter of a century.

*Topeka (Kan.) Daily Capital.*

## A Beautiful Christmas Gift.

MR. C. M. HOWE has just returned from Lead City, S. Dak., where he went at the request of Rev. Mary Baker G. Eddy of Concord, N. H., to officiate at the presentation ceremonies in connection with the lovely Christmas gift which Mrs. Eddy has just made to her son, who resides in Lead City. The gift referred to is a commodious eleven-room brick residence, the erection of which during the past summer has been under the direction of Mr. Howe; Mr. J. C. Ryan of Spearfish, S. Dak., having superintended its construction. The plans were furnished by Mr. E. J. Eckel of this city, and all the furniture and fixtures were supplied by St. Joseph firms. The following is from *The Lead City Call*:—

"One of the most elegant and beautiful gifts ever made in this city was from Rev. Mary B. G. Eddy of Concord, N. H., to George W. Glover of this city. Mr. Glover is the only son of Mrs. Eddy. The gift consists of a handsome brick mansion at the head of Maine Street thoroughly equipped and furnished from cellar to garret. The gift is worth at least twenty thousand dollars.

"The beautiful residence is located where it commands a most extensive view of the city. Mr. Glover's friends, and we may say all the good people of this city, are much pleased over his good fortune.

"Mrs. Eddy is one of the most progressive women in the United States. She is the Founder of the religion known as Christian Science, whose followers are numbered by the thousands.

"The Christian Science church in Boston, known as the Mother Church, has the largest membership of communicants in the United States, not excepting any other denomination. Mrs. Eddy is a very philanthropic lady, and her charitable work each year amounts to about one hundred thousand dollars. The *Call* congratulates Mr. Glover on his good fortune and hopes he may long enjoy his new home. There are few men in the Hills who have done more single-handed than Mr. Glover to build up the country by honest, intelligent, and upright methods. Such men deserve success."—*St. Joseph (Mo.) Daily Gazette.*

## Christmas Greetings from Egypt.

THE following, recently received by Mrs. Eddy, was written on a neat folio Christmas Card. Above it was a beautifully colored pastoral scene,—shepherds tending their flocks, and in the distance, the river Nile and the pyramids:

From this distant land, three loyal students send their love and Christmas greetings to their beloved Leader, and Mother.

Though so far from home, their thoughts and hearts are one with the Cause, in these momentous times,—Divine Love guards and guides.

HATTIE G. STOCKTON,
NELLIE G. ALLEY,
WILLIAM H. ALLEY.

Cairo, Egypt, December 5, 1899.

## The Lectures.

### At McPherson, Kan.

ON Sunday afternoon, December 17, Edward A. Kimball, C.S.D., lectured on Christian Science to a large audience, in the Opera House. The closest attention was given, and the lecture was well received.

The editors of the newspapers were very liberal in advertising, and a very nice comment upon the lecture was published in the daily paper.

The speaker was introduced by John D. Milliken, a prominent lawyer of our city and of our state, who made the following introductory remarks:—

*Friends*:—As you are aware, we have met this afternoon to listen to a lecture on Christian Science. Some have come because they are adherents of that faith; some, because they are friends of Christian Science; others, because they desire to learn for themselves something of the doctrine.

Whatever motive may have impelled this large and highly intelligent audience to assemble, and however little we may know of the principles of Christian Science, the large number of its adherents throughout the world, their respectability, intelligence, sincerity, and zeal, challenge our respect and command our attention. And this is the case even with those who, like myself, do not indorse or accept its principles. But because you or I do not indorse it, is no reason why we should not learn all that is to be known in reference to it. On the contrary, it is a cogent reason why we should seek all possible information upon the subject.

If Christian Science be true, we should accept it. If its doctrines are false we should know the fact that we may warn others. If truth and error are mixed, we should be able to discern and separate them, that we may garner the truth and reject the error. There is an old proverb that "Truth fears nothing but concealment."

The intolerant spirit of the Pharisees in the time of the apostles in a measure still exists in the world, adapted to the changes of our higher civilization. It is in a measure transferred from the physical to the metaphysical forum.

Personally, I am never afraid to treat my opponents in any of the affairs of life with respectful consideration. I believe in the greatest liberty of conscience and judgment. I freely concede to every other the rights which I claim for myself.

I may say to the distinguished guest that while your audience is discerning and discriminating, it is also the fairest and most magnanimous to be found anywhere.

And now, my friends, I have the honor and pleasure of presenting to you the speaker of the occasion. One who left the field of commerce in obedience to the imperative command of conscience to devote his life and energies to expounding the faith that is in him.

He stands high in the councils of his society, and is reckoned as one of its ablest exponents—Mr. Edward A. Kimball of Illinois, who will now address you.

HANNAH G. MILLER.

### At Omaha, Neb.

Ex-Judge Joseph R. Clarkson, who is an authorized lecturer of the Christian Science Board of Lectureship, last evening (Friday, December 22) delivered an address in Boyd's Opera House on Christian Science, before a large, intelligent, and appreciative audience, composed in the main of adherents of the new faith. Among the audience were numerous personal friends of Judge Clarkson, who formerly served on the district bench of Douglas County. For the last few years he has devoted himself entirely to the study and practice of Christian Science, in

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which he has become well versed, and he is now an ardent advocate of the new religion. Judge Clarkson was introduced by Judge Ferguson.—*Daily Bee*, Omaha, Neb.

The remarks of the Hon. A. N. Ferguson in introducing Judge Clarkson were as follows:—

*Ladies and Gentlemen*:—By many the principles and doctrines of Christian Science are not fully understood. A fair, candid investigation of this subject is necessary to an understanding. Prejudice is one of the main obstacles and stumbling-blocks that prevent knowledge. If truth be at the basis of this Science, all the opposition in the world will not avail against it. This, the youngest of the Churches, is only about thirty years of age, and yet it numbers among its followers nearly half a million earnest adherents. In every state of our nation, across the ocean, in all the civilized countries of Europe, we find the doctrine not only planted, but increasing. The best minds, the strongest characters, are to be found adhering to the doctrine and teaching of this new, but old, Science. An International Board of Lectureship has been formed with a view of placing before all the people a correct understanding of this important school of thought, so that error and opposition, based upon imperfect knowledge and misunderstanding, may be swept away; so that men, before passing judgment, may have an opportunity to read and study its principles. We have with us to-night, as a member of this Board, an able, earnest thinker, a zealous, conscientious man, who will address you upon this interesting and important topic. I have the honor, as well as the pleasure, of presenting to you as the speaker of the evening the Hon. Joseph R. Clarkson.

C. W. C.

### At El Dorado, Kan.

A large crowd greeted the well-known lecturer, Edward A. Kimball, at Ellet's Opera House Monday night, December 18. Among them were seventy-five people brought by special train from Wichita, and visitors also from Howard. Mr. Kimball was introduced by Rev. E. Everett Cowperthwaite of the Christian church, in the following words:—

*Ladies and gentlemen*:—We have with us this evening a gentleman of extensive travel and wide experience, who comes with a message, the practical teachings of which purport to be a blessing to the human family. Of this new and avowed Truth, a large majority of us know very little, but we remember this is the age of discovery—expansion and absorption; truths are being brought to light and developed in the physical and mental worlds not heretofore dreamed of. We are expanding and absorbing as we advance, more and more of Truth. We should therefore place ourselves in a receptive and meditative attitude and absorb so much of this message as may be of Truth. I now have the pleasure and honor of introducing to you Edward A. Kimball of Chicago, Ill., a member of the Board of Christian Science lecturers, who will speak to us upon Christian Science, which means the Science of the Christ life.

*Daily Republican*, El Dorado, Kan.

## The Lash.

'Tis not the sunshine or the blessedness of life,
Nor love, the healer of despair,
Nor laurels torn from sullen fields of strife,
Nor nightfall's certitude of care—
I most thank God for; 'tis the lash!
That cuts my face
To one swift surging consciousness,
That I all but betrayed a royal place
And pawned my soul for fate's caress.

MARTHA GILBERT DICKINSON.

## Among the Churches.

### Christian Science in Mexico.

The following account of the progress of Christian Science in the City of Mexico, is taken from a letter written by Edward C. Butler to a friend in the United States:—

"That Christian Science has a foothold in Mexico I think I can establish by citing a few facts. A year ago when the first service was held in the Jardin Hotel, in the rooms of Mr. and Mrs. Adam H. Dickey, of Kansas City, there were but four of us present, and for months, when the services were continued in our own home, we only had at most half-a-dozen people present. Our attendance is now from fifteen to forty. We have our own Hall and Reading Room, with all our expenses to date paid in advance. Our expenses are small, of course, but even then we owe no man.

"A year ago there were in this old city but two or three copies of 'Science and Health with Key to the Scriptures,' to-day there are about forty, all purchased and read throughout the families of the English-speaking colonies. Christian Science has been proved repeatedly to possess the same redeeming, healing, transforming power that has so signalized its operations everywhere else. We have had impersonal healing in our meetings. Children among our number have been able to demonstrate the Truth.

"Even some Mexicans have been led into our midst, and one of them, a Mexican woman, has been able so strongly to reflect the light of this blessed Gospel that she has cured sicknesses among Americans. That poor woman had to pick out with her dictionary the sentences word by word in her copy of Science and Health. Surely God is no respecter of persons when He thus enables an unlettered woman, of a foreign race, to carry to American homes this sweet evangel of healing.

"It has done us much good to follow these cases. At least three of the hardest cases in the American colony have been redeemed, men who previously had had no use for religion and never read the Bible. They now have their Bibles and copies of the text-book of Christian Science, and are reading them devotedly. The press, too, is losing its hostile bearing.

"This is not written with any attempt to boast, but to show you that the Lord is blessing His precious work in Mexico."

### The Work at Pasadena, Cal.

At a recent welcome given to the Universalist pastor of this city, I was asked to sit on the platform, which was occupied by several ministers. The Rev. Robert Burdette, widely known as humorist and lecturer, was the principal speaker. I was not invited to speak, but afterwards several asked why the Christian Scientists were not invited to speak, and expressed regret that it was not so. The president of the meeting said very frankly that he did *not* believe in our doctrines, but that he felt I was honest in my beliefs and he respected them by giving me an invitation with the rest of the ministers. I was the only lady invited as the representative of a church.

The change of feeling here has been very marked since our church was started. I find a very liberal feeling towards us among the business men, and we meet our obligations in the way of rents and such matters so promptly that we find a desire to secure us as renters. While many sermons have been preached against us, we have met all with love, and in every instance, I have been told, some one out of the congregation has borne witness to our Christian character. This proves that God will defend His cause, if we are doing our work.

Five new members were added last Sunday. We have

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several hundred dollars in the bank for our church building.

I will add that the editors of our principal papers are most polite and kind, and have accepted printed matter to look over and cull from as they see fit.

We have a box marked "Christian Science" in the office of the electric car company. This is kept up by two of our members, and they say an immense amount of literature is taken away. This is a very important point, as tourists from the east are constantly coming and going through this station, and the seed is thus scattered far and wide over the continent.

SARAH TOWNSEND GEE, Pasadena, Cal.

### Reading Room at Greensburg, Pa.

The Reading Room of First Church of Christ, Scientist, of Greensburg, Pa., was opened November 7, 1899. Formerly we occupied a hall on Sunday mornings and Wednesday evenings on the third floor of the Glunt Building. We saw the necessity of bringing our work within the reach of the people every day in the week, therefore we rented a store room in the central part of the city. Our landlord has fitted it up for our convenience for holding Sunday and Wednesday evening services, as well as for reading rooms through the week. The rooms are open every day from 10 A.M. to 3 P.M. While the work seems slow here, yet we can see that it is spreading out and permeating mortal thought more than we sometimes realize, and we are hoping to see larger advancement in the near future.—E. A. P., Greensburg, Pa.

### Pleasant Quarters at Rockland, Me.

Sunday was a joyous day for the Christian Scientists of Rockland and vicinity, the occasion being the opening of their new hall in Ulmer Block. There were present Christian Scientists from Camden and Vinalhaven, and the service, which is the same as that used in Christian Science churches all over the world, was simple and impressive. A solo, "The Holy City," was beautifully rendered by Miss Alice Gurney Lane of Vinalhaven. The Christian Scientists are to be congratulated on having such pleasant quarters, but the indications are that it is all too small for their growing congregation.

*Star*, Rockland, Me.

### Organization at Bridgeport, Conn.

The Christian Scientists, who have a room in the Court Exchange Building, where services are held on Sundays and Wednesdays, have formed themselves into an association, filing articles with the town clerk yesterday. The articles state: "The purposes for which this corporation is formed are the following, to wit: To preach the gospel according to the doctrine of Christ as found in the Bible, and in 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy."

The name of the organization is First Church of Christ, Scientist.—*Union*, Bridgeport, Conn.

### Charter at Enid, Okla.

A charter was filed to-day (December 5) with the Territorial Secretary, for the First Church of Christ, Scientist, of Enid, for the purpose of disseminating the doctrines of Christian Science.—*Republic*, St. Louis, Mo.

The widow's mite that went tinkling through the brazen throat of the treasury is sounding yet; the escaping fragrance of the alabaster box fills the world with sweetness.

BEECHER.

## Selected Articles.

### "If They Only Knew."

LOOKING at life from a mortal, material standpoint what a sad scene presents itself! The daily record of events presents the medley of life and death, day after day, in varied tales of crime, disaster, sorrow, suffering, as the panorama—the dream of the false sense of life—moves on. The seemingly helpless victims of every ill that flesh is heir to, bear the pangs of physical agony, whether it be pain, poverty, or mental woe, as a reality and burden from which there is no escape while living on earth. If they only knew, there is a way out of it all, and happy, indeed, are they who find it, the way of Life, the opposite of death.

If we think profoundly upon this subject we must see, from the standpoint of human reason, setting aside Revelation which teaches it most unequivocally, that the mental qualities, the character which is the reality of each individuality, is not dependent upon physical organization, and must survive it. Those who believe, or who profess to believe, that death ends all, are a very small minority. The hope of living on or of "living hereafter," is so universal as to be a very strong argument upon the side of the Scriptural teaching, that man is immortal.

The desire to live is born of God. Man clings to life tenaciously through all the degrees of suffering, and under the stress of adverse circumstances, shrinking instinctively from the thought of death. He feels his unity with Life, and especially in times of trouble turns for help to a Power beyond the visible. If it were not for this natural love of life, if it were really believed that death gives entrance to a heaven of health and happiness, this self-destroying error would have a much larger roll of human sacrifices as a legitimate result of the teaching that it is the will of God for man to suffer as long as he is in the body. Jesus overcame death as an enemy during his life-work, and in his own resurrection. He came to "destroy him that has the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The destruction of death and hell is the final work of the Conqueror, before the new heaven and earth can be fully manifested here.

The Old Testament prophets caught glimpses of this consummation most devoutly to be wished, the manifest supremacy of Spirit, Life, over all error. Isaiah declared the coming Conqueror would destroy everything that hides the supreme power of Spirit, "swallow up death in victory . . . and wipe away tears from off all faces." The divine Light and Life illuminating Hosea, he cried out, "I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." The same glorious Truth was reiterated eight hundred years later: Christ, "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "O death, where is thy sting? O grave, where is thy victory?"

Divine Science, the Science of Life, comes now confirming and demonstrating all that was spoken "by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies."

Jesus fulfilled this proclamation of Zechariah, boldly declaring, "He that liveth and believeth in me shall never die." Escape from death and all that leads to it is the result of believing and following Christ Jesus as the Way. How far, then, from Scriptural teaching is the thought that man's own belief of death gives him harmony or eternal life. "Because I live, ye shall live also," said Jesus. "At that day ye shall know that I am in my Father, and ye in me, and I in you." If the world is to know this unity

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of God and man, it must be manifested here. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"—sin, sickness, and death—through the understanding of eternal life. How glorious to know this, and to know that the false sense of life is but a dream, an illusion, and not life at all. Does not the very name—mortal life—expose its falsity. Is it not dead or dying life—life subject to death? mortal, the opposite of immortal? death, the opposite of life? The Science of Life makes all this very clear, drawing a perfectly rational, logical line between the true and the false, between Life as God, and the false sense of life as an illusion of mortal sense ending in death.

The problem of Life has been clearly and logically stated in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Each individual on earth to-day will ultimately work out the problem sometime, somewhere. In working out the problem we must think of it rationally, with the same common sense used in reflecting upon any other subject. How many years does it take a child to advance with faithful study from the multiplication table on up through arithmetic until each process is mastered, to geometry? How many never get beyond the simplest processes? How many have never cared to get beyond them? Students of mathematical science have been willing to work hard enough, patiently and faithfully on and on, up through all the mental processes necessary to master the ever-advancing rules, that enable them to prove the principle in the higher and more difficult problems. In thus advancing, the problems in geometry and trigonometry, at an early stage of study incomprehensible, are as easily solved as the simplest sums in addition in the beginning.

As we look more deeply into Christian Science, we find it to be the very same Truth that the great Founder of Christianity lived and taught nineteen centuries ago. It is practical Christianity. Did not St. Paul say, "For me to live is Christ"? Christian Science is scientific because it can be demonstrated as purely spiritual. Our false views of material life must vanish into the nothingness of origin in mortal thought. Must not this true understanding of Good precede its perfect demonstration or proof in living it?

If the world but knew what it is, and what it can do for them in any and all the perplexities and sorrows of earth, how quickly the sinning, the suffering, and sorrowful would turn to it, and how eagerly would they accept this Science or true knowledge of Christ. There is not a pain or pang of mind or body that Christian Science, rightly understood, will not alleviate and ultimately destroy.

It can only be said of Christian Scientists that they have but started in this pathway, but great already have been their achievements with their little understanding of this Truth. What shall the harvest be when it is better understood and realized?—*Dayton (O.) Herald.*

## A Word in Favor of Christian Science.

*Editor News-Press:*—So much has been said of Christian Science of late that I take this method of saying a word in its favor. I had been a sufferer from constipation for twenty-five years, during which time I tried about every kind of medicine, prescribed for me by some of the foremost physicians in this city and New York, and also proprietary remedies. While I must say that some of these did not lose their efficacy as quickly as others, still the result was always the same, viz.: substituting a new remedy for the old. Some years ago I went abroad, feeling sure that the voyage, change of air, and mode of living would bring about the desired result; but in this I was mistaken. I again had to call on physicians, and after several months returned home, a disappointed woman.

Less than a year ago I attended a lecture delivered at Vassar Institute, in which much was said against Christian Science. My next step was to learn what the other side had to say; for, as we know, there are always two sides to a story. I attended some of the Wednesday evening meetings of the Christian Scientists, and found among the people I met there some of our best citizens. Their teachings were so different from what I had been led to believe, that I went again and again, and always found the leaders adhering strictly to the teachings of Jesus, and always admonishing their hearers to love one another, inasmuch as we are all children of one Father. Surely none other than a God-abiding people would teach this.

I am not nor have I ever been a member of any church, but to me there can be no higher concept of the Bible than that taught by Christian Science. These people look upon God as Love, Good, the bearer of all glad tidings, and they therefore go to Him with their sorrows, sickness, and sin, knowing full well that with God all things are, ever were, and always will be, possible. Christian Scientists claim all churches should understand and practise the healing power, and this power certainly should be manifested if the words of Jesus are true. I am not a member of the Christian Science Church, but to people of such indisputably high morals and Christly character I say God-speed.

In closing I will say that six treatments cured me of my ailment. I have furthermore in my family two other cases which were healed by Christian Science, one a case of diabetes of four years' standing and pronounced incurable, and one case of eczema in an aggravated form.

OLGA WIMPLEBERG.

*News-Press,* Poughkeepsie, N. Y.

## Truth Triumphant Over Error.

JUST outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal; you can look down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be defiled by the waters of the turbid stream. If you go down the river a short distance further you find that the clear, crystal water is lost in the mingled presence of the muddy stream. You go down the river a few miles further, and you find that the mud and the filth and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, as its waters roll at your feet, you will find the entire stream clear as crystal. So it is with the stream of Truth flowing from beneath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief and error and sin, until multitudes of men all along the ages inquire, "Where is truth?" and "What is truth?" But as you come down the centuries you discover that error and unbelief and scepticism are settling down to their native earth and the stream of Truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity it shall be clear as crystal—as when it flowed from beneath the throne of God.

From "Methods of Church Work," by Rev. SYLVANUS STALL, A.M.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## As to Questions.

WE think it well, thus early in the new year, to republish the remarks, under the above title, which appeared in the *Sentinel* of February 23, and the *Journal* for March, 1899.

We ask a careful perusal and heeding thereof, both for the sake of the Field and the workers at headquarters.

We are aware it is difficult for the Field always to know to whom to address inquiries. The work at headquarters is necessarily divided into separate departments.

The publication of the works of the Rev. Mary Baker G. Eddy is a separate department, and everything relating to this department, of whatever nature, should be addressed to Mr. Joseph Armstrong, C.S.D., Publisher.

All applications for membership in the Mother Church and matters pertaining thereto should be addressed to Mr. Wm. B. Johnson, C.S.B., the clerk of the Church.

Matters relating to the Lectureship should be addressed to the Board of Lectureship.

Matters relating to the Massachusetts Metaphysical College and Board of Education should be addressed to the Board of Education.

Matters relating to the Publishing Society, namely, the *Journal, Sentinel, Quarterly,* pamphlets, tracts, etc., come within the province of the Christian Science Board of Trustees and the Business Manager of the Publishing Society, Mr. Joseph Armstrong, C.S.D. All inquiries, remittances, and other matters pertaining to the literature should be addressed to the Christian Science Publishing Society.

All inquiries or matters pertaining to cards, church notices, places of the meetings of Christian Science societies, Christian Science Institutes, Dispensaries, and Reading Rooms, should be addressed to the Christian Science Publishing Society. All inquiries with reference to the publication of pamphlets, tracts, or the designation of newspapers in which Christian Science matter shall be published, belong to the Christian Science Board of Trustees and the Business Manager. Letters addressed to the Christian Science Publishing Society requiring the action of the Board of Trustees will be duly presented to the Board.

Only letters relating to reading matter published in the *Journal* and *Sentinel,* and articles or communications for publication, should be sent to the Editorial Department. It is not the province of the editors to answer promiscuous questions relating to all branches of the work. They have neither the authority nor the information necessary to do so.

Many questions are sent to the editors, business manager, and others, both by letter and telegram, that it is impossible for them to answer. It is best for the workers in the Field to rely more upon divine guidance and less upon human, in working out the various questions that arise. Having worked them out for themselves it will be their demonstration, and not that of some other person. We recognize the fact that there are certain current matters concerning which workers in the Field must sometimes make inquiry, but by far too many questions are sent in to headquarters that can only be answered through the work and demonstration of the inquirers themselves. We especially request that the numerous inquiries as to the meaning of Church Rules and By-laws cease. We have no information relative to these not possessed by the Field. These Rules must speak for themselves. They are their own interpreters.

## To Christian Scientists.

WE have recently spoken of the satisfaction afforded us by the generous manner in which our co-workers of the Field have supported our publications, in the way of writing articles and testimonials. We again wish to bear testimony to our deep appreciation of this support, and once more express our thanks therefor.

As a more explicit expression of our thanks we make the following suggestions, feeling sure that our beloved co-workers will respond in kind, for we are all laboring for the good of our sacred Cause, and whatever benefits the Cause benefits also each individual worker, and whatever tends to the injury of the Cause tends also to the injury of the individual worker.

Our suggestions are:—

1. That in preparing articles and testimonies you do not write them hastily, but with due care and consideration, so as to relieve the editors from so changing them, in order to make them available for publication, that there is danger of altering or destroying the sense intended by the author. Many articles, good in the main, are not published for this reason.

2. That you scrupulously avoid quoting from the Christian Science text-book, "Science and Health with Key to the Scriptures," without giving due credit to its authorship and making reference to the page. Also avoid the practice of substantially repeating the text-book as though it were original thought and expression, when in reality it is but a slight shading off from the language of its author, Mary Baker G. Eddy. Please carefully study and heed the recent By-laws upon this subject. We have grown so thoughtless in this respect as to make such By-laws necessary. Let us be more watchful.

3. That, in accordance with the By-laws, we carefully refrain from the habit of attacking or reflecting upon other systems of any kind. In preparing your articles realize that the Love we reflect is the potent factor, and only this will do good. We have a message of Love for the world, and let us give it forth only in love.

In thus doing you will aid the editors in their work, and not throw in their way the temptation, either by oversight or otherwise, to let such attacks stand because they seem to have point.

We plead guilty to thoughtlessness in this regard, and we are now asking you to aid us so that in the future we may avoid all offenses of this kind.

There is a tendency to make us hard and cold in the letter. Let us keep alive within us the glow and warmth of Love, so that in our expression of it we may not misrepresent our Cause or prove false to our teaching and profession.

God will work with us if we will work with Him—of that we may be sure.

Let the articles and testimonials come freely, for with both *Journal* and *Sentinel* to fill we require a great deal of matter.

Let us, on the threshold of the new year, turn over all the new leaves in the books of our lives that we can possibly think of as needed in our progress Heavenward.

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### A Warning.

Word comes to us from Michigan that a man claiming to be a Christian Scientist is traveling about the country and, upon the strength of plausible stories, getting money from Christian Scientists. He is said to be about twenty-five years old, short of stature, has a foreign accent, and is apparently well educated. He refers to Dr. Fluno as his teacher, while the Doctor writes our informant that he never had any student of his name or description.

One of his stories is that he is a Jew, and was driven to the necessity of securing aid on account of persecution by his family and friends.

We at present withhold his name—real or assumed—with the hope that there will be no further occasion to refer to him.

### An Error.

In the article entitled "Unique Gift from Germany," appearing in a recent issue of the *Concord Monitor*, and republished in the *Sentinel* of January 4, the following statement occurred:—

"Among the first to visit Frau Peterson for help was the *son* of the famous Count von Moltke, the great field-marshal of the German Empire."

This should have read, "the *nephew* of Count von Moltke."

### Not Authorized.

Mrs. Verna B. Heflinger of 5545 Gates Avenue, St. Louis, Mo., writes us that Mrs. S. A. Jefferson of Chicago never had any authority whatever from her to use her name in connection with her (Mrs. Jefferson's) advertisements.

### Lecture at Canton, Ohio.

In the account of Mr. Kimball's lecture at Canton, Ohio, by oversight, Massillon was mentioned instead of Canton. We gladly make the correction.

## From Our Contributors.

### Out of Darkness into Light.

BY G. W. BARRETT, M.D.

I WAS a practising physician for about thirty years. During all this time, however, I was never free from some ailment and continually taking medicine. I thought I could not live without it. It seemed impossible to get rid of biliousness, which, from a mortal standpoint, I had inherited.

I struggled along from year to year, trying every new remedy that promised any relief; growing worse all the time, till finally I was compelled to give up my practice entirely and went to the mountains for a short time, thinking that a change of climate might possibly help me. But all was in vain. I returned to my former home in Kansas City, Mo., worse than when I went away—a physical wreck, suffering from enlargement and softening of the liver, indigestion, ulceration of the bowels in the most aggravated form, heart trouble, and that most dreaded of all diseases, called leprosy, which had been contracted when called to see a patient who was afflicted with it. I felt a sense of fear come over me while in the room, but never dreamed of its being leprosy, as I had never seen a case of that kind. I told the patient that I could do nothing and left.

Some time afterwards, during my stay in the mountains, I noticed some peculiar looking spots on my body, so I consulted a specialist on skin diseases and he pronounced it leprosy in its incipient stage. I kept my own counsel, and returned to Kansas City with the expectation of settling up my earthly affairs as soon as possible, for I felt that my days on earth were few. I can see now that it was my fear that fastened the disease upon me.

A few hours after I arrived home, a former patient of mine called to see me and said she had been healed by Christian Science and wanted me to try it. I told her that Christian Science might cure her, but it could not cure me. I had tried the most powerful medicines known without receiving any benefit, and Christian Science was not half so strong as some of the remedies I had used, so there was no use in wasting precious time with any such foolishness. But she insisted so strongly on my having an interview with the Scientist who had healed her, that I finally said that if it would please her any, I would submit. So finally arrangements were made for her to call the next morning at eleven o'clock. The next morning came and she was on time with the Scientist to whom she introduced me and then left.

Well do I remember that interview. The first question I asked, was, "Do you pretend to say that Christian Science can cure all kinds of diseases without any medicine whatever?" Her answer was, "I do, sir; and I am here to demonstrate and prove it to you." I told her that I had telegraphed to New York for some medicine, but if she wanted to experiment on me while waiting for it she could "sail in;" that I had but once to die, and she could not do any more than kill me, and I would just as soon die as not, for death would be preferable to the condition I was then in.

She gave me a treatment, and talked to me for an hour or more. As she was going to leave, I inquired about my diet—what she would recommend me to eat, etc., as I had not dared to eat any solid food for months. She laughed, and said, "Just eat anything you like, and all you want of it; it cannot hurt you." I said to myself, "If you only knew the condition my bowels are in, you would not talk such foolishness as that to me." Soon after she left, however, the pain began to disappear, and in the course of half an hour it was all gone and I began to feel hungry. By the time dinner was ready (just an hour and a half from the time she left), I was as hungry as a bear that had been "holed up" all winter. It seemed as though I could not wait for the dinner hour to come. But I did not dare to say anything, as my family were ignorant of what had been done, and knew that I was opposed to anything of the kind; as I had classed it in with Spiritualism, mesmerism, etc.

When I sat down to the table, I said to myself, "I am going to see if you (the Scientist) can keep this dinner from hurting me." Boiled beef, cabbage, turnips, potatoes, pickles, onions, bread and butter, etc., disappeared as if by magic, and I finished with a quarter of a good-sized pie and a cup of coffee. In fact, I ate till I could eat no more. I thought, if it gets to hurting too bad, I will take a lot of morphine; and if it requires enough to give the undertakers a job, I don't care, I will be one good square meal ahead any way. But the pain failed to appear, and never has appeared from that day to this. I have been able at all times, to eat anything I desired and all I wanted of it, without the least inconvenience whatever. Strange to say, my bowels did not move till the next morning about nine o'clock,—perfectly normal, just as though there had never been a thing the matter. Previously, however, at times they would move every few minutes, attended with the most excruciating pain; and when I saw that the signs of leprosy had nearly vanished, words could not express my feelings of joy and gladness. I saw that in healing sickness Christian Science is as far ahead of medicine as the heavens are higher than earth.

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I resolved, then and there, that, if it were possible for me to learn how this wonderful work is done, I was going to know how to go and do likewise.

My healer was to call again that afternoon at two o'clock, but I could not wait, I was so anxious to tell her the good news. I put on my coat and hat and went at once to her house. She seemed almost as much surprised as I was at the sudden turn in my case, and rejoiced with me over the result. I told her that she had proved her faith by her works, and I wanted to know if it were possible for me to learn how it was done. She assured me I could, if I really wanted to. I told her that that was one of the main objects of my visit, and I wanted to know what I should do first. She said to study thoroughly the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It is all in those two books. She kindly loaned me her Science and Health for a few days till I could get one of my own. I shall never forget the first time I opened it and read the first sentence in the preface. It seemed to cover the whole ground. I read it over and over again, and as I went on analyzing every word and every sentence, I felt that at last I had found the "Key to the Scriptures."

I studied day and night, and at the end of three months, I had gone through it once. I gained steadily in health and strength, and increased in weight from one hundred and ten to one hundred and forty pounds. I could stand more cold in my shirt-sleeves and slippers than I could before with overcoat, muffler, arctic overshoes, and the heaviest kind of flannel underwear. The cold, stormy weather did not seem to affect me in the least.

In January, 1892, I went to Cleveland, O., and received class instructions from one of Mrs. Eddy's loyal students, and began at once to prove the superiority of this Science over material methods by the healing of rheumatism, paralysis, tumors of all kinds, stiff joints, cancers, smallpox, indigestion, constipation, chronic diarrhœa, hemorrhoids, heart trouble, hernia, deafness, blindness, etc. In fact, nearly every ill that flesh is heir to, has been met and mastered through my little understanding of Truth. I would like to speak of one case in particular. A lady, eighty-one years old, had been suffering from the effects of a railroad accident for sixteen years. The left ankle and foot were very badly crushed. The railroad surgeons said the foot must be amputated, or she would die. But she positively refused to submit to an operation, and prevailed on them to fix it up the best they could. In the course of a few months, she was able to go around the house on crutches, but the bones would not unite firmly, and the entire flesh around the ankle joint became semi-ossified, very much enlarged, and very painful. At the end of four months from the time treatment began, she wrote me that her ankle was perfectly well; she could put on her shoe and button it up for the first time since the accident, and could be on her feet from morning till night without any pain.

The Bible that had been laid away for years as a kind of keepsake (and never read), is now a new book to me, full of good things. My whole being has been changed. Everything looks bright and beautiful, which before was filled with doubt and despair. Through the light thrown upon its pages through Science and Health, its teachings have become practical instead of theoretical. I have been able to prove the statement found in Isaiah, 41 : 31. I have never known what fatigue is, since my first treatment, September 25, 1891, and yet I have studied as I never did before, and occasionally performed physical labor without any discord. Words can never express my deep feelings of heartfelt gratitude to our dear Mother in Israel for the many blessings that have come to me through the understanding of Science and Health. It is truly, "The Key to the Scriptures," for it unlocks the storehouse of God and bestows upon us riches that the world knows not of. It shows us the way to Life, not death. *Surely, God is Love, and God is All-in-all.*

## The True Center.

BY BERT POOLE.

CHRISTIAN SCIENCE reveals the fact that nearly all men are egotists; that is, the world, society, business, God (when He is thought of), and all matters and affairs, center in the little I's of the world; in the mortals who comprise its billions of population.

As this is true of individual men, so is it true of bodies of men, communities, states, and nations. From individuals up to nations it seems to mortal thought as if the only destiny to which man is fated is to be born of woman, to struggle through the growing period under the rule and heel of parents and educators, and then to be pushed out into the world to shift for himself, uncared for except by a few of his relatives and friends. Millions of such are daily carrying burdens of work, of trouble, of mortal fret and ferment, and the wonder is that the paternal institutions of the states and countries of the world are not many times their present size and filled to overflowing with the unfortunates who know not the Truth, hence bear life's troubles in sorrow and calm despair.

There are many to whom the Truth of being has never come. To a vast majority of mortals life hangs on a thread, and the constant expectation is that its slender fabric may be snapped at any time. The only thought of happiness possessed by most of earth's millions lies in the "reward" they are to have in heaven, after the resurrection, or in some way, beyond the grave. But in whatever channel the thoughts of mortals flow, the conclusions are turned inward upon themselves. I know a man in business who dreads business failure as the worst calamity that could befall him, his dread being occasioned by the thought of what his acquaintances would think of him. A long list of imaginary ills are conjured up by seemingly intelligent people who have proved those imaginings many times in their lives to be false beliefs, but who are so self-centered that new forms of conjecture, worry, and disaster appear in constant succession to torture them into the belief that "all is vanity and vexation of spirit."

Many noble works are being done in the name of the Master by the very ones who suffer the tortures of mortal illness and who go about doing good with sad hearts and the weary footsteps occasioned by unwholeness of the body, and they cry out, even while stretching out helping hands to others, "O wretched man that I am! who shall deliver me from the body of this death?"

But, weary ones, take courage. There has come to this age a wonderful revelation,—a Key that unlocks the Scripture and illumines the teachings of Jesus. The works that he did, the new light shows can be done now. The sick are healed, disease is stayed, sorrow is made to flee away and new hope dawns upon the weary ones whose thoughts have so long been turned inward and earthward.

"Science and Health with Key to the Scriptures" teaches that poor mortals have been worshiping many gods instead of the one true living God, the Maker of the universe; that one divine Principle rules the universe, and that the image of God is being inverted by mortal men who turn their thoughts inward, make themselves to be little gods, and worship the graven image they have set up. We are led to discover what Jesus' mission really was. That he came to save man from sin, and to show the real man as a reflection of God, Spirit, Love, and perfect harmony; that this poor self-centered, scared-of-his-shadow fellow, called man, is no man at all, but simply a counterfeit of man made in the image and likeness of God.

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Jesus came to turn men's thoughts toward God, and to show them how to partake now of the divine harmony of being and not to wait till death to enter heaven. Mortals must ascertain what and where the true center of existence really is. In Christian Science they will find that it is not that God enters our body and there abides, but that man really dwells in and reflects God. All the seeming inharmony of sin and sickness is shown to be a mortal belief, and when man turns his thought from the troubles, sins, illness, and pleasures of self-centered existence to God or Good, he finds that all the old things were untrue, that the only true life is God, the only real substance is Spirit which God is and which man reflects.

Thus is the saying of Jesus actually being demonstrated by Christian Scientists to-day that "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" in Truth, Life, Love, the divine center of Being.

## Christian Science is Practical Christianity.

BY F. M.

WITH magical skill Christian Science takes up the chain of events and re-links the distant past with the present. It connects the birth of Jesus, when Bethlehem's star led the Wise Men, with choicest of treasures in token of homage, to the place where the "young child lay," and the present, when the re-appearing of the Christ-Truth illumines the pathway of mortals and is destined to accomplish the same mighty works as of old.

From this leading it may not be amiss to glance in brief at the workings of Christian Science for the past few years. "By their fruits ye shall know them." Christian Science would celebrate the birth of Jesus by an offering of works in token of its power and progress throughout the entire globe. Nearly two thousand years ago the Christian era was ushered in amid great acclaim of joy, and with its advent, there came a fresh inspiration to the human race. The religious world had hitherto lived and served the letter of the law. Human affection had been confined to the narrow bound of blood or personal preference, so that "peace on earth, good-will to men, all ye are brethren," was a new message to humanity.

Jesus knew that in such a message lay the germ of all the spiritual growth of the future, and that it called for all the high toil and sacrifice of which men were capable,—a sacrifice of the false for the actual. Jesus endeavored to waken mortals from the dream of sense to the supremacy of Spirit, omnipresent and omnipotent. To this end he walked the waves and calmed the storm. He comforted the broken-hearted, set free the captive, healed the blind, the deaf, and the lame, and then burst the bars of death, all in defiance of material law, by the power of divine Mind. Jesus came to establish a Principle that might be applied with mathematical certainty to the needs of universal humanity in the utter destruction of all evil and error.

Christian Science takes up the strain, and again proclaims peace and good-will to a suffering world, and it finds the presence and power of God just as potent here to-day as in the time of the Nazarene on the shores of Galilee.

Christian Science is Christianity made practical with Jesus Christ as its model and Way-shower. Again it proposes to bring health for sickness, good for evil, and life for death.

The mission of Christian Science is to establish a reign of universal harmony and universal brotherhood. It honors God as supreme in power and goodness; a God who never sends sickness or suffering, and who never permits sin or evil in any form or degree, and thus proves that the wondrous message of peace is an ever-present and everlasting fact.

Christian Science invites a fair investigation of its religious and therapeutical principles.

This Science has a right to be judged by what it actually teaches and accomplishes. If it be not of God, it will go down into a fathomless abyss; but if it be ordained of Omnipotence, it will live on, and gather in strength and might. It may suffer misapprehension and persecution, but it cannot be overthrown, for it is built upon the Rock of Ages.

## A Comparison.

BY MRS. HATTIE S. GALE.

IN the editorial column of the *Sentinel* of December 7, under the title, "Honest Objections," we read an able argument on the price of our text-book, "Science and Health with Key to the Scriptures," as compared with the price of other text-books, college books, law books, medical books, etc., and were shown how much more expensive they were, than the Christian Science literature; but to go still farther, let us compare the price of literature with the price of the books connected with theological schools, and their different translations of, or their commentaries on, the Bible.

I have recently procured catalogues of the different publications of the various theological schools, and can quote the prices of a few of their works directly from them.

The American Baptist Publication Society gives, "A People's Commentary" by George W. Clark, D.D., for $9.00, which includes the first eight books of the New Testament, also a commentary on any one of the books of the Bible for $1.25 each. The prices of all their books are at the same rate, which would mean an exorbitant price were we to buy them all. Now we will glance at the catalogue of prices of Methodist publications.

Their commentary on the New Testament by Daniel D. Whedon, D.D., costs $7.50, the commentary on the Old Testament costs $14.00, which makes a total of $21.50. Rev. John Wesley's sermons, journals, and miscellaneous writings cost $15.75. The price of "Miscellaneous Writings" by Mrs. Eddy is only $2.25.

Let us now go to a Congregational Publishing House, and we can procure a commentary on the first six books of the New Testament by Rev. Lyman Abbott, D.D., for $7.50, other works by same author, including letters, sermons, etc., for $11.25. Rev. Henry Ward Beecher gives Bible studies, sermons, lectures, etc., for the sum of $31.75. Beside these few men whom I have quoted, there are hundreds of other writers of the same faith who have published many books giving their opinions, which their followers are expected to buy, so there is no end of buying books in the old school. Thus we can see how inexpensive Christian Science literature is, compared with the price our good brothers pay for their reading matter. We who are trying to become Christian Scientists purchase a Science and Health for $3.00 and with the *Christian Science Quarterly*, which costs fifty cents a year, and the Bible, we are not obliged to take a six years' course in some theological school, or purchase a library of several hundred volumes; but by thoroughly studying these Bible lessons each day, and applying our knowledge of the same as we are taught in Science and Health, by our dear Leader, Mary Baker Eddy, we are able to obey the commands of Jesus in Matthew, 10 : 8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

## Every Blow Counts.

BY C. F. HACKETT.

A GENTLEMAN while passing a building in the process of construction, noticed a workman trying to break a large stone with a sledge-hammer. He struck a hard blow, then another and another, until finally, after many hard, well-

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aimed blows, the stone broke. Looking up he said, "Which blow did that?" The gentleman replied, "The last one, of course." "No," said the man, "Not the last blow or the first blow, but the first and the last and every one in between."

So when we come to Christian Science to be healed of sickness and sin, after everything else has failed, we should not be discouraged if the first blow of Truth does not destroy the error. It has done its part, and more blows will surely do the work. Perhaps the stone has been hardened by years of hygiene and medical treatment; perhaps sin has toughened the rock. No matter, persistent effort will destroy it. God is all powerful, and did we fully understand this we should destroy the error at one blow, but many lighter ones will finally do the work, and meanwhile we are learning how to strike harder ones. Our blows (our thoughts of Truth) must be as clear as possible and well directed, we must not "scatter fire" or lose valuable time by striking lightly or at random. Every blow must count. We should expect every one to be the last. Before the stone is broken, we can see the chips fly, many signs that Truth is at work, and finally, when the work is done, when the error is destroyed, it cannot return, for error destroyed by Truth is gone, as surely as darkness before the light.

## Happy New Year.

BY ALTA GRETTON.

God's New Year! All God gives is good, then we have nothing to fear for the new year, for we know that "all things work together for good to them that love God."

O what a bright and happy new year in which to work for God—to prove His allness! Though shadows seem to come, we must know them as only shadows—hence having no reality—and that behind the dark the light is shining and has been shining all the time, although in our slumber we saw it not.

Let us *arise* out of our seeming slumber and walk in the Light—the Light of Love that is shining all around us. Each day shows us some new truth and new demonstration; each day brings us nearer God—our Life. Let us ever be ready to help others all we can in all the ways we can, for God is our strength and supply.

## Letters to the Sentinel.

Baltimore, Md., January 2, 1900.

*Dear Sentinel:*—The Sunday School of Second Church of Christ, Scientist, of Baltimore, Md., wants to thank you for telling us about the dedication of the Sunday School rooms by the children of First Church of Christ, Scientist, of Minneapolis, Minn., and to say how much we were helped and encouraged by this demonstration. We are much interested in all you tell us of the "big children's" work, but somehow we seem to understand the work of the little ones better. We suppose it is because we are working out the same examples, and know arithmetic better than we do geometry. Wont you please ask all the little workers to tell us something of their work from time to time?

When we read of the children's work we feel much as the little boy did when he saw his little baby brother for the first time. He said, "Oh, I'm so happy, I feel like smiling all the time!" Since we all have such a precious Mother whom we love so dearly and who loves us so truly, how can we help loving each other and being interested in all that our little brothers and sisters are doing to help on the blessed cause of Christian Science, that means so much to us? Christian Science makes us loving, truthful, obedient, and pure, and teaches us how to overcome everything that is not good. Would it not be strange for us not to love that which does so much for us?

In our Sunday School are several little children who have been healed of serious claims. Some of us helped build Mother's Room in the Mother Church, and although most of us have never visited this room, we know all about it, and some day expect to see it.

Recently we were allowed to use some of our collection money to start a Sunday School library. With the money we bought several of Mrs. Eddy's books and a copy of "The Mother Church." Two little boys were appointed librarians; they keep careful watch of this tender plant, and each week nearly all the books are in circulation.

Dear *Sentinel,* we thank God and our Mother for you, and because you are such a help to us all, the older children in the Sunday School have resolved to earn enough money each week to buy an extra copy from our news dealers, and to give this to some one who otherwise would not see it.

We have much more to tell you, but we know you have lots of letters to read, so we will wish you a happy New Year, and ask God to bless you and all our dear little brothers and sisters.—JESSIE E. ROLFE, *Supt.*

*Dear Sentinel:*—I desire to express my love, and gratitude, for the article entitled "Christmas Gifts." The gems of thought so understandingly worded coincide with my experience, and I felt while accepting such priceless jewels, that it was my duty to write, and thank the giver.

As we bring our gifts to the altar, the search-light of Truth reveals much to be parted with; our desire is for more light, more love, and more wisdom, that we may be obedient to all the demands of Truth. Those who have seen and followed the star of the nineteenth century, have, as of old, been led to where the young child lay; and as we bring the wealth of our earthly possessions, self-love, self-righteousness, and pride of power, along with all else that comprises the mortal, replacing them with Life, Truth, and Love, the Christ is born to us, man is regenerated, born again, resurrected to a growing understanding, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Nothing but the consecration of a life-work can ever repay the debt of love and gratitude we owe to our beloved Leader, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. My prayer is, to be found faithful, and worthy to bring the gold, frankincense, and myrrh, separated from the mortal, and lay it down before Christian Science. Let me also extend my thanks to you, dear *Sentinel,* for bearing to us weekly such rich gleanings of thought. The uplifting messages sent by our Mother to her children, through your pages, make you doubly dear to our hearts and remind us constantly to—*Watch.*

MRS. L. JENNIE PARKER, Brooklyn, N. Y.

A LESSON that we all need to learn is to grasp opportunities the instant they appear. A person was walking along the seashore, gathering the treasures which were left on the sands. He was searching in a dreamy way, listlessly looking here and there. Suddenly the waves left at his feet a shell more beautiful than any he had found. "That shell is safe enough," he said; "I can pick that up at my leisure." But, as he waited, a higher wave swept along the beach, recaptured the shell, and bore it back to the bosom of the ocean. Is not that like many of our opportunities? Seemingly they are providentially cast at our feet. The chance to do good or to get good seems so wholly within our reach that we think it safe to attend to other matters first. We delay for a moment, and when we turn again, the opportunity is gone.—*Selected.*

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# Testimonies.

### Saved from the Operating Table.

Two years ago I was in the depths of misery and woe, both mental and physical. After six months in bed the physicians said the disease was organic and incurable, and only an immediate operation could help me. Delay would be dangerous. Just before this blow, trouble came in full force, and I felt that life was ended as far as happiness was concerned. I did not realize that just a few steps beyond were beautiful "green pastures," and "bright skies" where "darkest clouds" had been.

Fortunately I had a dear friend, a Christian Scientist, living in another city. I wrote asking her if there was any hope. She replied, "You can be perfectly healed without an operation." I asked for treatment, desiring only the physical healing. Shortly after, my friend came to the city where I was living, and at my request took me home with her. I was borne to a carriage, a bed was made up in the train, and I was taken to my room on arriving at the destination. The improvement was immediate, and wonderful to those at home knowing of the case. In two days I left the bed and was soon moving about.

My case, however, was what might be called slow healing, and for the benefit of the dear ones similarly situated I would say, there were months of waiting, and many days of discouragement. I am glad to say I soon realized that Christian Science is the Truth and the only way. I clung to this faithfully, and was obedient to the healer in every respect. During this time of waiting the *Journal* was doing a great work for me. "Miscellaneous Writings," which has since been such a wonderful help, was not published then. There were many old Journals in the house. I used to read them constantly, searching each one for words from Mrs. Eddy, and rejoicing when I found an article of length from her pen. I was brought to Buffalo in October, and the following February, I went for the first time to First Church of Christ, Scientist, and I have attended nearly every service since, missing, I think, only two.

It is almost impossible to tell all that Christian Science has done for me, and is doing every moment; how it has brought divine Love, harmony, peace, and joy into my life; how I worked and waited for the class instruction, and the happiness of receiving that blessing; how each day brings a stronger realization of this wonderful Truth, and a desire to grow in it, to be faithful in every way, so that my life may bear witness to the Truth which I have taken for my shield, and bring others into the understanding of this *sure* defence.

CHARLOTTE S. DENNIE, Buffalo, N. Y.

### Thankful for Many Blessings.

I first heard of Christian Science about eight years ago while living on a homestead in Nebraska, and to enumerate the blessings my family and I have received in those eight years would fill volumes. My wife, who was suffering with nearly all the ills that flesh is heir to, was healed by reading "Science and Health with Key to the Scriptures."

How little we realize what this mortal man is until Truth begins to strip off the disguise. I was an agnostic. I had no use for anything pertaining to religion. We went one day to visit my sister, who was suffering with Bright's disease. While there she spoke of Christian Science, and said she was taking Christian Science treatment from an aunt in Pennsylvania, and that she had just received a letter from her, and would like to have me read it. Never shall I forget the thrill I received on reading that letter. I read it over and over, and when I went home I took it with me; it seemed as though I could not bear to let it get out of my hands. From the time I read that letter I was filled with a desire to know something about Christian Science.

Upon the advice of my aunt, my sister decided to consult a Scientist nearer home. She sent us word when the Scientist would be at her house, and at the appointed time we were there. How I did love to hear that woman talk! It seemed to me I had been asleep all my life and had waked up in another world. As good fortune would have it, she came well supplied with all the smaller works of our Leader, and I bought one of each, and afterwards sent to her for Science and Health.

We have had some long and hard battles with error, but Truth has always been the victor. About a year after we were interested in Science we lost all our worldly possessions, and decided to come to Denver. About two years ago the way was opened for us to go through class under one of the Mother's faithful and loyal students. Words cannot express what it has done for us, nor can money pay for it. More than once when overwhelmed with a sense of fear and foreboding of evil, and the mental strain seemed greater than I could bear, I would think I must go for help, but by the time I would get started there would come such a flood of love and peace as only those who have had the experience can know anything about. The light is getting brighter and self is getting smaller.

W. D. MERRELL, Denver, Col.

### Crutch laid Aside.

It is my privilege and pleasure to relate a wonderful case of healing in Troy, N. Y., which recently came to my knowledge.

My daily avocation brings me in contact with persons of almost every disposition and temperament, and I find golden opportunities for dropping the precious seeds of Truth.

A short time ago I met a young woman who had just passed through a very trying ordeal. Owing to the use of surgical instruments she was injured and crippled so badly that she was unable to walk without a crutch. I passed an hour with her in conversation, discoursing upon the merits of the Christ cure as demonstrated in Christian Science, and upon leaving her home gave her an invitation to attend the testimonial meeting at the chapel that evening, which was gladly accepted.

Another friend placed a copy of "Science and Health with Key to the Scriptures" in her hands, and she began to read, to study, and to think. The following Wednesday evening she again visited the chapel, accompanied by her husband, more deeply interested than before. The third week found her at the meeting, and the fourth week she came, but not leaning upon her crutch, as she had no need of the artificial support to enable her to walk.

The law had been made for her that it would be a long time before she would walk without her crutch; but the power of the word, attending the meetings, and the study of the text-book of Christian Science had healed her in this short interval. She continues to gain in strength day by day.

She is willing to give to God all the glory of her healing, and rejoices in the knowledge of Truth, which she is daily demonstrating to be something more effectual to lean upon than a wooden crutch.

MRS. CECELIA M. DUESLER, Troy, N. Y.

### Curvature of the Spine.

For more than twenty-five years I was an invalid, not able to walk or sit up. I suffered so constantly with the many ills that seemed to hold me in bondage, that my life was at times a weary burden. Doctors, medicine, and operations all failed to relieve me. I was finally induced

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by a very dear friend, to write to a Christian Scientist in a distant city. She took my case, and I began to improve at once. In the first treatment I was healed of one trouble on account of which I had passed through untold suffering, and it has never appeared since. I also began to rest quietly and peacefully at night and awake refreshed and strengthened every morning.

Among other seeming difficulties I had a serious curvature of the spine, so that I had been obliged to wear a plaster cast and numerous other appliances. But I threw them all aside, and Christian Science healed me so that the curvature has nearly disappeared and does not inconvenience me at all. I can sit up all day, walk about with comfort, and ride long distances in my carriage. Words cannot express my joy and happiness and thankfulness to God that I am able to be about and work for my friends and family after so many years of suffering. I have sometimes struggled through the dark, and error has tried to get me back in bondage. If I was not able to demonstrate for myself I did not resort to medicine in any form, but called for help from the dear sister who first took my case and who has always brought me out by her realization of Truth and Love.

MASIE K. BRACKELL, Rice Creek, Mich.

### Healed after Operations Failed.

Ten years ago I fell from a step-ladder causing such injury that I was never free from pain, although I immediately consulted one of our best physicians, and went every day for treatment. At the expiration of three years' treatment, taking medicine all the time, I found myself growing worse, and my nervous system fast being shattered. The constant fear lest my mind might be affected from continual pain, drove me almost to desperation. A consultation was held with a surgeon, and an operation was suggested. I reluctantly gave my consent, hoping thereby to be well; but alas! I was only more miserable. A year elapsed when I was worse than ever. Electricity was tried, a milk diet, the rest-cure, and medicine galore, but to no purpose. At that time a noted surgeon from New York City visited our city, and I submitted to a second operation, which proved utterly fruitless. I was really on the verge of insanity when I heard of Christian Science. When I first called upon a healer for treatment, I could scarcely walk a block, could not go up or down stairs without pain; even talking was an exertion, and not a friend thought I would ever regain my health. My healing has been slow, but sure. I can now outwalk most of my friends. I cannot be too thankful to Mrs. Eddy for what she has done for so many suffering ones.

LELIA F. BLAKE, San Francisco, Cal.

### A Case of Blindness.

About a year and a half ago my little son Eugene (now seven years old) fell and hurt his eye.

We did not know at the time the eye was injured. Later a white covering completely hid the sight, and on taking him to an oculist he pronounced him blind in the eye.

The fall had caused a hemorrhage, and the hemorrhage had formed an abscess back of the sight.

The doctor ordered the child put on a strict diet, and I was charged to watch him day and night. He must not run or jump or laugh or cry; or, as Eugene expressed it, he couldn't do anything; for any excitement would increase circulation, and that increased the hemorrhage, and lessened the chances of saving the eye. To add to all this, the doctor said the child had an inherited blood disease, which might prevent the eye from ever being cured.

I spent an hour and a half every day bathing and using the different remedies prescribed.

At this time we knew little of Christian Science, but Eugene became very much interested in the Sunday School, though still under the doctor's care. About three months ago his eye was completely healed by his teacher's explanation to him of what constituted real sight. He gave his testimony the next Sunday.

NAOMI HAMPHREVILLE, River Forest, Ill.

### Appendicitis Healed.

About nine years ago I had a very severe disease which my physician pronounced appendicitis. At that time it was not so common as it is now. I was confined to my bed for weeks, had to be kept under the influence of opiates almost all the time, and had my side blistered, poulticed, etc.

I finally recovered sufficiently to be out of my bed a part of the time. When I asked my physician when I would be well, he said I could not be cured without an operation and I would never be strong enough to stand it.

I wrote a sister and told her I wanted her to have the care of my little daughter, then six years of age, as I only had a short time to live. I had my will made and was trying to be ready for death. She in reply wrote me to try Christian Science. As I had tried everything else and failed, I did so, and was cured in a month's treatment. How thankful I am for this blessed Truth and what it has done for me.—MRS. DORA H. SIMMS, Denver, Col.

### Convinced by Healing.

I was led into this marvelous light, seeing the allness of Good and the nothingness of error, through the healing of our little son. The doctor said nutrition had stopped and he could do nothing for him; that I had better change cow's milk, and perhaps that would help him. I did so, but without any good result. He grew worse until we could scarcely see that he was alive. I knew very little about Christian Science, but thought I would try it. I did so, and I am thankful to say from that day he began to improve, and in a short time he was well. He is now a stout, healthy boy of ten years. This showed me who the great Physician is. From that time there has been no medicine given to any of my children, eight in number. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." This is the light that cannot be hid.—MRS. CHARLOTTE R. RAUCK, Grinnell, Ia.

### A Case of Croup.

On Christmas day we were invited out, not returning until late that night. At half past two my husband awoke me and asked me if I heard our little girl. I listened; then she began to cough and cry; the trouble was croup. I got up and took her into my bed. I began treating her. In a short time she stopped coughing, the wheezing also stopped, and she slept till ten o'clock. That was the end of the croup. My heart is full of love for this blessed Truth; it has done so much for us. It brings such peace and joy as one can only find by reading the Bible and "Science and Health with Key to the Scriptures." May the great work go on.

MRS. KITTIE JOHNSON, Jamaica Plain, Mass.

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Those who, in confidence of superior capacities or attainments, disregard the common maxims of life, should remember that nothing can atone for the want of prudence; that negligence and irregularity long continued will make knowledge useless, wit ridiculous, and genius contemptible.

JOHNSON.

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## Who Seeks, Finds.

Once upon a time there was a wise queen who reigned over a country so beautiful that she ought to have been perfectly happy. And she would have been happy but for one thing: the lords and ladies of her court were always quarreling. All through the long bright days they would come to the queen with ill-natured complaints of one another. In order to remedy this state of things she called a secret council of the wisest men of the kingdom.

When they assembled before her, she told them her trouble. Then, one after another, they spoke; some advised severe punishments, and others suggested that the discontented courtiers should be sent away, and new lords and ladies appointed in their places.

At last the eldest was called. He was bent nearly double with age. He walked with a staff, and his white beard almost swept the ground. He said, "Oh, queen, live forever! Thy lords and ladies are like naughty children. They quarrel through envy, and because they try to find one another's blemishes. If thou, oh queen, canst teach them, by some parable, how ignoble such feelings are, they will be ashamed, and repent and be freed of their fault."

After the queen dismissed her wise men, she pondered awhile, and then she called her seneschal, and bade him summon all the lords and ladies, and she also directed him to see that there should be two pages waiting in the ante-room.

When all were assembled, the queen arose and said:—

"I am about to send forth two pages on a quest so full of interest that I wish you all to witness their departure and their return." Then she said to the seneschal, "Summon the first page!"

The page entered and knelt before the queen, who said to him: "I wish you to mount a trusty steed, and, keeping always to the right, to go entirely around the kingdom, visiting its gardens and plucking here and there the sweetest flowers. Then hasten back with them to me."

The page bowed, and left the queen's presence. After a moment they heard the clattering of his horse's hoofs on the pavement without. When these sounds had died away, the queen commanded:—

"Summon the other page."

When he had knelt before her, the queen said, "I wish you to take a trusty steed, and, following the roads to the left, to go around the kingdom, visiting its gardens, plucking here and there the bitterest, most harmful of the weeds; and then hasten to return with them to me." The lords and ladies exchanged puzzled glances as this page also departed.

But the queen, without explanations, gave orders that a watch should be set in the palace tower, and directed that word should be brought to her whenever either of the two pages was to be seen returning from his quest. Then she dismissed the lords and ladies.

Several days passed and then the seneschal came one morning to tell the queen that both pages could be seen in the distance, approaching the palace from different directions. The queen bade him call all the lords and ladies and admit the pages separately. Just as the courtiers were assembled, the first page entered.

His arms were full of flowers that filled the whole palace with the sweetest perfumes. Some of them had withered, but all were yet fragrant. As he laid them at the queen's feet, she asked: "Well, what did you find on your journey round the kingdom?"

Smilingly he answered, "Oh, queen, I found a kingdom filled with flowers! Not only were the gardens all abloom, but even the hedge-rows, fields, and forests. And as I looked beyond the boundaries of the kingdom, I saw flowers beyond—I have ridden through a world of flowers!"

"Were there no weeds?" asked the queen.

"Your majesty, I do not remember any. There may have been, but I saw them not." Then the queen rewarded the page with a purse of gold, and dismissed him.

When he had gone she told the seneschal to put all the flowers out of sight, and then to admit the other page. He came in, his arms filled with rank and poisonous weeds – some so full of acrid juices that he wore thick leather gauntlets to protect his hands from them. As he laid them at the queen's feet, she asked: "Well, what did you find on your quest?"

"Your majesty, I found a kingdom overrun with weeds. Not only were the hedge-rows, fields, and forests full of them, but even the gardens also. And beyond the boundaries of the kingdom I saw weeds, weeds, weeds!—the world must be full of them! I noted them even inside the palace gate, as I returned."

"What!" said the queen; "did you find no flowers?"

"There may have been flowers, your majesty; indeed, there must have been, but as I looked only for weeds, I saw only weeds."

The queen rewarded and dismissed the second page.

Then she lifted her eyes and looked around her at the lords and ladies. All were abashed, and could not return the gaze of the good queen. Some of the gentler ladies were trying to conceal tears of penitence. The queen had thought to speak words of loving reproof to them; but she saw no words were needed. The courtiers had learned their lesson; and they gathered around her, and one of the ladies-in-waiting said:—

"Dear queen, forgive us, and we will no longer sadden your loving heart by seeking only weeds. We will bring you flowers, and trouble you no more with the weeds."

Then the queen was very glad, and they were all happy ever after. JUDITH RAY.

*St. Nicholas.*

## Who May Print the English Bible?

A copyright case was decided last summer in the London courts, which establishes the question of who it is that really holds the right to publish either the old "authorized" or the new revised version of the New Testament. The universities of Oxford and of Cambridge together paid to scholars and divines over £20,000 ($100,000) for their work in the preparation of the revised version, and they had taken all the necessary precautions to secure for themselves the fruit of their labors on this great enterprise, so that, when Messrs. Gill & Sons, an enterprising firm of educational publishers in England, put forth editions of the Gospels of St. Luke and the Acts of the Apostles, they were at once restrained, and had to pay costs and damages.

It may be interesting in this connection to recall the conditions under which the Bible—in the authorized version, for the old version is still the "authorized" version in the hearts of the people of England and the revised version is slow to take its place—is printed in that country. The authorized version of the Holy Scriptures can only be legally printed in England by the Queen's printer, Messrs. Eyre & Spottiswoode, the University Press of Oxford, and the University Press of Cambridge. Such a limitation was necessary in so important a work, if only as a means of giving the best possible guarantee for strict accuracy and for preventing any wilful tampering with the sacred text.

But there is no work of man into which defects and errors will not creep in course of time. More than a hundred and fifty years after the authorized version had been first issued, various printers' errors had crept in; and at the recommendation of Bishop Seeker a revision was undertaken by several learned persons of the University of Oxford in connection with the delegates or governors of the University Press of that city. The result was the publication in 1769 of two editions of the Bible, commonly known as Dr. Blayney's edition, one in folio, the other in quarto, the former of which was decided upon as the standard for the authorized version.

Again, in 1834, by the authority of the two universities, the Oxford and Cambridge Bibles were carefully collated, which resulted in an agreement that the Oxford Small Pica Octavo Bible, with references, printed in 1824, with the corrections then marked, should thenceforward be the standard for both universities.

No deviation whatever has since been permitted from this until the Revised New Testament was made; and to secure perfect exactness, each fresh edition of the Scriptures is read three times by different correctors of the press, while as an additional security a reward of one guinea (five dollars) is offered by the Oxford University Press for any error which may be discovered, not having been previously detected and corrected. CHARLES WELCH.

*The Christian Register* (Unitarian).

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The Russians tell a story of the late Czar Alexander III, that upon the rare occasions when it was incumbent upon him to pay a call he would take a gold coin bearing his "image and superscription" and, twisting it between his thumb and finger, leave it in lieu of a card—the only man in Russia who had strength for the feat.

*Ladies' Home Journal.*

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the First Sunday in June and on the First Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### An Interesting Article.

The November number of the *New England Magazine* contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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## The Christian Science Journal.

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By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

The negro population of the United States is about eight million. They have four hundred million dollars worth of property, acquired largely since the war. They have forty thousand students in the higher institutions of learning, thirty thousand Negro teachers, thirty thousand youths learning trades, twelve thousand pursuing scientific studies abroad, seventeen thousand graduates, two hundred and fifty-four thousand volumes in libraries, valued at a half million dollars; one hundred and fifty-six normal schools, colleges, and universities in the South; five hundred Negro doctors, two hundred lawyers, three hundred books by Negro authors, three banks, two hundred and fifty newspapers, four magazines, ten million dollars in school property, and the same amount in church property.

To an Associated Press correspondent King Oscar dictated the following message to the Scandinavians in the United States:—

"Tell those of my two peoples who have taken up their abode in the United States, and their descendants, that I follow their path with love and interest, and that I feel their joys and their sorrows as if they were my own.

"I am glad to hear that the Swedes and Norwegians are among the most respected citizens of your great country. May it always go well with them."

The claim of Admiral Dewey and the officers and men of his squadron for bounty arising out of the destruction of the Spanish fleet in Manila Bay was argued before the Court of Claims January 9. The question at issue was whether the Spanish force was inferior or whether it was superior. The statute provides for a bounty of one hundred dollars for each man on board the vessels destroyed if the force of the enemy was inferior, and two hundred dollars if it was superior. It is claimed there were 1,914 men on board the vessels destroyed.

During the year 1899 the donations and bequests made for religion, educational institutions, charity, libraries, museums, and galleries, and to cities for popular benefit and entertainment aggregated $79,749,956. In the preparation of the statistics no record has been kept of donations or bequests of less than one thousand dollars. Of this amount there was given to educational institutions $55,851,817; to charities, $13,206,676; to churches, $2,992,593; to museums and art galleries, $2,686,500, and to libraries, $5,012,400.

A society of Altruists has been incorporated at Moorestown, N. J. The object of the association is to conduct business on the co-operative plan. Members of the society will be paid for their labor and share in the profits. But little interest will be taken in politics, and it is hoped to build up a community where no officers of the law will be required, as only those of good moral character will be admitted. They must pay an initiation fee of $5 and dues of $1 per week.

According to Professor Mendenhall of the Worcester Polytechnic Institute, the present known supply of coal will be exhausted in about fifty years. Last year six hundred million tons were mined. The United States furnished two hundred and fifteen million. Professor Mendenhall says that when the supply of coal is exhausted there will be no difficulty in getting power from tidal coasts and rivers in various parts of the country and transmitting it by electric current to where it is needed.

The Czar's peace policy has been successfully carried out by Count Muravieff, the minister of foreign affairs, in the recent satisfactory solution of the disquieting political events arising from the Cretan insurrection, and the Turco-Greek war. The Czar has expressed his appreciation by addressing a highly eulogistic rescript to Count Muravieff, in which the count is thanked for his great skill in dealing with the Powers.

The National Building Trades' Council, which assembled at Milwaukee, Wis., recently, indorsed the World's Fair for St. Louis in 1903. It was proposed that only union labor be employed in the erection of the buildings. Efforts will be made to make the Council international in scope. Charters have been applied for in Canada and Great Britain. The convention in 1903 will be held in St. Louis.

The January *Sugar Trade Journal* estimates that during the year 1899 the United States consumed 2,094,610 tons of sugar. This is about 61 pounds per head of the population. The consumption of foreign sugar was 1,839,642 tons. Of the sugar produced in the United States 120,400 tons were cane sugar, 79,368 tons beet sugar, 52,600 tons were made from domestic molasses, and 5,000 tons were maple sugar.

Postal experts desire a forty-eight hours a week law for mail carriers in place of the present eight-hour a day law, but the Letter Carriers National Association in Washington is strongly opposed to it. The reason given for the desired change is that the work is necessarily heavier on some days, and to apportion it so that eight hours will cover the maximum, necessitates a great deal of waste time on other days.

January 10 was a day of eulogies in Congress. In the Senate several orations were delivered eulogizing the character and public services of Vice-President Hobart. On this occasion Chauncey M. Depew made his first speech in the Senate.

In the House an hour was devoted to eulogies upon the life and public services of the late Representative Green of Nebraska.

A meeting was held in New York City January 11, for the purpose of devising the best means of carrying on the work of the late Dwight L. Moody. It has been announced that the work will be continued under the form of the Moody Memorial Endowment. The public will be asked to subscribe three million dollars to meet the expenses of the institution.

Germany has decided that it would not be compatible with strict neutrality to allow war materials to be sent from that country either to Great Britain or the Transvaal. When it was reported that Herr Krupp was making steel shells for Great Britain, he was requested by the government not to send arms, guns, or ammunition to either belligerent.

The question as to who was elected governor of Kentucky is to be re-opened by the Goebel crowd. Five thousand witnesses have been summoned to testify in the case before the election contest committee. Governor Taylor has already taken the oath of office. It is reported that William J. Bryan has advised the Democrats to abandon the contest.

In anticipation of the adoption of a resolution in the Senate asking for information respecting the Philippines, President McKinley has given instructions that all despatches on the subject in the war and navy departments be collected. The President says he is quite willing to have the resolution broadened in scope to cover everything.

In reply to resolutions of inquiry from the Senate why public moneys were deposited in banks, Secretary Gage submitted a statement containing about nine thousand words supplemented by reports from department officials and including copies of over one thousand letters on the subject under consideration.

The British societies in the United States have determined to demonstrate their loyalty to the mother country by raising a fund for the widows and orphans of soldiers lost in the Transvaal. It is thought that at least two hundred and fifty thousand dollars will be raised.

A bill has been introduced in Congress providing for a change in the oath of a cadet of the military academy, so as to require him to subscribe to an oath that he will abstain from the practice of hazing while at the academy.

In reply to the note from the United States regarding seizure of American flour, Great Britain has ordered that the flour be released, and says that food-stuffs are not considered contraband of war unless intended for the enemy.

The Kaiser Wilhelm der Grosse of the North German Lloyd line, from New York to Southampton, has created a new record of five days and sixteen hours. This is two hours and six minutes better than the best previous record.

During the last five years the average annual value of agricultural exports has been $663,536,201. Sixty per cent of this went to the United Kingdom and its various dependencies.

A two-cent postage stamp of the first issue of British Guiana in 1850, was recently sold for $1,710. This is the largest sum any stamp has ever brought in this country at auction.

The Assistant Attorney-General has decided that models in the patent office at Washington cannot be removed for the purpose of displaying them at the Paris Exposition.

A loving cup of silver made from melted dimes contributed by over seventy thousand persons, the majority of whom were children, was presented to Admiral Dewey, January 9.

By the terms of the will of the late Dorman B. Eaton, the exponent of civil service reform, Columbia and Harvard Universities receive one hundred thousand dollars each.

Generals Roberts and Kitchener reached Cape Town January 10. Lord Roberts has a force of about one hundred and twenty thousand men under his command.

The Postoffice Department has issued an order warning postoffice employees against coming to Washington to influence legislation.

Lieutenant-Commander H. M. Hodges reports that he has discovered a feasible cable route from San Francisco to Luzon.

The Transvaal mint is coining three hundred thousand sovereigns per month.

January 1, 1900, the net bonded debt of New York City was $252,676,035.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Annual Meeting.

### First Church of Christ, Scientist, of Concord, N. H., Records Progress.

THE annual meeting of First Church of Christ, Scientist, in Concord, N. H., was held last night (Thursday, January 11) in Christian Science Hall, and was largely attended. Organized last February with seventy-five charter members, there have since been added thirty-eight new members; and the reports from the trustees and directors showed a decided increase in attendance and interest during the past year.

The treasurer reported all bills paid, a balance in the treasury, and no church debt.

Of especial interest to the meeting was a message from the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, as follows:—

First Church of Christ, Scientist, Concord, N. H.

*My Beloved Brethren:*—At this, your first annual meeting, permit me to congratulate this little church in our metropolis, weaving the new-old vesture wherein to appear and clothe the human race. Carlyle wrote: "Wouldst thou plant for eternity, then plant into the deep infinite faculties of man. If the poor toil that we have food, must not the high and glorious toil for him in return that we have light, freedom, immortality?" I agree with him; and in our era of the world I welcome the means and methods, light and Truth emanating from the pulpit and press. Altogether it makes the church militant, embodied in a visible communion, the foreshadowing of the church triumphant. Communing heart with heart, mind with mind, soul with soul, wherein and whereby we are looking heavenward (take it in whatever sense you may) is not looking nor gravitating earthward. It uplifts man's being, it makes healing the sick and reforming the sinner a mutual aid society that begins to be possible here and now.

May this dear little Church, nestled so near my heart and native hills, be steadfast in Christ—always abounding in love and good works—having unfaltering faith in the prophecies, promises, and proofs of Holy Writ; having one God, one Christ, and that one, the God and Saviour whereof the Scriptures declare,—catch the early trumpet-call—take step with the twentieth century—leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run the race set before them in joy, health, holiness, till—home at last—they find the full fruition of their faith, hope, and prayer.

With love, Yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., January 11, 1900.

To this the church made reply, by the following resolution unanimously adopted at the Annual Meeting of First Church of Christ, Scientist, in Concord, N. H., January 11, 1900.

Deeply appreciating the sacred privilege of membership in the home church of our beloved Leader, we send to her our greeting and our love. We again thank her for our dear Church home, for her personal interest in our welfare, and for all the many gifts of love which she is continually bestowing upon us.

Especially do we thank her from our heart of hearts for the Soul-inspired, significant, and far-reaching message with which she has gladdened us all this night, and with which she has renewedly inspired "this dear little church" to realize her prayer—to "be steadfast in Christ, always abounding in love and good works."

As loyal children we will earnestly strive to be worthy of a friend so dear and a Mother so tender and true.

IRVING C. TOMLINSON, C.S.B., *President.*
MABEL C. GAGE, *Clerk.*

The following were elected church officers:—Readers—First Reader, Irving C. Tomlinson; Second Reader, Mary E. Tomlinson. Officers—President, Irving C. Tomlinson; Clerk, Mabel C. Gage; Treasurer, George H. Moore. Trustees—Irving C. Tomlinson, Alfred E. Baker, Joseph G. Mann, Horace G. Boutwell, George H. Moore. Directors—Mrs. Anna B. White Baker, Miss Ida A. Brainerd, Mrs. E. E. Clark, Mrs. Fred A. Piper, Miss Mary E. Tomlinson. Musical Director—Mr. Fred A. Piper; organist, Mrs. Cora Straw; soloist, Miss Villa Whitney White.—*Concord Monitor.*

## Coming Day.

BY KATE JONES.

HEED not that error seems to hold
Unbounded sway,—
The darkest hour—'tis said of old—
Precedes the day.

Turn from the darkness of the night—
The senses' sway—
To see the coming of the light
Of perfect day.

The mists of darkness melt away
When comes the light;
So errors melt in Love's pure ray
And take their flight.

The songs of birds herald the birth
Of coming day;
So thoughts of love from heaven to earth
Show us the way.

The day is here, the night has fled!
We walk in Love.
The past of fear and doubt is dead;
We live above.

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## Selected Articles.

### The Healer.

So stood of old the holy Christ
  Amidst the suffering throng;
With whom his lightest touch sufficed
  To make the weakest strong.

That healing gift he lends to them
  Who use it in his name;
The power that filled his garment's hem
  Is evermore the same.

For lo! in human hearts unseen
  The Healer dwelleth still,
And they who make his temples clean
  The best subserve his will.

The holiest task by Heaven decreed,
  An errand all divine,
The burden of our common need
  To render less is thine.

The paths of pain are thine. Go forth
  With patience, trust, and hope;
The sufferings of a sin-sick earth
  Shall give thee ample scope.

Beside the unveiled mysteries
  Of life and death go stand,
With guarded lips and reverent eyes
  And pure of heart and hand.

So shalt thou be with power endued
  From Him who went about
The Syrian hillsides doing good,
  And casting demons out.

That Good Physician liveth yet
  Thy friend and guide to be;
The Healer by Gennesaret
  Shall walk the rounds with thee.

JOHN G. WHITTIER.

### Character Building in the Home and School.

THE training of children is conceded to be one of the important problems of this human existence.

Solomon, who stood highest in wisdom, suggested his methods with great earnestness, having seen the evil effects of one self-willed, spoiled child in a household and the final destruction of his beautiful brother Absalom, through self-will, disobedience, and disregard of justice to one of the most devoted fathers ever known through history.

The object of training is evidently to bring a thing up to its highest capacity for good, and only the line of training is changed to suit the object trained. Various animals have been by rigid discipline brought up to a remarkable degree of intelligence and usefulness.

Flowers have been nursed and so environed by atmosphere, heat, and moisture as to grow into a beauty unknown to their families in the fields and woods. Physical culture has had its day, and has been carried along side by side with the intellectual and moral; but has the moral growth kept pace with the physical development?

Many schools and families are co-operating with religious training of children, and while the school is having her pupils taught daily in the Bible, the home is watching for good results, but when one sees even the parent weeping over his wayward sons and daughters, one is led to think that the character-building of children, both now and in the past, has had some misstatement in the premise, or the conclusion would be better. So we find anxious parents asking for a remedy.

This brings us to where the whole world must come, even to Jesus, who gave the world a most practical solution of the problem of life, which applies to every age and condition.

A right concept of Jesus is needed, however, in order to make his lessons valuable to us now. That he solves the problem of character-building is just as true as that he demonstrates eternal life. Just how he points the way in home and school training is shown in Christian Science. This grand revelation of Truth, through Rev. Mary Baker G. Eddy, so valuable in its application to every human need, is being carried into the daily life of children with wonderful results.

Christian Science "has broken down the middle wall of partition," and the students of Christian Science find themselves in the sanctuary of Mind, where they learn the true revelation of God and man, and begin at once to put on the "new man," or new concept of life, which is after the likeness of God. Christian Science has rent from top to bottom the vale of flesh which under material law hides the true character of God's child, and enables him to put on his robe of righteousness, even the understanding of his perfect sonship with the Father. Jesus' statement that he was the Son of God, made his entire career; this premise in his birth ended in the ascension, and was the keynote of every miracle. To prove man's sonship with God was Jesus' purpose. One of his students said: "Now are we the sons of God," and with this understanding did many wonderful works.

These divine lessons are not too hard for children. They learn them naturally, and have less to unlearn than older students of Truth. A "Home School for the Children of Scientists" is established near Washington, Ga. A student of Mrs. Sue Harper Mims was living on a large, beautiful farm with her husband and children. She was growing to realize more and more the great possibilities of Christian Science. Her applications of Truth to the small things of daily life with certain results led her to reach up to higher claims for herself and family. The human sense of limit and fear had hindered the success of the farm, adversity had faded the farmhouse and shut out the beautiful steps of progress. The little county school she taught was affording a poor income for so much work. When she saw that better conditions should be demonstrated, and declared ever-present Love always ready to supply, a short letter from her teacher asked to send into her home a young lady who was a devoted Scientist, and one who would prove a blessing to her household. Feeling that divine Principle was guiding, this young lady went into the farmhouse, where she found both love and work awaiting her.

With the careful study of Christian Science and application to business these two women have in two years made the farmhouse a large, beautiful, and attractive building, furnished it appropriately and filled it with children whose parents are in Science. They are using "Science and Health with Key to the Scriptures" as a daily study with their pupils, and are proving the value of its teachings in home and school training. That God is good and an ever-present reality, dispelling the illusion of evil, is proven hourly in this school; that they can apply the understanding of God to every circumstance of life and bring out a good result as naturally as the results of an applied rule in mathematics, is a demonstrated fact.

Many phases of sorrow have been overcome here. A boy, the only son of his mother, under a claim of limited memory, which had deprived him of educational growth, though much money had been spent, is now a fine, practical fellow, doing good work in the schoolroom and out of it.

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A girl with a violent temper, out of which had grown many ills, is now a gentle, loving, and beautiful girl.

Selfishness, envy, hatred, and malice all fade into nothingness, and the true character begins to appear.

The teaching that "God is Love" and the one and only Mind in which we live, and move, and have our being has purified the atmosphere of this beautiful home school so much that visitors feel the influence and acknowledge the presence of something they do not find elsewhere.

Claims of sickness do not stand long, for the Truth of being, so familiar to every child, is the daily and hourly statement of life, before which the sense of suffering falls and is seen no more.

The rules of Christian Science are made very plain for even the youngest child. The baby Scientist says he lives in God. He also defines God as Good; therefore he knows he lives in Good, and of course is fearless and happy, and makes his own demonstrations over the little ills of childhood which consume so much of a mother's time. The one Intelligence is declared and the stupid child is awakened. The one divine energy is proclaimed and the lazy boy is aroused.

The order of ever-present heaven or harmony is urged and the home is beautifully kept by the children. Principle is made the controlling power, and the children are taught to obey Principle and not personality. This makes them reliable followers of the right.

The success of this school has been phenomenal. Ten states are represented by twenty-eight pupils. Four teachers are at work, and their standard, "Christian Science in every-day work," is proving to the world that character is built upon good work; that nothing need be poorly done, and that there is no limit to the perfectibility of man through the understanding of Jesus' teachings as explained by their text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The teachers in this school are students of Mrs. Livingston Mims.

This school was established by Mrs. Armstrong, the wife of Hon. James Armstrong, a recent and valuable member of the legislature. Miss Annie Lou Winter is principal of the school, and Atlanta regrets the loss of so bright a member from her society circles. But all rejoice in the grand success she has achieved in character-building. Our state will some day call her blessed.—A. DAVIS.

*The Saturday Review.*

## The Message of the Rose.

BY WALDO PONDRAY WARREN.

A ROSE once bloomed in a flower garden, and grew to be sweet and fair. By daily drinking in the loveliness of her surroundings she became wondrously wise, because she was living in harmony with all that is beautiful and true. She lived in the sunshine and breathed the odor of the fragrant flowers, till she seemed to catch the meaning of life in all its grandeur and goodness. A hope sprang up in her heart, a hope that she might go forth among the children of men and tell them the Glad Message from heaven which had been imparted to her.

By-and-by a tender hand, moved by unselfish love and sweet sympathy, carried her to the bedside of a Woman who lay wasting away in sadness and pain. Soon the Rose and the Woman were left alone, and, as their eyes met, they understood each other, and, in her own language, too pure and delicate for mortal words, the Rose told heaven's message to a saddened heart. It was the same message of "Peace on earth" which the angels sang on the first Christmas morn. But the Rose told her they had not ceased to sing, for their rejoicing was the forever victory song of good over evil. And the Woman looked toward heaven, not upward, but inward, and listened for the music of the angel chorus. Faint and far off it seemed, yet so grandly sweet and true. The Rose told her 'twas harmony that forever swelled in triumphant strains throughout the invisible realm of supersensible life; that love was the infinite impetus of being, creating and governing the universe of Mind in perpetual harmony.

The Woman sighed. "But whence this discord, pain, and darkness which fill my life with woe? Did Love create these that they should forever be?"

The Rose smiled triumphantly, as though she held the key to an eternity of joy. "Oh, peace, be still, to human fears and tears," she said. "Thou but dreamest of pain, and all discord is but a dream, and not a part of Life. Awake to see Being in all its beauty and harmony, and thy dreams shall melt away into nothingness, and the sunshine of Love shall give thee light forever. This, the message the angels sang, the Christ-Truth that healed the lepers in ancient days! I bid thee awake to-day and see that Life hid with Christ in God, for it is thine."

An echo faint from far-off days came, gently wafted across the plains of centuries, "Arise and walk, thy dream is over, awakened art thou to Life and Love."

The Woman arose, so free and strong, her heart aglow with a new-found Universe of Light and Love. The Truth had made her free. She kissed the Rose, and, kneeling there, laid upon the altar of the world's great need, her future years. "I will tell this message to all the world, awaken dreamers everywhere, till heaven resounds with their rejoicing, and will unfold to human sight the Universe thou hast shown me to-day."

Some day angels of the infinite will reckon up the joy that went forth and grew from this idea; and amid the mighty deeds of the ages will record the mission of the Rose, placed by loving hand, beside a bed of pain.

*Flower Mission Magazine.*

## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

### Notice.

There have been sent to this office two contributions of money which bear no names. Will the senders kindly furnish us with their names and addresses?

EDITORIAL DEPARTMENT.

'Tis easier for one to begin to profess well, than to hold out as he should to the end. BUNYAN.

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## Among the Churches.

### Christian Fellowship at Omaha, Neb.

THE thought of Christian fellowship has not slumbered in our midst during the past year, but has assumed more definite proportions, both spiritually and materially. We are glad to announce to the Field that the Christian Scientists in Omaha are now worshiping together under one roof, and have been for the last three months. It is occasion for rejoicing with us all that this demonstration has been made.

We can now look forward to the time when First Church of Christ, Scientist, in Omaha, shall have a church edifice of its own. We are at present occupying a rented church building which is fast becoming too small for our congregation. We know that every need will be supplied in God's own way and time. Our building fund has been added to during the year, and the time is not distant when far greater activity will be manifested in this direction. The imperative demand upon every one of us is that we shall individually manifest more and more of divine Love This demonstration is already taking place to a marked degree, as the thought of personality is giving way to a more impersonal sense of Truth and Love.

Two lectures were delivered here during 1899, the first by Mrs. Knott, early in May, and the last by Judge Clarkson, on the twenty-second of December. Both of these lectures have wrought a blessing to our church as well as to the community. Especially have the informal remarks made by these lecturers to the students contributed to our present harmonious relations. The remarks made by our last lecturer will long be remembered by those who heard them.

At our last Communion thirty-two new names were added to our membership roll, making a total of two hundred and ninety. All our meetings are well attended, and strangers are present on nearly every occasion. Cases of healing at these meetings have been acknowledged at different times.

An active work is being done in the distribution of our literature in various public institutions of our city. Three copies of "Science and Health with Key to the Scriptures" have been donated to the County Jail, and two to the County Poor Farm, also copies of the Bible. The *Journal, Sentinel,* and *Quarterly* are to be regular visitors at these places, and additional copies of our text-book are yet to be donated, so that every need may be supplied. Those having this work in charge report a pronounced eagerness on the part of the inmates of these institutions to learn more of our teaching.

Pockets, containing tracts and current issues of the *Journal* and *Sentinel,* are being placed in the leading hotels, where there is a perfect willingness to receive them, and they will doubtless be put in many other places accessible to the public.

Everything goes to show a marked weakening in public prejudice against Christian Science over a few years ago. We frequently hear outsiders commenting on the growth of our Cause at home and abroad. We realize, perhaps as never before, that the Church of Christ, Scientist, is a very important factor in the establishment of our Cause in any community, and it is and shall be our aim here in Omaha to have our church a living and loyal branch, one that shall at all times be a credit to the parent Vine, the Mother Church in Boston. Many of our number are members of the latter, and others soon will be. More and more we see the importance of taking this step, in loving acknowledgment of the wisdom and foresight expressed by our revered Leader, the Rev. Mary Baker G. Eddy, whom we are all learning to love because of her having taught us what Love is and how to make it manifest. Our church has already expressed its abiding loyalty both to her and to our Publishing Society, in its Resolutions, unanimously adopted at its last annual meeting, held October 31, 1899.

To all who acknowledge the Rev. Mary Baker G. Eddy as the God-ordained Leader of the Christian Science movement, and supremely capable of directing the earthly footsteps of Christ's followers in the present age, First Church of Christ, Scientist, of Omaha, extends cordial and loving greeting.

C. W. CHADWICK.

### Progress at Cleveland, Ohio.

THE architectural plans for a Christian Science church building, to be erected on the corner of Cedar Avenue and Kennard Street, have been decided upon. It is expected that the work of building will be commenced as soon as possible in the spring. The structure will be of stone, of Grecian design. The seating capacity will be between eight hundred and one thousand. The lot is already owned by the church and paid for, and a liberal subscription has been advanced, with a fair working capital in the treasury to start with.

"Comparatively few outside of the thousands who have been benefited by Christian Science, and so are interested in it, appreciate its worth and growth," said a prominent Scientist to the *World*. "The test that all Christian Scientists invite is 'By their fruits shall ye know them.' One thing to be observed is, namely, if a man wishes to know something of astronomy he applies to an astronomer. He does not consult an astrologer. If one is to start for a trip around the world he consults railroad maps, steamship time tables, and a geography. He does not consult one who says the earth is flat. This advantage is not always given to Scientists. Occasionally a person, instead of inquiring of a Scientist concerning Christian Science, consults some one ignorant of it or opposed to it. Thus it is often misunderstood by honest people. The subject is thoroughly set forth in the Christian Science text-book, 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy."

Christian Science has grown steadily in Cleveland since the first organization here about ten years ago. The increase now in numbers and works is considerable each month. There is great need of a church building. The hall in the Pythian Temple building, where the meetings are now held, is far too small to accommodate comfortably even those who regularly attend.

The reading rooms in the Pythian Temple building are open every week day from 9 A.M. to 3 P.M. All Christian Science literature can be obtained there, and Christian Scientists are always in attendance to give any information or assistance that may be asked in reference to Christian Science.—*Cleveland (O.) World.*

### The Work at Salt Lake City, Utah.

The necessity of the new large church erected by the congregation of the Church of Christ, Scientist, was amplified during the past year. The interest in Christian Science has grown wonderfully among the people of Salt Lake. At the present time the church numbers over three hundred members, a gain of sixty during the year, while it is estimated that about six hundred persons assemble every Sunday. In addition a Sabbath School has been organized for children under fourteen years of age. There are now thirteen classes with a total membership of one hundred and thirty. The church is out of debt, and during the coming year will put in a handsome new pipe organ to cost not less than four thousand dollars.

Another body of Christian Scientists, some twenty in number, meet at South Lawn every Sunday.

*Herald,* Salt Lake City, Utah.

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### More Commodious Quarters.

First Church of Christ, Scientist, of this city has leased the St. Cecilia building on Ransom Street for the year 1900 with the privilege of a three-years' term. The church has for the past three years occupied the Ladies' Literary Club building, but a continuous growth has made it necessary to seek more commodious quarters. The change of location takes effect the first week in January.

*Herald,* Grand Rapids, Mich.

### Church Charter at Joplin, Mo.

First Church of Christ, Scientist, of Joplin, Mo., has recently received a charter. For months error tried to defeat us in getting our organization chartered, and even after the judge had decided to grant the charter, he requested us to wait until the next term of court. Having let patience have her perfect work, we reaped our reward in due season.—MAY R. BOLTON, *Clerk.*

## The Lectures.

### At Joplin, Mo.

Edward A. Kimball of Chicago, delivered a lecture on Christian Science at the Club Theatre, Tuesday evening, December 12, to a large audience, under the auspices of Second Church of Christ, Scientist.

Mr. Kimball was introduced by Lawyer R. A. Pearson of this city, who spoke as follows:—

*Ladies and Gentlemen:*—If there is anything the history of human thought has served to impress, it is certainly a lesson of tolerance. To whatever phase of its unfolding the mind reverts, the most amazing and the most pathetic feature of its growth and greatness is the contempt and derision, the hate and persecution, through which it has come as through fire. We are debtors to the folly and futility of others; and the heroism that irradiates such names as Garrison and Phillips, Kepler and Columbus, Luther and Paul, are not more a heritage than an admonition. And we are not infallible, not even yet, and the very brilliance of modern achievement but serves to bring into bolder relief the shadows that bound and embarrass all assurance. There are signs and wonders, portents on every hand, that might give us pause. Socially, politically, morally, everywhere a deep unrest, and men as never before are revolving the enigma of life, and seeking to know the compass and equivalence of that greatest of questions, "What is truth?"

The progress of more recent thought towards this attitude is significant. At first it gathered momentum and swung to the extreme of a rank materialism, and then, beginning to take account of itself and taking counsel of its own sweeping methods, is now awaking to the realization that there may indeed be more things in heaven and earth than were ever dreamt of in its philosophy. Thus there begins to prevail a more intelligent liberality along with a more appreciable sense and a purer love of Truth for its own sake. We are coming more and more to distinguish substance from semblance, and daring to conceive that the traditional distinctions, and supposed elements in our creeds and constructions are but the relative and accommodated postulates of our faith and service. That back of all thoughts and things is the ultimate and great reality which to know aright is life. But the great question is, How shall this be translated into motive and method? how interpreted for the purposes of faith and service? It is a question answered in many and various ways. There is but this qualifying certainty, that no prince or potentate, college of cardinals, synod, council, or committee has any infallible or exclusive jurisdiction over the matter. Who would doubt but there are in every clime and in every age hearts that o'erleap their mortal state and claim a kindred with the Christ-power, though unidentified, which is unto them the very savor of life? There are diversities of gifts and differences in administration.

Now as to Christian Science in particular, I must remark that its peculiar doctrines and distinguishing tenets do not in all respects commend themselves to me. But far be it from me to deny or deride any motive, conceived in sincerity and faith. And if beneath its modes and conventions there be a ground of the great Truth, some nearer apprehension, some clearer appreciation of an abiding reliance, then it were at least wise to remember that the character of Philistine or Pharisee never has been, and perhaps never will be, historically popular. The admonition of Paul is in point. "Despise not prophesyings. Prove all things; hold fast that which is good."

The progress of this movement has been, and is to-day, something phenomenal. It is attracting some of the best thought and most earnest devotion of the day. Its professions and pretensions are of the very greatest, and either it is to be one of the most potent factors in the evolution of spiritual life, or one of the most interesting fiascos in the history of religious fancy and fanaticism. To all serious seekers after Truth it therefore justifies its claim to a hearing, and your presence here this evening is a recognition of that much. We have with us a gentleman eminent as an exponent of its doctrines, and devoted to its faith, who will speak to us concerning it. Without saying more, I take pleasure in presenting Mr. Edward A. Kimball of Chicago.—MATTIE C. BISHOP, Clerk.

### At La Porte, Ind.

A large and interested audience attended the lecture on Christian Science by the Hon. Judge William G. Ewing, at the Unitarian Church, Tuesday evening, January 2.

The lecturer was introduced by one of La Porte's oldest and most respected citizens, Judge William P. Andrew, who has passed his ninetieth birthday. Judge Andrew has been active for many years as a lawyer and judge, and he does not seem at all aged. His introductory address was as follows:—

*My Fellow-citizens:*—I come before you to perform the very pleasant service of introducing to you the honorable speaker of the evening, who comes not to speculate on finely imaged theories, but to preach the gospel of peace on earth and good-will to man; a gospel not the discovery of yesterday, but a gospel preached and practised nineteen hundred years ago, with exceeding precious promises to them who received and obeyed, namely, salvation from sin, sickness, and death. This gospel, taught by our divine Master, has been brought home to our speaker of the evening by blessed experiences in his own person and to his own grateful heart, and to him it is pre-eminently Christian and Scientific. I will now introduce the speaker of the evening, Judge William G. Ewing of Chicago.

MRS. A. E. HICKMAN.

### Christian Science.

Like the small waves made by the pebble thrown into the water, the discussion of Christian Science widens and grows broader every day. For the benefit of those who are tired of the suffering from disease, we copy a portion of an address delivered in Boston recently by Judge William G. Ewing of Chicago. The judge was cured by Christian Science over fifteen years ago of what the doctors called incurable asthma. He declined a renomination to the bench and left his profession to devote his life henceforth to the higher profession of spreading the healing and saving gospel of Christ to a waiting and needy world.

*Standard,* Macclenny, Fla.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### Satisfied.

BY MARY BAKER G. EDDY.

[Written January, 1900.]

IT matters not,
What be thy lot,
So Love doth guide;
For storm or shine—
Pure peace is thine—
Whate'er betide.

And of these stones;
Or tyrant's thrones,
God able is,
To raise up seed—
In thought and deed—
To faithful His.

Aye, darkling sense
Arise, go hence,—
Our God is good:
False fears are foes,—
Truth tatters those,
When understood.

Love looseth thee,
And lifteth me,
Ayont hate's thrall:
There Life is light,
And wisdom might,
And God is all.

The centuries break!
The earth-bound wake!
God's glorified;
Who doth His will,
His likeness still,
*Is* satisfied.

### Church By-laws.

BY MARY BAKER EDDY.

The By-law on page 66, Article XXX., Section 7, in our Church Manual, shall be amended so as to read, Not less than four lessons, and *more* if *requisite* (and but one each day), shall be given to students in Obstetrics under the auspices of the Massachusetts Metaphysical College. A student in this class shall prepare a paper on *Accouchement,* giving in detail, the physical and mental treatment requisite for the Scientific and safe delivery of the mother. This paper shall be discussed by the class, and examined by the teacher, who shall decide as to the proper qualification of his pupils to practise Obstetrics. The tuition of students in Obstetrics is $100 each for one course, and they shall pay their tuition to the teacher in this department.

Not less than three *thorough* lessons, by a *well qualified* teacher, shall be given to each Primary and Normal class on the subject of *mental* practice and malpractice. The students in this class shall be required to prepare a paper on this subject, and after reading it, and having it thoroughly discussed by the class and understood, they shall retain no copy of it, but shall give the paper immediately to their teacher, who shall decide upon its thoroughness, and accuracy. This paper shall be sent to Mrs. Eddy, President of the Massachusetts Metaphysical College, for examination, if she so requires, before the Normal class students shall receive their certificates of degrees. The session shall continue not less than two weeks.

The large branch churches in the principal cities of the United States and Canada are hereby requested to appoint a Publishing Committee to serve in their localities, under their Church By-laws.

It shall be the duty of the member constituting said committee to correct, in a Christian manner, a lapse, injustice, or blunder, relating either to Christian Science or to a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for replying, as above named, to abusive newspaper articles published in his city and state, that have not been answered by other Scientists, but have been forwarded to him for said purpose; also for reading the last proof sheet of the article he has prepared on this subject, having it published according to copy and the papers containing these articles circulated in large quantities.

A member of the Mother Church, who is not the clerk thereof, shall not appoint a meeting of the First Members of this Church. Only the clerk appoints said meetings and in accordance with the By-laws of this Church.

The Mother Church By-law as amended reads:—

The Churches of the Christian Science denomination shall have one reading room for each church, except those churches are in unity and so situated that it shall be wise to have their reading room, or rooms, in one building that is centrally located.

### Solomon's Question.

THE questioning of Solomon, as recorded in 2 Chronicles, 6, has been more or less reiterated by mortals in all ages:—

"Will God in very deed dwell with men in the earth?"

Mortals have queried: Can it be that a God invisible to the mortal eye really exists? and, if so, is it possible that He is present on the earth with men? If He is, why cannot we see Him in such a way that we may be sure of His existence, and *know* Him as we see and know each other upon the earth? If, in very deed, He does dwell with us upon the earth, why must we wait until we get to Heaven to see and know Him?

These are natural questionings of limited personal sense in its conception of a limited personal God. If limited personal sense alone is capable of giving answer, can it be conscientiously said that God does in very deed dwell with men on the earth? Where is the mortal who has seen a personal God? Where is the mortal who, after all these ages of teaching of the existence of a personal God, knows how or where to look for Him upon this earth?

If personal sense *must* answer Solomon's query, has it any other recourse than to say: God cannot be found upon the earth, therefore, He must be in Heaven, and I may not see or know Him until I too am in Heaven. I am taught that Heaven is reached only through death, hence I cannot see and know, or even hope to see and know, God until I have passed the portal of death and the grave and have reached my abiding place in Heaven. I can only, therefore, await patiently the time when God, in His own way and time, shall see fit to call me to His presence and let me see and know Him.

Thus have millions of honest hearts reasoned in the past, and thus are millions of honest hearts reasoning now.

Was this Solomon's view? Did he thus reason? Evidently not, for he answers his own query in the very same sentence in which he asks it; and this is his answer: "Behold, heaven and the heaven of heavens cannot contain thee."

This is strong and sweeping language. It can mean

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nothing less than infinity. That Power or Presence which cannot be contained in the heaven of heavens, surely is not a person that personal or finite sense can see and know, or that can be materially discerned.

There must be a different and better apprehension of God than this, or Solomon's question will have to be answered in the negative.

What, then, is the true answer? The answer is conveyed throughout the Christian Science text-book, whose author, Mary Baker G. Eddy, manifestly grasped the spiritual meaning of such an answer as Solomon gave, and elaborately set it forth in "Science and Health with Key to the Scriptures."

If, as therein taught, we conceive of God as Supreme Intelligence and this Intelligence as Infinite or universal Spirit, we can then rise above mere physical or personal sense into a spiritual perception of God, and can thus understand how He doth "in very deed dwell with men on the earth," for He is everywhere present, an all-protecting and all-preserving Being.

Can Solomon's question be rationally answered otherwise?

We might verify Solomon's answer by almost numberless Scriptural references, but for the purposes of this article we are content to rest here.

## From Our Contributors.

### Expression of Gratitude.

BY EMILY B. F. SHANKLIN.

It is hard to express one's gratitude in words, for the great light of Christian Science, or to tell how marvelously its rays lead out of darkness into light, but I feel that I should long ago have attempted to give something of an experience, that might help some one still struggling in the bonds of invalidism.

From childhood I was a member of the Episcopal Church, my father having been a clergyman of that denomination. While I had every faith in my church, yet from earliest years there was an unfulfilled longing to know and understand more of a God who seemed afar off. When my father passed away, I found myself unprepared to face the world and earn a living through teaching, but this seemed the only course open. From time to time ill-health forced me to give up my work, but in spite of this, a desire to become a trained nurse caused me to send in an application to Bellevue Training School, N. Y. It was accepted, and for one year, I succeeded in going on with the course, though each day brought its battle with physical pain and weariness, finally a complete collapse forced me to return to friends in Toronto, worn out in body and mind.

The two years that followed were trying ones, I was under the care of the best physicians in the city, but received no benefit. During that time I tried to learn resignation, to what I then thought, was God's will, and as the months of pain passed by endeavored to become reconciled to a life of invalidism.

Words cannot tell what the first conversation with a Scientist meant to one whose way seemed so hedged about with suffering. During that conversation, clouds of fear and hopelessness rolled away, a door opened, and the light of freedom, hope, and expectancy poured in. While in the hospital I had often wondered why we did not know a better way to reach the sick and suffering; now the way was revealed.

In a few days after my first conversation about Christian Science, I began treatment, and in three weeks' time my physical ills disappeared. This sudden transition was indeed a surprise. I found myself able to walk miles whereas before taking treatment, every step seemed more or less fraught with pain. My friends prophesied there would soon be a relapse, but although I have had many battles to fight in the past nine years, a clearer understanding of Christian Science has brought added strength, mentally and physically.

For the release from physical suffering, I was indeed grateful, but I have since been far more grateful for the great searchlight which has been turned upon my consciousness, finding its way into the darkest recesses of mortal thought, uncovering sin and selfishness, yet lovingly revealing a way of escape from every ill to which flesh is heir.

At first we little realize how many obstacles will arise to obstruct our way up the hill of Science, but our beloved Leader, Rev. Mary Baker Eddy, goes before us with words of cheer and encouragement. In "Miscellaneous Writings," p. 276, she says, "In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled." This brave Leader teaches us that we need no longer be slaves to circumstances but, on the contrary, can assert man's freedom and dominion by obeying the command of the Master literally, to preach the kingdom of God and heal the sick. Through the teaching given us in the inspired pages of "Science and Health with Key to the Scriptures," we have learned more of Jesus as the Way-shower; his promises become vital realities, and we find the same Father to whom Jesus prayed, "a very present help in trouble."

Those who have caught even a glimpse of this glorious Truth, can no longer shirk individual responsibility, the signs must again follow every true effort to be Christ-like, no circumstances can hinder our growth, no enemy from without can stay our footsteps, for our beloved Mother has clearly shown us, that our only enemy is whatever defaces the Christ-image in our own consciousness. Let us pray that we may express our gratitude in deeds rather than in words, and not be found sleeping when the hour demands constant vigilance. The mesmerism of self-love and ambition must not again darken our vision, and cause us to lose sight of our tireless Leader, whose loving prayer is, that her followers may become worthy exponents of the Truth as taught in Christian Science.

### Omnipotent Mind Destroys Prejudice.

BY M. ELIZABETH WRIGHT.

Ten years ago a friend wrote inviting my sister and myself to enter a Christian Science class. I considered myself too sensible to throw away *fifty dollars* on such nonsense.

The summer of 1894 was spent in Bay View with the hope of recuperating an invalid mother. While there I met a young man who seemed to enjoy good health. A chance remark led me to say, "You must be a Christian Scientist." He related his healing from typhoid fever, and said that if he were taken ill he would telegraph to his mother for treatment. The only impression I had was that he was very much deluded to believe in such foolishness.

A lady from Grand Rapids was introduced to me, who I was surprised to hear believed in this fanaticism. She was the picture of health. Mother returned more ill than before leaving home. As I saw her slowly fade away, I thought, "I hate a God who could rob us of our mother." A friend called and talked of Christian Science. I literally closed my ears. To me it was a mild insanity.

Finally, when convinced that medicine could not cure my mother, I persuaded her to try Christian Science for two

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weeks. Never shall I forget the sense of harmony which came to our home with the first treatment.

After many signs had been given us, I told my fatner. He had no faith in Christian Science, and after some persuasion my mother tried another physician. "Science and Health with Key to the Scriptures" was taken from me, and all literature on the subject forbidden. In a few months, however, Science and Health was returned.

When my mother passed away, the healer sustained me. Many wondered at my calmness during the trying days which followed. All bitterness was obliterated from my mind, and I could say, "O death, where is thy sting? O grave, where is thy victory?"

All prejudice seemed gone; I was determined to investigate this new religion. The seeming obstacles to the realization of this purpose became nothing. Father, prostrated with trouble, seemed a physical wreck. He thought a trip West would help him, but did not think he could ever leave home again. I found him in this attitude of thought after my return from St. Louis. He continued to improve until the tenth day, when he started. I did not intend to treat him, but always denied the error voiced.

It was suggested that I spend a year in St. Louis, where I could pursue my studies, and enjoy the privileges of the church. At first this seemed simply impossible, but the demonstration that nothing is impossible with God, was wonderful. No objection was raised by my father.

Later on, having lost all faith in *materia medica* father consented to try Christian Science. One trouble which had caused much suffering was healed slowly. After an attack of gall stones, he returned to medicine. When the next chill came, it was hard to see him suffer and not treat him. Finally I asked him if he wanted Christian Science and would give up medicine. He consented, and in less than three minutes he was well.

## The Price of Science and Health.

BY MRS. ELLA KLEINECKE.

WHEN I began to awake from my dream-sense of life, so filled with sorrow, sickness, and sin, I had a great desire to know something of Christian Science. I can honestly and cheerfully say, that the three dollars invested in my first copy of "Science and Health with Key to the Scriptures" was the very best investment I ever made. The understanding of the teachings of that book has shown me the way out of malice, hatred, envy, and jealousy, into Love. It has lifted me out of sick headache. It has taken me entirely out of chronic rheumatism, the result of rheumatic fever. It has repeatedly enabled me to overcome neuralgia and toothache in a short time. It has overcome for my children, the croup, sore throat, mumps, eruptive fevers, and many other things. It has lifted me out of a great fear of God, that seemed to follow me all my life. What a glorious awakening it was to me, to *know* that God is Love, that He does not cause accidents of all sorts to come upon His children, that He does not strike them down with lightning.

Again, as to the price of books. My mother made me a present of a book some years ago that was called a "Family Physician." It was a medical work for which she paid fifteen dollars. It was a book about twice the size of the three-dollar edition of Science and Health, though inferior in quality of paper and style of binding. That book caused me the greatest sorrow and trouble that ever came to me. It contained one picture that was frightful to me. I looked at it repeatedly; I studied it over and over again and read the symptoms which were printed just under the picture, describing the disease that seemed so dreadful and powerful to me. I tried to fix it in my mind so firmly that I could readily detect this monster and call for a doctor at once. Finally this terrible mental picture was made manifest on my little daughter. I had ignorantly taught her to fear the disease as much as I did.

The doctor whom I called, a fine gentleman, kind and sympathetic, said he could do nothing for her. In a few hours my child faded away from me, like a beautiful flower. I could see when the doctor came in, he was just as much afraid of the disease as I was. I had only a *slight* understanding of Christian Science when I took that fifteen-dollar book which my mother gave me, and threw it into the furnace and burned it up.

The headaches above mentioned cost me at least twenty-five cents per month for medicine. The rheumatism cost me at least five dollars a year for medicine. I have been a Christian Scientist for six years or more, I have used no medicine whatever during this time, and have had no desire to.

Now I ask if my three-dollar investment, for Science and Health, six years ago, was not a good one. Compare that three-dollar investment with my mother's fifteen-dollar one. All gratitude and love to its author, Mary Baker G. Eddy.

## Wayside Thoughts.

BY M. E. S.

**O wretched man that I am! who shall deliver me from the body of this death? *Romans*, 7: 24.**

WHEN Truth has purified the human consciousness that has been filling up, with all kinds of error since first it wandered from the Father's house "into the far country," then, and not till then, shall we be "delivered from the body of this death," or in other words, this false consciousness of mortal self. Pure gold when melted in the furnace, comes out pure gold, but if silver, brass, and copper be fused with it, the stream poured from the crucible is impure; just so with human consciousness. But what are the impure elements that have been taken up by it as we have journeyed in the wrong direction? Everything that is not to be found "in the pattern on the mount"—all that is unlike God.

When man becomes weary of the "husks," and turns his steps towards home, Truth begins to unfold, and as error cannot stand before its white light, little by little it disappears, and God's creation, including man, as it really is, "good, very good," is made visible; but those who have advanced farthest toward the "Father's house," have only as yet caught faint gleams of the beauty and "glory that shall be revealed,"—the perfection that always was, and always will be. Man's temporary misuse of his reflected power has closed his eyes to the facts of his spiritual being and wrought sad havoc in his life; but as the veil of sense is lifted and Truth is revealed, the eyes of consciousness that have been tightly closed by error, slowly open and he begins for the first time to see a bit of the real that has existed from all eternity, and thinks if a taste of the Lord is good, what must it be to stand in the full effulgence of the "Light which lighteth every man that cometh into the world." He longs to fly at once from the bottom of the hill of Science to the top, but learns in a very short space of time, that every step of the ascent must be gone over. He also finds that divine Wisdom is directing his journey and that each step must prepare him for the next. Suppose it were possible for us in our present state of consciousness to fly to the heights of harmony, would "sweet accords" await us in the highest room in our Father's house ere we had become accustomed to the light of the lower ones? Would a semi-savage taken from his native wilds be contented if he were suddenly placed in the midst of a civilized community, and forced to conform to

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the methods of a refined and cultured people? By no means.

Paul writes again, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . and do count them but dung, that I may win Christ."

## A Lesson from the Birds.

BY ALTA GRETTON.

I WAS sitting in my doorway one day thinking. All at once a little bird flew down almost at my feet. I thought, "Dear little bird, I will watch you, and perhaps you will have a lesson for me;" and it did.

The second look showed me it was a young bird, and the mother-bird was just beginning to teach it to fly. The mother bird flew down with it, and after chirping to it for a little while, flew away, as much as to say, "Now I have cared for you long enough, it is time you worked for yourself." The little bird remained right in one place for quite a while, calling loudly for the mother bird, but she did not come near it, although I could see her sitting on a branch of a tree watching the little bird that no harm should come to it. At last the little bird started to hop along, always trying to get up *higher,* and at last it hopped up on an ash-heap, just to the very highest point it could reach, and then holding its little head up towards the sky, it quietly waited. I had noticed that all the time it always looked up, never down. Never did it look down upon the ugly ash-heap where it stood, but always up—up, into the beautiful sky where the sun shone so brightly.

After it had got just as high up as it could get it quietly waited. Waited ever and ever so long, for it knew that in time the dear mother bird would come to its rescue,—and it did not have to wait in vain; for after the mother bird saw that it had done its part, she came to it bringing its dinner. Then after a little more chirping the mother bird at last convinced it that it had nothing to fear, and that it could fly, and together they flew away,—only a little way, just to the first branch of the lowest tree—but that little proved the whole, and in a very short time it flew far away—far away from all ash-heaps into the beautiful reality that it was free.

What lessons the birds teach us. If we would keep our eyes and thoughts always up above the ash-heaps of this world, and always do all the work we possibly can do for Truth, knowing that our Father-Mother God watches over us, and just as soon as we have done all we can and then patiently wait, He will show us how we can do more, and as the little bird our thoughts will fly far away from all earthly environments into the beautiful reality that we are free—free from sin, disease, and death.

## The Hill of Christian Science.

BY A. P. BLACKLER.

THE path of Christian Science is similar to a mountain trail that was described as "ten miles long and all up-hill." When we start up this hill, which the Rev. Mary Baker Eddy describes in the allegory in "Miscellaneous Writings," we do not see the beautiful green pastures and still waters that are along the path. We do not realize that just beyond each especially steep or rough place is one of these beautiful green spots, like an oasis in the desert. The places are never so steep but we can get over them, and just beyond we find the rest and reward for our efforts. The higher up the hill we go the more work we encounter, and the more we realize that "peace which passeth all understanding."

To each of us, as we look into Christian Science, it seems to be a giving up. This seems to be the main feature; but is it so? What have we given up? *Nothing.* What have we in its place? *Everything,*—God—Good—who is All. We have left below strife, anger, malice, hatred, unrest, discontent, envy, etc. We have in place of them love, peace, contentment, happiness. In Truth we have all that is worth having, and we find we have really given up nothing, and gained everything.

The beauty of Christian Science is like the taste of a new fruit. You can tell of its flavor, but each one must taste for himself to realize what it is. Each one must climb the hill, if he would reach the green pastures, and there find peace and rest.

Truth and Love are the only help up this hill. God is an *ever-present help* in time of need, and if we *realize* this, we need no other.

Another beautiful thought in regard to this hill. The beauties of Christian Science are as the landscape, the higher we climb, the more we see of the beauties of nature. In this manner do we see the beauties of Science. Some one may tell us of the beauties, but we can never see them until we reach that point on the hill whence they are visible. When we have done the work that merits a reward, we find another green pasture, and take another drink at the fountain of living waters, and gain a higher realization of that peace which passeth all (mortal) understanding.

## With All Your Heart.

BY E. J. MASON.

I HAD been working hard to overcome a physical trouble for several days, with apparently no success. The suffering was great and I grew discouraged. After a while, I again took up my Bible, opened it at the Forty-third Psalm, and read, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

Surely there was my cry, the very echo of my desire for Light and Truth.

I turned the leaves over and in Second Chronicles read this verse, "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it *with all his heart,* and prospered." Now had I been working and seeking with *all* my heart? I will search it and see.

The first thing I found was one corner filled with resentment. A very disagreeable thing had been said to me a few days before, and I thought I had destroyed its effects, but as soon as I began searching, the person and the remark came up before me, and I felt cross and disturbed, so I knew resentment was there instead of Love.

Then I was ungrateful. Some claims had been destroyed through Christian Science, but instead of being wholly grateful for that already received, there was a feeling of impatience that the healing was not complete. Impatience does not belong to God. So I kept searching, and the errors I found amazed me, for I was not conscious of them before.

Now I said I will cleanse that heart and *all* of it shall seek God, but just how shall I begin? I opened to page 175 of "Miscellaneous Writings" by Mary Baker G. Eddy, and read the answer. "But remember God in all thy ways, and thou shalt find the Truth that breaks the dream of sense, letting the harmony of Science that declares Him, come in with healing, and peace, and perfect Love."

Could anything be clearer? there was my cry of distress, the rebuke in which I saw self, and then the strong and comforting answer. Now all this started a train of scientific thought, and when I came back to a realization of mortal things my trouble had vanished.

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# Testimonies.

### Heart Disease, Dropsy, and Liver Complaint.

In February of the year 1888, there came a climax in my life, where I found myself facing dissolution,—a dissolving of the elements, both physical and financial.

The former so overruled the latter that the only thought was to go on, leaving the "beggarly elements" behind.

This seemed the better way, for the thought was strong that my family was better provided for in case of my death, than in life. Of course this was manifested in many symptoms, heart disease being the name given it by the physicians who were consulted. Our old family physician and dear friend of many years, doing everything he could to keep me here, after two thorough examinations, diagnosed my case as heart disease, dropsy, and liver complaint; and knowing these to be hereditary, he urged me again and again to apply for a pension in order that my wife might the more promptly receive it after my demise. He being pension examiner at that time, his advice was significant. I became more and more reduced, and could no longer take even the medicine, and lost all hope when he acknowledged the medicines were doing no good. This was the situation in June, 1888, when my daughter wrote to a Christian Scientist of Cincinnati, a relative, and friend of many years, that if she wished to see father alive she must come immediately. She came to us direct from the Christian Science Convention, held in Chicago that year. It was her first call to "come over into Macedonia and help" after that great feast; and we know now that we were direct recipients of the blessings of that demonstration of Love.

Having known her as an invalid through many weary years of suffering, and having no knowledge of the manner of her healing, which occurred the year previous, we were amazed to see her looking the picture of health, and could not doubt its reality. Yet we did not know that she could heal others. One day during her week's stay with us, she spent the day with other friends in the place, and I did not feel so well as I had. Upon her return, feeling better, I remarked to my wife, "I feel better, I think, when Minnie is here." She grasped at it as a drowning man at a straw. "Do you think so? I wonder if she could do anything for you? I believe I will ask her;" which she thereupon did. She gave us assurance of the power of metaphysical treatment to heal all manner of disease, and patiently answered our inquiries and quieted our doubts and fears.

I had one present treatment, and the next day she returned to her home. All the rest was by absent treatment. In one week the dropsical affection was gone; I could lie down at night without the cough that had racked me so long. I could eat; in fact began a schedule of five meals per day, which I seemed to need, as my weight had gone to a few pounds over a hundred. *I was healed,* and the entire family, wife, daughter, son-in-law, and little grandson, were soon studying Christian Science.

From this nucleus, in the year 1890, a class of fourteen, seven men and seven women, was taught by our friend; and from that class has grown First Church of Christ, Scientist, in Lima.

Our growth was gradual, both individually and collectively. Old associations were tenacious and the church of our first choice was gradually outgrown, but not without something of a struggle with it and with ourselves. But every forward step took us so far beyond what we had seen ahead, that we have never looked back with longing eyes, but shall press onward.

Our faith in Christian Science has never wavered. We have proved its Science too often and have demonstrated that it is the Christianity of Christ, by healing sickness and destroying the claims of sin for others as well as ourselves. There has been no blessing like Christian Science ever given to men since Christ Jesus was manifested in the flesh.—D. E. FRITZ, Lima, O.

### Broken Ankle Quickly Healed.

In March, 1897, my son and I went to El Reno, a drive of forty-two miles. On our way home, one of our mules became sick and died, so we stopped at Fort Reno for three days. My son hired a horse and we were to start early on Thursday evening. As I was getting into the wagon I lost my balance and fell out, my foot being caught under something, causing my limb to break above the ankle, and also to sprain the ankle. I was taken to a house, and Dr. Smith, the army surgeon, was called. My toe was where my heel should have been. The doctor turned my foot around, and placed it on a pillow. I was in that condition under the influence of morphine, until Saturday.

That day my ankle was set, and put in a plaster of paris box, and I was put on a cot and sent to my brother's, ten miles in the country. Monday my sister-in-law and my son went to El Reno to find a nurse to take care of me, as I was suffering greatly. The nurse happened to be a Christian Scientist. We had never heard anything of Christian Science. The first night she was with me, my morphine was all gone, and I thought no one in the house would sleep; but the nurse talked to me about Christian Science, and said that there was a healer in El Reno if I should want help. I slept somewhat better that night, and the next day sent for the healer. She gave me a treatment, talked to me, and said that I should go to bed that night and sleep, as it was useless to sit up in a chair all the time. I did not have any faith, but told my nurse that it would not do her justice if I did not do as she said. That night they put me in bed, and I slept all night, never waking until eight o'clock the next morning. The healer came five days. I did not have a pain after the first treatment. The fifth day the healer said, "You can stand on your foot now." So I got up, then took the well foot up and swung it, standing entirely on the one that was in the plaster of paris box. I then wrote to my son that I was all right, and for him to come after me.

When we were on our way home we had to go through the Fort, and my son told me to see the doctor again. I told him I was all right. He did not believe it, as the doctor had told my brother that I would never walk on that foot again, as I was sixty-nine years old. But I stood up for the doctor to see that I could stand. Then he took off the box, and said, "Stand up now." I did so; then he said, "I never saw anything to equal that." I then told him what I had done. He put the box on again, and said, "You had better keep it on a while yet;" but when I got home I took the box off and put on my shoe, and have walked on that foot ever since.

I have had some very good demonstrations since. One was over my eyes. I do not use glasses any more. Another was a sprained wrist. I have "Science and Health with Key to the Scriptures," and get the *Journal* and *Sentinel,* and pass them on to others. I milk three or four cows every morning and drive the stage five miles and a half into Geary and back every day except Sunday. I also peddle milk. I feel younger than at forty. I was raised a strict Catholic.

MRS. ELIZABETH MANIGOLD, Stetson, Okla.

### Liquor and Tobacco Habits Destroyed.

Elkton, Col., December 19, 1899.

*Dear Friend in Truth:*—I have often thought of writing to tell you of the great help Christian Science has been to me, but have put it off from time to time, waiting for a more convenient season; but when I received the *Senti-*

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*nel* this evening and saw, as I think, an article from you, I concluded to delay no longer.

When we were in L——, almost nine years ago, and you were treating Mrs. M——, I was in the best of health, but I was a hard drinker, used tobacco, both chewed and smoked. I had tried repeatedly to quit these habits, but did not give them up for any length of time and had come to think I could never give them up entirely.

When you took Mrs. M——'s case I felt perfectly easy and confident she would get well, and started for Colorado, where a good position was waiting for me. It had always been my habit when taking a long journey to have plenty of liquor and cigars to pass away the time, but this time I had no desire for such things. I bought the highest-priced cigars, but they had no taste, and I thought it very strange, for I had not yet learned anything about Science. I had no desire whatever to drink liquor, and when offered a drink by a fellow-passenger, refused, but as he insisted I took it, and had a severe headache. After getting almost to the end of my journey I bought a bottle of liquor. I did not even taste it, but threw it out of the car and the bottle was broken. I took one drink after my arrival while my breakfast was being prepared, and have not taken one since. Almost the first thing I did was to send for "Science and Health with Key to the Scriptures," and after reading it a few days threw my tobacco away and have not used it since.

Mrs. M—— was fully restored to health, and is and has been for several years the picture of good health. None of the family have used a drop of medicine since her return to Colorado almost nine years ago.

While working at the mines I met with an accident to my eyes, and was for more than a year almost blind, but Science came out victorious, and I am now and have been for more than two years working at my trade as an engineer. I am in the mines again, and my sight is restored through the Truth.

My wife and I are members of the Mother Church, and our little girl was one of the Busy Bees. We are doing well and I am thankful every day that we were led to the blessed Truth. I have thought often very kindly of you as being the one who first gave us the true thought. I attend the meetings in Victor, the gold mining town. They have not yet organized a church, but I think it will not be long before they will. My family live in Canon City, which is about thirty miles by rail from here. We are charter members of the Canon City Church, organized about six years ago, which now has quite a large membership, and a larger attendance of interested ones.

Yours in Truth and Love,

H. L. M.

### Wonderfully Restored to Health and Hope.

I feel it my duty to acknowledge through the *Sentinel* the great benefit I have received through Christian Science, and to express, though feebly, my gratitude to Mrs. Eddy, and my appreciation of her unselfish efforts to benefit the world and comfort humanity. Fearing lest my experience written in detail, would occupy too much space, I will briefly say that from a broken-down woman, mentally and physically, I have been wonderfully restored to health and hope, after all material means had failed me. In miserable bondage to sickness, sorrow, and grief, in my despair, I sought relief of the best physicians in this and other cities, many of them professors in the leading universities, but continued to grow worse. Finally I resolved upon travel and study, hoping, by diverting myself, to gain health.

I crossed the ocean and went from country to country. I traveled in Switzerland, Italy, Germany, Belgium, France, and England; but I did not find what I so much desired, and returned to America hopeless.

At last, I placed myself in a sanitarium near Boston, where at enormous expense I remained under strict *regime* for nearly a year. I graduated from this resort, only to become worse. After months of desperate struggle I was taken with typhoid fever, which raged fifty-and-six days.

At this point my condition can better be imagined than written. Suffice it to say, when Christian Science came to me I was a total wreck. I am unable to find words to express my gratitude for my steady restoration to health. Not only has Christian Science restored me physically, but morally and spiritually, and I rejoice not only for myself but that I am able in a small degree to benefit others.

I was born in the little town of Henniker, N. H., a few miles from Mrs. Eddy's birthplace, about the time of her discovery of this wonderful Science. I mention this in connection with the account of my travels over the world in search of wisdom and health, as a fact significant and suggestive.

In gratitude from my heart, I send this experience, hoping that it may be "as a cup of cold water" to some wanderer in the desert. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

ALICE SMITH, Boston, Mass.

### Anaemia Healed.

Because many would-be friends complain, and others remark that the instances of healing never show what is being done in England for the glory of God and the advancement of Christian Science, I offer three testimonials.

A little over two years ago I heard of Christian Science and attended the opening service of our new church. At the close of that first service I bought "Science and Health with Key to the Scriptures," and after reading it for nine days I became healed of a malady I had borne for thirty-five years; periodical attacks of biliousness and severe sick headaches, laying me aside for days together. I had tried every known remedy and had studied physiology, hygiene, chemistry, etc., to obtain relief and possible cure, but all failed. I have not had a single attack since, or taken a grain of medicine of any kind. I can now enjoy a sail on the stormy ocean without even a sense of sea-sickness, but instead receive the greatest pleasure and enjoyment from a sail on the ocean wave.

But more. With growth in the divine understanding I am becoming a healer of others. In November last I was informed of a man dying in our Croydon Hospital. He had been sent there after his doctor had given him up. His complaint, anæmia, was of the worst kind. There apparently was not a drop of blood left in his body. Every means was resorted to by the doctors, but of no avail. After he had been there a week the doctor gave him up, telling his wife nothing could save him, and it was expected he would die during the night; but see the result: I declared the Truth, and the demonstration of the Truth in relation to this dying man resulted in his awaking in the morning quite well, quite strong. I visited him, found him up and dressed, and he is now doing his daily work again. I distributed Christian Science literature to ten other patients.

In the month of December, 1899, a patient in the same hospital underwent an operation; he caught cold, erysipelas set in, had brain fever, temperature rose to 107. I called at the man's home, got permission to treat this case, and sent word to the man himself (I was known to him). Four days after treatment I visited the hospital. The man had recovered. A few days after he left the hospital and is now quite well, back at his employment. To our triune God—Life, Truth, and Love—be all the glory.

HENRY FOWLES, London, Eng.

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### A Good Investment.

When Christian Science was first brought to my notice by one of my customers I did not feel as though I could afford to pay three dollars for "Science and Health with Key to the Scriptures." This gentleman, seeing I was looking for the Truth, kindly loaned me a copy (this was an extra copy he had, which later I learned he kept, like a great many other Scientists, expressly for lending). Before I had read it through I could afford to buy one for myself, and a five dollar one at that. Right here I might say it was the best investment that I ever made or ever hope to make; and if I could not duplicate it, money could not buy it. I have always been somewhat opposed to getting something for nothing, but I must admit that I have had so much for little or nothing through Christian Science that I absolutely know that if one is earnestly looking for the Truth it can be found as free as water.

It seems to me after most careful observation that the price of Science and Health is a most wise one. It is within the reach of every one who wants it—even the convict gets it, and any one who desires to investigate Christian Science honestly and earnestly may do so.

In a spirit of gratefulness I can truthfully say from personal experience that the poor, or those without money, have equal opportunities, if they are honest in their desire; and any price that may be set on Christian Science literature or class instruction will never stand in the way of earnest seekers, be they rich or poor.

This statement is a very mild one, as words cannot express my gratitude for what Christian Science has done for me, and is doing for thousands of others. I sincerely trust that I may give as freely as I have received.

H. P. HUGHES, Chicago, Ill.

### Healed by Reading Science and Health.

I investigated Christian Science with a view of seeing the Spiritual Light. I had been warned not to read any religious literature except such as was authorized by my church (Church of God). I heard much about Christian Science, both good and bad, and knowing nothing whatever about it, I very seriously questioned about reading anything at all, but concluded to read "Science and Health with Key to the Scriptures," trusting to God for guidance. If it proved to be an ungodly work, I knew I would not be led astray. To my great surprise, I found it to be truly spiritual; that it explained the Bible as I had never before been able to understand it. A peaceful satisfaction came over me, something I had never before experienced, and while reading Science and Health, I was healed of incurable diseases (so pronounced by the doctor). Since then the Bible and Science and Health have been my constant companions. The *Journal* and *Sentinel* are looked for with gladness. I have two little girls, and before I became a Scientist I prayed to God, that I might live (with all my suffering) until my children were old enough to remember a mother's love, care, and advice.

Only God knows what love I have for Mrs. Eddy. The world cannot repay the debt of gratitude it owes to her for proclaiming this Truth to us all. My husband and little ones rejoice with me for the blessings received, and truly we are a happy family.

I have interested my family and that of my husband, as well as many of my acquaintances, in the Truth, and they are beginning to see the beautiful Light of Christian Science.—MRS. ADA BRUEGGERHOFF, Austin, Tex.

### Healed in Three Weeks.

Four years ago my son, who is a physician, pronounced the disease from which I was suffering, diabetes. My intense thirst and rapid loss of strength caused us to consult other physicians, and they also told us that I was suffering from diabetes in its advanced stages. One told my daughter that medical science considered it an incurable disease. I took the medicine prescribed, also adhered to the diet recommended by the doctors, all to no avail, for I began to suffer from heart failure caused by extreme weakness. I felt I could not endure this much longer.

At this time my daughters attended a lecture at Vassar Institute against Christian Science, but it had the effect of making them wish to know more of this subject, and accordingly they attended the Wednesday evening testimonial meetings and became so interested in the healing that they proposed that I try it. A healer was called. I had not been able to taste or smell. After taking the first treatment my taste and smell were restored immediately.

I shall never forget that first meal, for the healer said I could eat what I wished to. In three weeks I was cured and was able to sleep as peacefully as a little child. My household duties and other affairs were resumed, for with health, I have renewed interest in everything. My family unite with me in thanking God for having heard of Christian Science.—ROSALIE WIMPLEBERG, Poughkeepsie, N. Y.

### From a Business Man.

Christian Science was called to my attention about two and one half years ago; since then I have earnestly studied its teachings and I now feel that I have found a religion that fulfils all my wants. Physically I had not been well for a number of years and had been under the care of many of our best physicians. To-day I am perfectly well and strong. Some of my troubles yielded and were destroyed in a short time, while with others the healing was slow. I have had the privilege of class instruction from one of Mrs. Eddy's earnest students, and shall ever be grateful both to my teacher and my healer for their patience and kindness. I find Christian Science very useful in my business, and through the understanding of its Principle I have been able to demonstrate over many seeming business difficulties. I find that all my affairs work much more harmoniously than in the old thought. I am most thankful to Mrs. Eddy for "Science and Health with Key to the Scriptures" and her other writings, and for her unceasing labor in behalf of mankind.

ROBERT P. WALKER, Chicago, Ill.

### From a Schoolteacher.

I subscribed for the *Christian Science Journal* in the fall, and in November a dear faithful servant of Truth sent me the *Sentinel*, having subscribed for me, and I cannot tell the benefit and comfort, yea, and inspiration its weekly messages of Love have been to me, enlightening my understanding.

I have just returned to Port Chester, N. Y., to resume my duties as a schoolteacher. I never spent such a sweet time in my home before, as the gentle Presence was evident and the growth in Science was very marked since last summer. My father and mother read Science, talk it, and enjoy it, and attend the Christian Science service which is held at Saratoga, fourteen miles distant.

My people are pioneers in Science in their vicinity, but I am full of gratitude to see them planting their feet so firmly on the Rock that I wish to express it.

M. J. BETTS, Birchton, Saratoga Co., N. Y.

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Dr. Lyman Abbott says, "People do not go to church for theology; they go for religion. Religion is the life of God in the soul of man; theology is a philosophy respecting that life. Men and women go to church to get, not philosophy about the life, but the life itself."

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## From the Religious Press.

### The Bible Studied.

Probably the Bible has been more studied during the past year than during any year for two decades. In all the special revival services it has been greatly honored; and in many of them it was preached in its older meanings and with a fervency and power not surpassed for many years. No one familiar with the facts will doubt the accuracy of this statement. Indeed, many of these services were marked by a laudation and coronation of the Bible by the preachers; and this exaltation of the Bible in the pulpit evoked an almost uncontrolled enthusiasm on the part of the people. They seemed as glad and grateful as were the people in the days of Nehemiah to hear the truths of the old Book. The study of the Bible is becoming more common in our week-day church meetings. The people are positively hungry for the Word of God. The old-fashioned "prayer and conference meeting" is giving place in part to a meeting for the more prolonged and profound study of the Bible. Many churches have already yielded so far to this trend that they give about half the time of the entire service to the direct study of the Bible; and a part of the remaining half is taken up with the comments of others than the leader on the portion which has been expounded.

Some of our interpretations will have to be modified, and some will have to be entirely abandoned. Some traditional interpretations have been unsightly scaffolds around the symmetrical and glorious temple of divine truth; and the falling of these scaffolds will the more reveal the temple in its divine origin, heavenly beauty, and celestial perfection. It is quite time that we distinguished rightly between divine revelation and human interpretation. Many so-called difficulties in the Bible are not in the Bible; they are in our human and often stupid misinterpretations of the Bible. All atheistic and agnostic criticism and also all well intentioned but incorrect interpretation will fall; "but the Word of God shall stand forever."

ROBERT STUART MACARTHUR, D.D.
*The Examiner.*

### What and Where is Heaven?

Heaven is the state of harmony. Man is in heaven when he becomes unconscious of the inharmonies, and conscious of the world of harmony. We do not need to go anywhere to get to heaven. Do you hear that glorious bird-melody? Your friend stands right here beside you, but he does not hear it, it does not exist for him, he is in another world at this moment, the world of discord. Look at his knitted brow and tightly clenched hands, and hear his labored breathing. You are in heaven, he is on earth, yet you both stand in the same place.

Now consider: if you were so absorbed in the harmonies, that you heard nothing else, and saw nothing else, and felt nothing else, then you would be wholly in heaven. You would simply become unconscious of the discords and conscious of the harmony.

As we find ourselves here, we have a mixed consciousness, of discords and harmonies. We long for the state of harmony, which we call happiness, and we imagine certain things will give it to us, not knowing that it is a growth of the real life, and that no external thing can create it for us.

There is no way to find heaven, then, but by growing into it little by little. Those of us who seek the Source of harmony for guidance and follow His instructions advance readily, those who follow their own ways or other men's ways grow slowly. The one way is a way of pleasantness, and all its paths are peace, the other is full of thorns and stones and desert places.

Speak to your friend, call his attention to the sweet bird-song; he will listen abstractedly, or like one suddenly awakened, drink in the harmony. So do we listen to the voice within, and become conscious of the harmony about us. So may we call our friends to the happy land by letting the harmony within ourselves speak to the harmony within them. Some will answer slowly, some readily, and *all* will hear, whether there is any outward response or not, and be helped to the kingdom.

MABEL GIFFORD.
*The New Church Independent.*

## Miscellany.

### Avoided Drugs; Reached 101.

George Blakeman, who died recently at Ansonia, Conn., was the oldest man in the state, being in his one hundred and first year. He ascribed his longevity to his total abstinence from medicine of any description. In spite of his years he was well and active until within three weeks of his death. Every pleasant day he walked half a mile to the postoffice, and on Sundays he was a regular attendant at the First Congregational Church. He read the papers with the aid of ordinary spectacles and frequently entertained friends by singing old-time songs, still retaining a good tenor voice.

When a boy Mr. Blakeman was of delicate constitution, and at the age of twenty-one years, after long periods of medical treatment, was weak and sickly. Disheartened by his failure to regain health, he took what at that time seemed a desperate resolve—to eschew all medicine thenceforth. He has never touched it since.

In a recent interview Mr. Blakeman said:—

"Since I was twenty-one years old not one drop of medicine of any sort has passed my lips. Year by year I have become stronger and heartier. I am convinced that the use of medicine is a great drawback to a long life and a strong one."

"But if you were seriously ill?"

"I have been. Thirty years ago I had pneumonia, and several years later a bad remittent fever. My wife had all the doctors in Ansonia assembled around me writing prescriptions. I would take none of them. When I felt myself becoming delirious I made my wife promise that no medicine should be given me. Well, it wasn't, and here I am. One doctor had a habit of saying: 'Just a little tonic, a little whiskey and quinine,' but I didn't drink when I was well, and I would not drink when I was sick."

"Then you don't approve of whiskey?"

"Decidedly no."

"Not as a medicine?"

"No, not for illness; not as a stimulant. I don't believe in stimulants. The reaction is twice as intense as the temporary tonic. Teas and coffees are stimulants. I never touch them. I haven't for more than seventy-five years. They affect the nerves, and so does smoking."

"You never smoke, either?"

"No. Like all the boys, I tried it, but common sense told me to give it up. It lessens one's usefulness; it even curtails life. Throw your tobacco out of the door or you'll never be a centenarian."

"In short, Mr. Blakeman, to become a centenarian, is it necessary to become an all-around model man?"

"Not a prude. I have just turned a hundred, but I've never let many chances for a good time pass. I believe in society. That's nature's tonic. Society is nourishment, mental and physical. It's the mingling with men that gives food to vitality. Another tonic is work. Work is the best recipe for remaining young and vigorous. More men rust out than wear out. I never went in for speculating; I learned early that you can't get something for nothing. I plodded for all I got, and I feel better for it."

Mr. Blakeman started life as a shoe cobbler. On retiring from business at ninety years of age he was a well-to-do tack manufacturer, a director in the Derby Savings Bank, and a stockholder in several other business enterprises.—*New York Times.*

### A Way to Settle It.

Those whose brains are a-weary with the discussion as to when the new century begins can well dispose of the matter for the time being as did the small boy who had just listened to an animated debate on the subject at the breakfast table. "Well, what's the use of talking about it any more?" said he. "There's the century plant over there. Let's wait and see when it blooms."—*Cincinnati Commercial Tribune.*

For 1899 the world's corn crop is 2,611,000,000 bushels of which the United States furnishes 2,200,000,000 bushels; Austria Hungary furnishes 98,000,000, a serious falling off from the 153,000,000 bushels of last year. Argentina comes next with 72,000,000 bushels; then comes Italy with 68,000,000 bushels. The crop is about 111,000,000 bushels more than the average crop of the last four years.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### An Interesting Article.

The November number of the *New England Magazine* contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., Sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# Works on Christian Science.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

The Philippine commission has completed its report and dispatched it to the public printer. The report is voluminous and will be divided into several volumes. One of the interesting features will be a splendid atlas of the Philippine archipelago, especially prepared for the commission by the Jesuits. The first volume will be brought out immediately. It is devoted to the political issues involved in the acquisition of the Philippines, followed by chapters on various subjects—government, currency, the Chinese question, naval requisites, etc. The second volume is devoted to the resources of the island. Other volumes contain the great mass of testimony taken by the commission in pursuance of the President's instructions.

The sixteenth annual report of the United States Civil Service Commission shows that in the classified service there are seventy-five thousand positions, and in the unclassified one hundred and seven thousand positions. The salaries of the entire service amount to about $104,000,000 per annum. During the year 47,956 persons were examined for all branches of the service, and 35,682 passed. The total number of appointments made during the year was 9,056. Of the 17,073 employees in Washington 1,416 are over sixty years of age, 288 over seventy, and 40 over eighty.

F. Cook of the Department of Agriculture says that the United States is paying two hundred million dollars for tropical products, a large part of which can be furnished by Porto Rico and the Philippines. Coffee has been the chief product of Porto Rico, over thirteen million dollars worth of coffee having been exported from the island in a single year, even though the methods of cultivation are of the most primitive character. Sugar lands are receiving attention from American capitalists, and large factories with the most modern facilities are being built.

The Attorney-General has filed an answer, in the Supreme Court of the District of Columbia in the proceedings brought by Admiral Dewey for prize money for captures at Manila. The Attorney-General asks that the case be referred to a commissioner. According to his opinion the vessels that were sunk were not prizes and should not be considered as such.

A similar answer was filed in the case of Admiral Sampson and Cervera's fleet.

According to the latest news received from the Transvaal General Buller has succeeded in crossing the Tugela River and is slowly pushing his way toward Ladysmith. The Boers offered stubborn resistance, but were slowly driven back. In the mean time the Boers had succeeded in placing in position [illegible] new guns and were vigorously bombarding Ladysmith. It is generally conceded that the critical point of the war has been reached.

Secretary Long and Rear Admiral Bradford submitted to the Senate Committee on Naval Affairs some interesting figures on the proposed Pacific cable. The report shows that the cable can be constructed for about ten million dollars. It also shows that the Navy Department has spent about twenty-six thousand dollars for messages, and the average expense of the War Department is about one thousand dollars a day.

John B McDonald's bid of thirty-five million dollars for constructing New York's great underground rapid-transit tunnel has been accepted. It is expected that work will begin about February 15, and will be completed inside of three years. The construction of the tunnel will furnish employment for about twelve thousand men. When completed there will be permanent employment for at least three thousand men.

The unveiling of the statue of Daniel Webster, which Mr. Stilson Hutchins gave to the nation, took place January 18. The exercises were held in Lafayette Square Opera House. President McKinley, members of the Cabinet, and Supreme Court were present. Secretary Long accepted the statue on behalf of the United States. The presentation address was made by Senator Lodge.

The men who took the census in Cuba arrived in New York January 14 with forty-four iron-bound cases containing the records of the census. No exact statement of the population of Cuba could be given, but it will approximate 1,600,000. The taking of the census was begun October 16, and finished November 30 at a cost of four hundred thousand dollars.

Secretary Root has ordered another stay of six months in the foreclosure of mortgages in Porto Rico. A bill has been introduced in the Senate giving Porto Rico free trade in the United States. This measure will give the relief that is needed, as it will provide a market for her products. It is expected the bill will become a law within two months.

It is reported that Pittsburg, Pa., has offered to contribute two hundred thousand dollars to the Republican campaign fund if President McKinley will visit that city on April 27, the anniversary of General Grant's birth, and make a speech which will be regarded as the formal opening of the Republican campaign for 1900.

During the year 1899 the United States mint at Philadelphia coined 241,314 silver pesos for San Domingo; twenty-five thousand twenty-colones pieces, fifty thousand ten-colones pieces, and one hundred thousand five-colones pieces for Costa Rica The coinage for Costa Rica was gold, and valued at $698,025.26.

Of the one hundred and twenty-five thousand inhabitants in Hawaii but three thousand are American. Forty thousand are Japanese; twenty-one thousand Chinese; and thirty-one thousand Hawaiian aborigines. Various other nationalities comprise the rest of the population.

A handsomely bound petition signed by thirty-two hundred colored persons asking for such legislation as will protect colored men of this country from the "barbarous practice of lynching and burning colored men," has been introduced in the United States Senate.

It is reported that New York City has agreed to furnish the site and build the foundation of the permanent Dewey Arch. This will be about half the expense, and it is thought there will be no difficulty in raising the amount necessary to complete the work.

Sir Thomas J. Lipton, who last year endeavored to lift the American cup, has applied for membership in the Chicago Board of Trade. For several years he has owned and operated a meat preserving and pork packing plant at the Chicago stock yards.

The *Pacific* publishes a memorial to Congress asking it "to amend the Chinese restriction law, so that Chinese Christian converts may be permitted to bring their families into the United States and here enjoy the blessings of a Christian home."

Written pledges that American interests in China will be protected have been received at the State Department from four of the six countries from whom pledges were requested. The answers of the other two are expected shortly.

Capitalists are planning to erect an immense hotel structure in New York City. It will be twenty stories high and the handsomest hotel in the world. The amount of capital involved will be about ten million dollars.

The last shipment from California to the Paris Exposition was made January 5. The display of native woods consists of over five hundred specimens. The exhibit of minerals will be the best made outside the state.

The committee appointed to investigate the case of Brigham H. Roberts of Utah, agreed as to his polygamous status, and seven out of nine favor his permanent exclusion from the House of Representatives.

Beginning April 1 the Philippine postal service will be placed on an independent footing. Money orders can then be drawn upon points in the islands, and registered letters sent between postoffices there.

It is reported that General Joseph Wheeler has resigned his position in the army, and immediately after his return from the Philippines he will resume his duties as Congressman from Alabama.

The orange crop of Southern California this year is estimated at more than fourteen thousand carloads or nearly 4,500,000 boxes. The crop is worth about $4,600,000 to the growers.

Fifty thousand dollars has been pledged by one person to the fund which is being raised to carry on the work of Dwight L. Moody. The name of the donor has not been made public.

Pasadena, Cal., has the most famous rose shows in the world. About a million were exhibited at that place January 1, and witnessed by more than fifty thousand people.

A unique experiment is to be tried in Chicago. Buffet cars will be placed on both the surface and elevated street car lines in the city.

It is estimated that nearly fourteen thousand persons from the United States have become residents of Canada the past year.

January 17 the gold fund of the treasury stood at $400,102,275, the highest point reached in the history of the Department.

The Congress of the Argentine Republic is considering a law which provides for the reading of the Bible in the public schools.

During the year 1899 the foreign trade of the United States was as follows: Imports, $799,834,620; exports, $1,275,486,641.

The State Supreme Court of Delaware has decided that no woman lawyer can practise her profession in the State.

Miss Helen Gould is said to have given fifty thousand dollars for a new building for the Brooklyn Y. M. C. A.

The first religious paper in Porto Rico has been issued in Ponce. It is called *El Ideal Catolico.*

Secretary Gage advocates the extension of the metric system to the Treasury Department.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Raphael and Luther: A Contrast.

It is curious to contrast the lives of great men whom the same environment has moulded or the same year ushered into the world. One thinks, for instance, of Fra Angelico and Savonarola, both citizens of Florence, both monks of San Marco, both confessing the same faith, but separated as the poles in its expression. These men, however, lived nearly a century apart. Stranger still is the contrast between Raphael and Luther, whom the same year (1483) ushered into the world, and who were destined to accomplish greater results in art and religion than Fra Angelico could have imaged or Savonarola could have prophesied. But here the environments were as contrasted as the missions. Warm, sunny Urbino nestled the baby Raphael; a Saxon mining town, Eisleben, gave birth to Luther.

Raphael, under his first teacher, Perugino, learned all that was sweet and poetic in art, and, in his Apennine home, shut off from worldly excitement and near to the town hallowed by memories of the holy St. Francis, he seemed at once to imbibe the spirit of fine religious feeling, so characteristic of the Umbrian School.

At the same time Luther, in his peasant home in the little German mining town, by a struggle with poverty, and strict religious training, was equally preparing himself for his Christian warfare. His father's circumstances improved, however, so that later he was enabled to take a degree at Erfurt. Then followed terrible religious conflict, the momentous decision to become an Augustinian monk, and the austere discipline which it involved. But already he was preaching so forcibly that one of his hearers exclaimed: "This monk is leading all the doctors astray."



All this time Raphael's life, endowed by many admirable qualities, kept on the noiseless tenor of its way; he was ever honored by legate, cardinal, and Pope, the very forces that would a little later summon Luther to Worms and impel him to protest. Raphael went to Florence to study in "The School of the Beautiful," and was but twenty-five years old when he was summoned to Rome. In 1508 he stands in the Imperial City, the gorgeous Court of Julius II. The warrior Pope had spent years in fighting to gain lands for the Church, and now wished Raphael to immortalize him, by painting the *stanze* of the Vatican. Here, surrounded by poets and artists, with the world's masterpieces before him, and under the patronage first of Julius II., and later of Leo X., Raphael most fully developed that genius which, whether Peruginesque, Florentine, or Roman, was always phenomenal. Perhaps his varied and harmonious qualities are best expressed in his Madonnas, and they are legion. The Sistine Madonna will ever give to the world the best expression of the union of earthly beauty and spiritual aspiration.

While Raphael painted, Luther was confronting trial and obstacle, in a heroic effort to steer the Reformation clear of threatened dangers. He, too, went on a mission to Rome, but very different was the impression made upon him by the luxurious Papal Court. Raphael loved to gaze on St. Peter's, then in process of erection; Luther saw underlying all the spirit of Tetzel's sale of indulgences, which was even then helping to make possible the building. Luther could not display the moderation of a modern controversialist, and, fired with indignation, he defied the thunders of the Vatican and affixed his ninety-five theses to the gates of the church in Wittenberg, and even as he was doing this, Raphael was symbolizing most emphatically his attachment to Catholicism by painting his St. Michael.



When Luther was summoned to Worms he exclaimed, "To Worms I am called, and to Worms I will go; my conscience is bound by God's Word, and I cannot and will not recant." Among the acts of his later life was his protest against ecclesiastical tyranny, followed by the confession of the Protestants, proclaiming the doctrine of justification by faith—read in 1530 at the Diet of Augsburg.

Raphael painted his Bible on the ceiling of the Loggie of the Vatican, while Luther translated his in the retirement of Wartburg Castle. Luther was as active with his pen as Raphael with his brush; he threw his whole soul into his subject, whether it were letter, tract, lecture, or sermon. Italians love to recall the gentle Raphael, who always shared the affection of his friends, and who ever seemed surrounded by admiring throngs. We wish that we might know him more familiarly, even as we know Luther through his table-talk, for in this his personality is revealed in so many ways, among others his unfailing sense of humor, his merry laugh ringing through the whole solemn drama of his life.

Raphael and Luther—the two portraits are before us, the one with countenance youthful, earnest, with never a wrinkle to show the seriousness of life's warfare; the other manly and rugged, bearing traces of conflict and seriousness, yet full of courage and of an unswerving will.

Raphael died in the year 1520, just one year before Luther was summoned to the Diet of Worms. He was laid out in his studio, and mournfully suspended over his bier was the picture on which his last working hours had been spent, the Transfiguration, with its wondrous Christ. All Rome mourned her famous painter, and, followed by admiring throngs, his body was borne to its last resting-place in the Pantheon.



Luther died at Eisleben, in 1546. By command of the German Electors, he was interred in the castle church at Wittenberg, and as his body was carried through the villages on the way to the burial, there were tears and mourning and tolling bells, and the "De Profundis" at his funeral was rather wept than sung. Engraven on his tomb is the first line of what has been called "The Protestant Marseillaise," "Ein feste Burg ist unser Gott."

On August 2, 1897, there was unveiled at Urbino, in the presence of a great concourse of people, a monument to Raphael, made by the sculptor Belli of Turin. Raphael, in

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his working dress, stands upon a granite pedestal, holding paint-brush and palette, contemplating from afar the effect of one of his works, and below are groups symbolizing sculpture and painting. We recognize the cherubs of the Madonna di Foligno, Baldacchino, and San Sisto; upon the dado of the pedestal are bas-reliefs representing Raphael decorating the Loggie of the Vatican and painting the portrait of Leo X. On one side is a characteristic figure, a woman of Greek outline, divesting herself of an enfolding mantle, symbolizing the Renaissance of Art. On the other stands a genius of Michaelangelesque pose, holding on high a crown of laurel. Festoons of laurel bind together the coats of arms of the cities of Urbino, Perugia, Florence, Siena, and Rome, and at the base are medallions containing portraits of Bramante, Perugino, Romano, Raimondi, and others.

As proudly as Urbino holds her noble monument, so Worms honors to-day, in its central square, Rietschel's monument to Luther. Luther, like Raphael, is heroic in size. He is surrounded by Wyclif, Savonarola, Huss, Frederic of Saxony, and others who helped to give impulse to the new religion. Coats of arms of cities faithful to the cause and bas-reliefs representing leading scenes in Luther's life, all give expression to the one central figure —Luther. As he stands there, in an attitude of stern defiance, we may almost hear his voice reaching down through the centuries: "Here I stand. I can do no otherwise; so help me God! Amen!"—IDA PRENTICE WHITCOMB.

*The Churchman.*

## A Plucky Newsboy.

ALL Dawson is interested in a one-legged newsboy, and when, after a year's stay there, he started on his return to the States, all the men of the town and the miners from the creeks formed a procession and marched to the landing to wish him godspeed and a quick return. Ring, the hero of this occasion, has accomplished what means as much to the miners as the yellow metal they are digging from the bowels of the earth. The boy has established an independent and, storm permitting, a regular newspaper service for Dawson and the creeks beyond. He has founded the nucleus of a circulating library, and with his own ten-dog teams will send to his customers every week a library book, a newspaper, a magazine, and mail. The papers are twenty-five cents each, magazines two dollars each, and books two dollars a month. Mail he carries merely as an accommodation, but never receives less than twenty-five cents a letter, and often in addition any loose dust the miner may have handy.

He has received as much as sixteen dollars in dust for a letter, and the man was "so glad to see a human being and have something to read" that he thought he had the best of the bargain. Uncle Sam and Canada carry the letters under a prescribed weight, but refuse all second-class matter, including newspapers, magazines, or books. The expressage is three dollars a pound.

In and about Dawson are men of education from every country, and every one of them wants something to read. When the lights must be lighted for the long night as early as three o'clock, it means a good many idle hours till the twilight begins at nine next morning.

In the cabins the great need is reading matter to shorten the long, silent hours when they cannot work. The winter is the miners' working season, and they must stay on their claims and get out the gold. Within a radius of about twelve miles the men walk into town about once a fortnight, but when they are farther away they seldom get in, for the journey must be made on foot.

Prior to a year ago Ring was selling papers and doing errands about the Seattle Athletic Club. Charley Anderson, a member of the club, went to the Klondike and came home with his pockets full of money. He said half in joke to Ring, who was watching the luck of the miner at billiards:—

"Ring, if you were at Dawson I'd give you the best job you ever dreamed of."

"Then I'll go," Ring answered.

"But no one-legged boy could get over the pass. It is all a strong man wants to do."

"I can go any place a two-legged boy can," Ring insisted.

The result was Ring did set out for Dawson and found himself in the snow at the beginning of the long pass last October. It is a two days' trip, one on the actual pass. He hurried nervously because he was afraid of being benighted before he reached the other side.

"You'd better go slow, kid." "You can't do it." "Better give it up, youngster," came like a Greek chorus from his fellow-travelers, with himself for the tragedy part. The first day he managed, but it was hard work. The second brought him to a place where he must jump from one stone to another. One leg and a crutch made it impossible.

"What are you going to do now, youngster?"

It was a big Irishman who spoke. He had been watching the boy during the trip.

Ring had no answer to give.

"Well, I'll tell you what's going to happen. I'm going to pack you."

The man was already carrying two hundred and fifty pounds, and with Ring's twenty-five pound sack and his eighty pounds of avoirdupois the man carried three hundred and fifty pounds and jumped the stones.

So Ring got to Dawson. It was on the eve of the big fire he arrived, and when he had fallen comfortably into his tired sleep the boy was awakened and told to run for his life. He did, and got out, but his job and his effects went up in the flames that night.

Ring could not afford to sit down to cry. His first meal he earned helping to save goods from the burning buildings. His breakfast cost $5.50. Naturally, he turned again to his old trade. He went back from Dawson about five miles and waited. Every traveler who comes in brings a newspaper that he usually throws or gives away. Ring stood five miles from Dawson and bought every paper he could. He stood on the corner in Dawson and sold them for one dollar each, and every relay of travelers put a good many dollars into the cripple's pocket.

When the boats came in, there were tons of papers. The man who had the agencies spent most of his time in a comfortable saloon corner, and he was in no hurry to get out the papers for the impatient miners, because there were no other papers to be had. Ring persuaded the man to let him do the distributing, receiving a small sum for his work. His work was so prompt and satisfactory he was told if he could get papers every one would patronize him. He wrote to the different papers, and had his own consignments, which he sold. He bought dog teams and sent papers to his customers out on the creeks.

When the boats could not get to Dawson it meant no more papers. In the mean time Ring had got in about five hundred volumes for his library, and had fully as many patrons as books, which paid him one thousand dollars a month, at the rate of two dollars each. Ring saw his opportunity, and decided to go to the States and make his arrangements with publishers of papers to become exclusive agent. He could come out by rail and boat, and had plenty of money.

He made arrangements to purchase several fine dog teams of fourteen dogs each, and will establish an independent service for himself from Skaguay, where the railroad ends, to Dawson. The trip can be made in thirty-five days at a cost of about three hundred and fifty dollars, and the sledge will carry five hundred to seven hundred pounds of

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reading matter. There will be two trips a month, which will bring the news in and out of Dawson every two weeks.

So the little one-legged newsboy is to be an important personage in Dawson. One year more and Ring will be a rich man, for good chances are often offered him, and he has plenty of ready money to take advantage of opportunities.—*New York Sun.*

## "End of the Century."

ON the closing day of the last year, which the *Chicago Times-Herald* accepted as the closing day of the nineteenth century, that paper improved the occasion to issue a special "end of the century" number, which is notable in many ways, and contains information of the progress of the one hundred years between 1800 and 1900 that will cause it to be preserved by many for future use.

The number contained sixty-four pages, with a vast amount of space devoted to "The Progress of the World in the Nineteenth Century." In separate chapters the subjects treated include a review of the political, scientific, mechanical, inventive, agricultural, transportation, medical and surgical, chemistry, mining, Christian, and educational progress.

Two other chapters review the century in the progress made in war's accessories and in the startling list of assassinations of public men.

In other divisions the *Times-Herald* reviewed the history of the century as it related to its own local field, which covers five great states. "Michigan in the Century," "Progress in Indiana 1800–1900," "Iowa in the Century," "Illinois in the Nineteenth Century," and "Wisconsin in the Century" are the titles of the various chapters.

The early colonial days, the times of territorial rule, statehood, their position in times of war, and the general material progress are fully treated. All the governors of each of the states are reproduced in half-tone.

Another chapter is devoted to "The Story of Chicago in 1899," and includes the portraits of all the mayors of the city of Chicago. An epitome of the commercial activity of the western metropolis is concisely given, and leading business and professional men sum up the year in the various lines.—*Boston Globe.*

## Religion of Good-Will.

I WONDER if Santa Claus is a Christian Scientist. It has struck me suddenly he must be, though I never heard the old gentleman's religion discussed. I have a friend, who has recently been converted to Christian Science. For years he was sick, discouraged, and weary of life. All the doctors gave him up in despair, he persisted in living but life seemed scarcely worth while. Then somebody induced him to go to a Christian Science meeting. I can't give you the details of what occurred after that time, but anyway he took on a new lease of life, he went back to his work with fresh vigor, and to-day he looks as if he had gained forty pounds and lost twenty years. He talks with tremendous enthusiasm about the Science that gave him back his health and he wants everybody to share in the benefits he has had.

He tells me that Christian Science heals not only the body but the mind. It makes the most disgruntled being above earth happy and fit to live with. It clears one's path of worries, brings happiness to a household, makes your children a wellspring of joy instead of incorrigible young demons, and sweeps the world of sin. So I have imagined that Santa Claus, with his doctrine of happiness, peace, and good-will to men, must be a Christian Scientist. He has been coming to this old world with his benediction for many, many years; but alas for the turmoil, selfishness, bloodshed, and lack of good-will he finds at each visit!—*Chronicle,* Binghamton, N. Y.

## The Lectures.

### At Chillicothe, Ill.

Judge Ewing of Chicago, who is a member of the Christian Science Board of Lectureship, addressed a large audience in Matthews Hall, Sunday evening, January 7. He came up from Peoria on a special train which brought a large number of the leading citizens of that place to hear him speak on the religion he professes.

At a few minutes past eight Mr. I. T. Kahn stepped to the front of the platform and said:—

Before introducing the eminent gentleman who is to address you, I wish, in behalf of the First Church of Christ, Scientist, of this city, to express our heartfelt gratitude and pleasure in having you with us to-night; not only that you may participate in the opportunity of hearing one so well qualified to speak on this subject, but for the reason that it shows that the world is looking for a religion practical in its application.

You may never have thought of a fact, which was brought to my attention at a lecture which I heard a few days ago, and that fact is this: that no form of religion, philosophy, or system of teaching in the world to-day makes the promise of destroying the last enemy or bringing in the millennium according to the prophecies of the Scriptures with one exception, and that is the Christian Science religion as set forth in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; and for this reason, if for no other, your closest attention should be given the speaker to-night and investigation follow at your leisure. The speaker for the evening is a gentleman of high attainments, having served as Judge of the Superior Court of Cook County for several years, and is a man of undoubted integrity and of untarnished character. He comes to us authorized for the work not only of promulgating the Truth, but of refuting the many misconceptions concerning this, the most important subject in the world to-day. The subject for this evening's lecture is "Christian Science, the Religion of Jesus Christ."

I now have the pleasure of introducing to you, the Hon. W. G. Ewing of Chicago.—*Bulletin,* Chillicothe, Ill.

### At Springfield, Ill.

Judge William G. Ewing of Chicago lectured to a large audience at the Opera House last night (Tuesday, January 9) on Christian Science.

Judge Ewing was introduced by General Alfred Orendorff, who said:—

*Ladies and Gentlemen:*—When a committee in charge of this meeting requested me to introduce the speaker, I suggested the propriety of selecting a member of their society rather than an outsider, but when I learned that the speaker was not only a distinguished citizen of Illinois, but a cherished friend, that talisman touch of personal regard transformed what would have been a mere act of courtesy to a pleasant privilege.

To indulge in laudatory introductory remarks, however well deserved, is a custom more honored in the breach than the observance.

I have, however, concluded that it was as important that the audience should be introduced to the speaker as the speaker to the audience. With this view, Judge Ewing, I wish to say that the magnificent assemblage before you is fairly representative of the manhood and womanhood of this community.

Our people are broad-minded, tolerant, and just. Lincoln's words fitly describe them: "With malice toward none, with charity for all, with firmness in the right as God gives them to see the right."

They love the truth—the truth that makes men free—

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and follow wherever this imperial virtue leads. They firmly believe that in all contests with error, truth will ultimately prevail, and welcome a fair and free discussion of all mooted questions. To be a member of this audience carries with it no presumption of belief in your theories, but it does show a willingness on the part of all to hear with impartiality whatever is addressed to their intelligence. I shall not detain you longer from the oratorical treat that awaits you, and now take great pleasure in presenting Hon. W. G. Ewing, who will deliver a lecture on Christian Science.—*Illinois State Register,* Springfield, Ill.

### At Burlington, Ia.

A very large and deeply interested audience gathered at the Grand Opera House last evening (Monday, January 8) to hear a lecture by Judge William G. Ewing of Chicago, upon the subject of "Christian Science, the Religion of Jesus Christ." The audience included a number of lawyers, doctors, ministers, and people of all classes and churches. The judge was introduced by Mr. A. M. Antrobus.

Mr. Antrobus said:—

We have come here to listen to a discussion of the subject of Christian Science, by a gentleman who is eminent for his scholarly attainments, eminent as a lawyer and a judge, and earnest in his convictions. I am one of those who believe that any man who believes in a theory or a principle should be given a hearing, and anything which lays a claim to being of benefit to mankind should have free public discussion.

He briefly reviewed the history of religious beliefs, diseases, and the medical profession from the time of the most ancient known nation down to the present, and then introduced the speaker of the evening.

*Democrat-Journal,* Burlington, Ia.

### At Toledo, O.

On the last day of 1899 the Christian Scientists of Toledo invited their friends to listen to their semi-annual lecture on a subject of constantly increasing interest to them, "Christian Science, the Religion of Jesus Christ," delivered by one of their number, one who had for many years been in the thraldom of disease, and to whom, it is claimed, Christian Science had brought freedom. Fully seven hundred persons were present, regardless of the unpleasant, cold day.

The First Reader of the Toledo Church, and the pioneer of Christian Science in this city, Miss Sarah J. Clark, introduced the Hon. William G. Ewing of Chicago, ex-judge of the Superior Court of Chicago, and member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, who spoke for nearly two hours.—*Bee,* Toledo, O.

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I call that mind free which . . . resists the bondage of habit, which does not content itself with a passive, or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, . . . listens for new and higher monitions of conscience, and rejoices to pour itself forth to fresh and higher exertions.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few, . . . which guards its empire over itself as nobler than the empire of the world.

W. E. CHANNING.

## A Wednesday Evening Meeting.

A FEATURE of the midweek meetings of the Christian Scientists is the impromptu speaking of members of the congregation in the time allotted for that purpose, during which they relate their experiences in Christian Science and give testimonies of healing. At the meeting of Second Church of Christ, Scientist, held at the Lyceum Parlors, on North Charles Street, last night, about fifteen persons, men, women, and children, told of what Christian Science had done for them and for others they knew about.

Miss Ellen E. Cross, C.S.D., a graduate of the Massachusetts Metaphysical College and First Reader of the church, conducted the meeting, the first part of which consisted of singing, prayer, and the reading of selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, Founder of the organization.

A lady told of a case where a young man had had a bicycle accident, falling on his face, bruising it badly and injuring his nose. He refused medical aid and insisted on being taken to his home, where, after receiving Christian Science treatment, he was able to go about the same day, and no sign of the accident remained after the fourth day. The following day a similar accident occurred to a friend, who had medical attendance and was not healed in six weeks, although the injuries were no more severe.

A gentleman said that his horse had had a very severe attack of colic in the street and was expected to die. He ordered the horse taken to the stable and administered Christian Science treatment, and the next morning the horse was well and put into harness again. He said that subsequently a neighbor's horse was attacked in the same way and died under medical treatment.

Another gentleman told of a widow who ma[illegible] large farm out West, having great herds of cattl[illegible] and other animals. This lady was a Christian S[illegible] and while disease was attacking the animals of the [illegible] all about her and decimating their herds, she did [illegible] any, because whenever any of her animals were ta[illegible] as they sometimes were, and many nearly died, sh[illegible] them by Christian Science and they were soon w[illegible] spoke of the great benefits from the use of Chris[illegible] ence, he had seen in other farms he visited.

An illustration of ~~healing~~ at a distance was giv[illegible] ~~lady~~ who told of a case of pneumonia she had h[illegible] absent treatment, without seeing the patient. The sym[illegible] toms showed a well-developed case with high fe[illegible] two doctors had been in attendance. Improveme[illegible] with the Christian Science treatment, and in les[illegible] week the patient was healed.

Another lady spoke of the case of a friend who had broken her finger by a fall. A doctor was called to set the finger in plaster of paris; but after a while she suffered great pain, and upon examination it was found that gangrene had set in, and the doctor pronounced amputation necessary. Being a music teacher she did not want to lose her finger and tried Christian Science. The pain left her at once and she was healed in a short time.

A lady told of a child, three years old, living in her house in this city, who was ill with pneumonia and was pronounced dying by the attending physician, the body of the child being already quite cold. A Christian Scientist was sent for and in two hours symptoms of recovery were manifest, the body became warm and consciousness returned. The next morning the doctor pronounced the disease gone, although no medical treatment had been given that day. The same lady told of a case of croup that was healed in one night.

A little boy, who is a member of the Sunday School, said, "For several years I had very bad catarrh, but since I began learning about Christian Science I have been healed.

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I also had astigmatism and wore glasses for three years, but I don't need them now, as my eyes are all right."

Another boy, also of the Sunday School, said, "My father came home one day with a badly sprained foot. I asked him to let me read to him from Science and Health and it would cure him; and it did, for he was at work again the third day. He had no other kind of treatment."

A case of healing through reading Science and Health was given by a lady, who said that a friend of hers had been bedridden for very many years, and upon becoming interested in Christian Science she desired to read the text-book, and in one hour she said she was completely healed, went down-stairs to dinner, and has been well ever since.

A lady told of the healing of a case of heart disease where the man had been pronounced incurable by the doctor, was very feeble and weak, and only able to hobble about. The healing was done in three weeks.

The case of an old lady of eighty-four years, who broke her leg in falling, was given, and it was said that the doctor who set the limb expected the worst on account of the age. Christian Science treatment was given and the patient had no pain, slept well, and was soon healed.

A gentleman said, "I was an invalid for many years and was in a hopeless state, as the doctors had told me nothing could be done and death was inevitable. Since coming to these meetings I have steadily improved, and my investigation of Christian Science and the study of Science and Health has proved a great blessing to me, as I am now practically a well man, can do more work than for twenty years, and realize the possibility of a successful life. I have always been addicted to smoking, and no matter how hard I strove to overcome the habit it was always in vain. I decided to have treatment for it, and on the second night the desire was all gone and has never returned. The greatest spiritual blessing that has come to me is the destruction of the desire to sin."

It was announced that a reading room has been opened at 1201 North Charles Street.—*Baltimore (Md.) News.*

## Regarding Christian Science.

### Both Sides of the Question.

The announcement of Dr. McLeod's sermon for last evening against Christian Science prompted the believers in Christian Science to request our publication of their views as presented by Judge Joseph R. Clarkson of Omaha, in a recent lecture on the subject.

The *Republican*, in its province as a general newspaper, gives herewith both sides of the question, as locally presented. In this connection we call attention to the fact, alleged to be substantiated by statistics, that only seventeen per cent of the population of Scranton are regular church-goers. The thought is naturally suggested, whether Christian effort would not be better directed toward the reclamation of the eighty-three per cent of our population rarely or never seen in our churches, than in the endeavor to thwart and oppose any of the seventeen per cent professed followers of Christ?—*Scranton (Pa.) Republican.*

### Entitled to a Fair Hearing.

Some days ago *The Mail and Express* printed an address on Christian Science by Judge Ewing. As a consequence, the Rev. Lewis Ray Foote of Brooklyn accuses us of being "used to advance such nonsense"—meaning by "such nonsense," Christian Science. Mr. Foote is entirely mistaken. In publishing Judge Ewing's address we simply gave Christian Science something to which it is entitled—a fair hearing. Christian Science may or may not be nonsense, but the fact remains that it appeals to a good many people, and because it does, fair play demands that it should be allowed to state its case. If Christian Science is nonsense, "the white light of publicity" will expose it as being just that. Why, then, should Mr. Foote object to the publication?

EDITORIAL, *Mail and Express.*

### Dr. McLeod and Christian Science.

In view of the general interest in the lecture of Judge Ewing of Chicago, which has been aroused by Dr. McLeod's sermon on Christian Science, copies of the lecture referred to may be obtained free of charge at the Christian Science Church, 519 Adams Avenue, or mailed free to any address. Also copies of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, will be loaned to any one desiring to read it. Call on or address First Church of Christ, Scientist, 519 Adams Avenue, Scranton, Pa.—Every one will read with interest Judge Clarkson's (of Omaha) reference to Dr. McLeod's subject, printed in yesterday's Scranton *Republican.*

*Scranton Tribune.*

## The Birthplace of Mary Baker Eddy.

### Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

## Sentinels Wanted.

THE Christian Science Publishing Society are desirous of obtaining copies of the following issues of the *Christian Science Sentinel*:—

Vol. I. No. 19, Jan. 5, 1899; No. 20, Jan. 12, 1899; No. 23, Feb. 2, 1899; No. 24, Feb. 9, 1899; No. 27, March 2, 1899.

Vol. II.—No. 1, Sep. 7, 1899; No. 3, Sep. 21, 1899; No. 18, Jan. 4, 1900.

For the above numbers the Society will pay the same price for which they are sold, or will give in exchange the latest issues of the *Sentinel.*

## Request.

WHEN the Publication Committees have been chosen for the Branch Churches the name and address of each person appointed should be sent to the Christian Science Publishing Society. Request is made that this be done in each case without delay.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

**MRS. EDDY DOES NOT RECEIVE PATIENTS.**

**THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

## The Pamphlets.

WE call attention to the fact that there are yet on hand a large number of the pamphlet "Christian Science History" for free distribution. There should be no lack of interest in getting this booklet into the hands of the appreciative public. We know that all earnest inquirers are glad to be informed of the facts therein contained.

The pamphlet "Legal Aspects" should also be in general circulation at this time. It contains much that is helpful to all, but especially to those who may have questions pertaining to legislation to look after.

There should be no failure to meet the needs in this respect by every proper means. Often adverse conditions arise solely because those who are parties to them are either not informed at all, or else are misinformed. This lack should be supplied in the Christian spirit, as in all other lines of action.

We again mention the recent pamphlet of Mr. John Gillespie. It can be made most useful, and should be. There has been much added to the article which appeared in the *Journal*, both in Scripture quotation and the author's comments.

## The By-laws.

We can only answer the inquiries coming to us as to the meaning of the By-law relating to reading rooms by referring the inquirer to the article "As to Questions" in the *Sentinel* of January 11.

Please accept this as the answer to all.

## Order of Church Services.

IN response to requests we herewith publish the present order of service in the Mother Church:—

1. Organ voluntary.
2. Hymn.
3. Reading a Scriptural selection.
4. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing any necessary notices.
7. Reading the explanatory note.
8. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
9. Reading the Scriptural selection, entitled "Responsive Reading," alternately by the First Reader and the congregation.
10. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I will read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
11. Collection and solo.
12. Hymn.
13. Reading Scientific Statement of Being and pronouncing benediction.

The following is the order for Communion Day:—

1. Organ voluntary.
2. Hymn.
3. Reading a Scriptural selection.
4. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing any necessary notices.
7. Collection and solo.
8. Reading the explanatory note.
9. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
10. Reading the Scriptural selection entitled "Responsive Reading" alternately by the First Reader and the congregation.
11. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I will read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
12. Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
13. Hymn.
14. Reading Scientific Statement of Being and pronouncing benediction.

On Wednesday evenings the following is the order:—

1. Organ prelude.
2. Hymn.
3. Reading from the Bible and correla[illegible] from "Science and Health with Ke[illegible] tures."
4. Silent prayer with audible repetition [illegible] Prayer (spiritual interpretation or[illegible]
5. Hymn.
6. Announcing any necessary notices.
7. Experiences, testimonies, and remar[illegible] Science.
8. Closing Hymn.

The order of Sunday service is sometim[illegible] singing of a duet immediately after the [illegible]

For the purpose of having a uniform ser[illegible] for the Branch churches to follow the [illegible] local conditions will warrant.

## Scientific Research and Biblical Study.

WE give below some interesting excerpts from a paper on the above subject by the Rev. Canon R. B. Girdlestone, M.A., read before a meeting of the Victoria Institute or Philosophical Society of Great Britain. This society was organized in London, England, upwards of thirty years ago by scholars and scientists interested in a liberal and unprejudiced investigation of religious and scientific subjects, and a fair and candid discussion of the same.

Its primary objects are officially announced to be:—

"First.—To investigate fully and impartially the most important questions of philosophy and science, but more especially those that bear upon the great truths revealed in Holy Scripture.

"Second.—To associate men of science and authors who have already been engaged in such investigations, and all others who may be interested in them, in order to strengthen their efforts by association; and by bringing together the results of such labors, after full discussion, in the printed transactions of an institution, to give greater force and in-

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fluence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals.

"Third.—To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which science is now divided, in order to get rid of contradictions and conflicting hypotheses, and thus promote the real advancement of true science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of philosophy proper, based upon faith in the existence of one eternal God, who in His wisdom created all things very good."

The Rev. Mary Baker Eddy has for a number of years been an associate life-member of this society, having been specially invited to unite with this distinguished body. It numbers among its membership many other eminent Americans, has exerted a wide influence for good throughout the civilized world, and is destined to extend its radius with the extension of civilization.

It will, of course, be understood that the "science" referred to in connection with this Institute is physical or material science.

Following are some of the more salient points made by the learned Canon. We follow his capitalization strictly:

"There is a rumor current among certain classes that scientific men have dropped their belief in Christ, in the Bible, and even in God. This, as stated broadly, is not true; though doubtless there may be some slight ground for the assertion. The Bible contains at first sight some things which run counter to the principles on which modern natural science acts, and persons who do not profess to be scientific, but who have watched with interest the researches of the last fifty years, have had their faith sorely

[illegible] seen the need of reconsidering their attitude to the Bible from time to time.

[illegible]ple, however, the tendency of things seems [illegible] than otherwise, and I propose to enumerate [illegible] which there has been an approximation between scientific research and Biblical study, and to indicate [illegible] which must be supplied before complete [illegible]ished.

[illegible] science in a large sense. I include all [illegible] of the natural world, and I do not exclude [illegible] human nature, the higher as well as the [illegible] past as well as the present.

[illegible] scientific man by no means ignores the Bible. [illegible] that it is a factor not to be overlooked, and [illegible] considered with a certain respect.

[illegible] would deny that the facts recorded in its pages [illegible] strenuous to research during the past few cen-

"Whereas a large proportion of the Bible was a *terra incognita* to the historian of the past, it is so no longer. Not only have the books of the New Testament been pushed back on strictly historic and literary grounds to the century whence they professedly spring, so that their contents may no longer be regarded as mythical; but also the facts recorded in the Old Testament are taking their places among the materials which the historian of antiquity must digest and reckon with. The historic framework of the Old Testament, so far as it is not purely internal, is established in the main as historical, though not yet confirmed in all its details. Egypt and the East are rapidly yielding up their secrets, archæology and linguistic lore are contributing their testimony, and with rare exceptions, if any, it is confirmatory of the genuineness and antiquity of the Biblical narrative.

"2. The scientific man is increasingly conscious of the limitation of his powers and functions.

"Every addition to the known opens a new vista into the unknown. Specialization is the order of the day. Physical science is itself only a specialized branch of universal science.

"Many things are given up which were the delight of old times. Men no longer hunt for the philosopher's stone, for the secret of renewal of youth, for a method of attaining perpetual motion. The investigator of nature has ceased to look for *Power,* and is content with *Process;* he does not peer into a gland with his microscope in the hope of finding the *ego* there. Intent on the secret of the origin of life, he has given up—or seems to be on the point of giving up—the idea that the living proceeds from the non-living without the intervention of preceding life.

"3. The scientific man no longer stumbles at some of the old difficulties which have called out the ingenuity of so many 'reconcilers.'

"He no longer measures human history by untold myriads of years, for the physicist steps in and forbids it. The longevity of primeval man is not now scouted as an utter impossibility, thanks to the investigations of the anthropologist. The story of the Flood is to him a matter of serious study, as the debate on Prof. Prestwich's interesting paper read before the Institute has shown. The student of comparative philology is prepared to detect in the simple story of Babel some strange intervention which may account for what is otherwise unaccountable—the remarkable divergence of human languages viewed in connection with the unity of the race. The crossing of the Red Sea has been recently discussed by this Society, and was regarded as a fact, not as a fiction. I would also call attention to the correspondence now going on in the pages of the Palestine Exploration Quarterly on the stoppage of Jordan when Israel crossed.

. . . . . .

"There are other phenomena in the Bible, such as its way of putting things, its selection of topics, and its systematic tracing of everything back to the First Cause, which are replete not only with interest, but with philosophy. Its statements concerning natural phenomena need to be interpreted with extreme accuracy, both on their positive and on their negative side; whilst the series of marvels it records are to be read alongside of its theology and its central teaching, and not as a collection of isolated curiosities or fables. They are signs; and the thing signified by them takes us to the very heart of the Creator. Inductive principles which are the keys to nature are applicable *mutatis mutandis* to the Bible on all the topics now enumerated; and if these are applied, there will not be any need of far-fetched and ingenious 'reconciliations' between the Bible and science.

"If nature must be studied as a whole, so must the Bible. It is a collection of books by writers who unwittingly contribute to a scheme the key to which is to be found in one historical Personage. To discuss the books without reference to the Personage is like anatomizing a body without reference to its head. We can hardly expect the scientific man in the ordinary sense of the term to study the Bible scientifically unless the theologian does so. Ordinary versions do not always bring out the technical sense of Hebrew words and idioms, and even such a man as Professor Huxley sometimes failed in his criticism of the Bible through an ignorance of Biblical science which was very pardonable in his case.

"The greatest desideratum of all is that Theism should be approached with steady steps from two sides, the Biblical and the scientific.

"It is manifest to every one who thinks at all, that God must be reached in some other way than by the telescope or the microscope. The forces and processes of the material universe do not affect His nature or touch His Being. Space and time, which are the very warp and woof of our existence, are not to Him what they are to us. We can no more see Him or comprehend Him than we can see or com-

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prehend a molecule or an atom. How then can we study His ways?

"It is to human nature—its most spiritual part—that we must turn if we want to catch even a whisper of His real nature.

. . . . . .

"At times we stand abashed and silenced as we realize that there are vast regions of existence of which we know next to nothing. I do not speak of the stellar but of the spiritual heavens. The Bible possesses a uniform system of psychology, of morals, and (I think) of metaphysics. Its writers are convinced that we live on the borders of two worlds whose laws are analogous—I will not say identical—and that the material world is a nursery for the spiritual. May not scientific men look into this spiritual world? Do they not recognize psychology as science? May they not investigate on scientific principles its immaterial side, where three empires meet, the psychological, the ethical, and the spiritual? . . . We cannot even be conscious of the material without exercising the immaterial.

"I am not pleading for metaphysics, though I for one do not think they are yet played out, and I see no reason why the words 'subjective and objective' should not be baptized afresh in the twentieth century. I plead rather for a more careful inductive survey of the special phenomena of the universe as detected in human nature and revealed in certain phases of human consciousness, and especially in the (divine) Will.

. . . . . .

"Yet the Will after all is the chief known factor in the universe; and with the Will we must associate the *ego*, and with the *ego* the law of Right; and whence are these? are they the fortuitous products of matter, or are they the outflow of the original personal Mind? Scientific men need not be deterred from giving the true answer through fear of playing into the hands of religion. Let them speak out their deepest and most abiding convictions on this supreme question. Surely they are prepared to affirm that the Theistic hypothesis will account for certain observed facts in the universe, and that a consideration of the spiritual side of human nature turns this hypothesis into a conviction. They are then within measurable distance of the Christian Faith, which invites the Theistic conviction to become a personal experience."

It is a custom of the Society briefly to discuss papers after they have been read. We extract the following from the remarks upon Canon Girdlestone's paper:—

"The Chairman (T. Chaplin, Esq., M.D.),—I am sure we owe our best thanks to Canon Girdlestone for his valuable and timely paper. I speak of it as timely, because I believe the Victoria Institute is now just thirty years in existence, and this paper may, in a certain measure, be regarded as a report of scientific progress during these thirty years. When this Institute was first founded such a paper could not have been written, and we surely have cause for thankfulness that so much progress has been made in this direction. For myself, I cannot help thinking that one reason why so much progress has been made, is that those who desire to reconcile science and religion have been bold in grappling with difficulties. Now there is a very great difference between boldness and rashness, and I think we all feel, as members of this Institute, that while we should be very bold in grappling with difficulties and very bold in carrying our investigations into various departments of science, we should ever be strictly on our guard against drawing rash conclusions, whether those conclusions be in favor of the Word of God or whether they seem to be opposed to it.

"Mr. D. Howard, D.L., F.C.S., etc.,—I think we must all agree with our Chairman in what he has said as to the great value of this paper. The chief difficulty which one feels in discussing it is that one agrees with it so entirely, and it is always easier to attack than it is to agree.

"It is a wonderful thing to look back thirty years and to see that certainly the course of thought has not made against but for a sound religious faith. I do not say that nothing has been changed. One cannot view any branch of science without remembering a good deal of change. There is hardly a matter of physical science upon which we have not more or less altered our opinions; but progress from immature to maturer knowledge has tended not to increase, but to diminish the gulf between religious and scientific modes of thought. There has been always that ancient though certainly not commendable habit of mind that has regarded any new discovery as a weapon with which to attack religion. It is a very old habit of mind, in fact almost as old as scientific thought, and the very fact that it still exists is nothing to make one anxious. We have passed through a great change in modes of thought, scientific and otherwise.

"Looking back upon the 'confused noise' that is necessarily associated with battle, we find that in a large measure the confusion has been in the rival armies and has not belonged to the real progress of thought. Scientific and religious thinkers have learnt to understand one another as far as they have been willing to do so."

## Among the Churches.

### The Good Work Done by One Small Church.

It is often very encouraging to a struggling church to know the experience of others, so we, First Church of Christ, Scientist, Burlington, Vt., send our mite for publication.

We started with two students of one of the Mother's students in 1895. After these two had met once a week for a short time to study the lesson, they were joined by a family of three, and in 1896 were joined by two other families, one of them from Essex Junction, Vt., eight miles from here. In September, 1897, we moved into public rooms, and in June, 1898, into still better quarters.

In November of 1898 we organized as a church, with twelve members, some of whom have since moved away. Our average attendance is about fifteen, though we have had as many as thirty-six present. We have placed two copies of "Science and Health with Key to the Scriptures," one of "Miscellaneous Writings," and the *Journal* in the Fletcher Free Library; one copy each of Science and Health, "Miscellaneous Writings," and *Journal* in the Billings Library and Essex Junction, Vt., Library; one copy of Science and Health in the County Jail, and one in the library at Newbury, Vt. A few years ago the Mother presented a copy of Science and Health, third edition, to the Fletcher Free Library, making three copies now in constant circulation.

Just before the 43rd Infantry, Volunteers (mustered in at Fort Ethan Allen, Vt., four miles from here), was sent to Manila there was a call for contributions of literature from the citizens. One of our number visited the adjutant and asked if our Science literature would be accepted. He replied: "Certainly; but I can't promise that all will read it; but if the minority read it I suppose you will feel satisfied." The Scientist said that if one man read it we should feel repaid.

We sent them one copy each of Science and Health and "Miscellaneous Writings," the *New England Magazine* containing the article about the Mother, and all the Sentinels that were left after our lecture. Shortly after this another request came for literature to be sent to the 3rd Cavalry, Regular, formerly stationed at Fort Ethan Allen,

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now in the Philippines; so another copy of Science and Health and one of "Miscellaneous Writings" was sent to them.

We have had two lectures: one by Mr. Tomlinson in November, 1898, and one by Mr. McKenzie in October, 1899. After the last lecture we had twenty dollars left from the lecture fund, which, with five dollars given by the Sunday School, we have placed in the Savings Bank for a Church Building Fund. When we consider that there have been only eight families, all in ordinary circumstances, to bear the expenses, we feel that we need not be discouraged, even if our growth in numbers has been very slow. It has been said that what we need is not *more* Scientists, but *better* Scientists, and we all are striving to live up to our highest understanding.

MRS. ALMA PORTER CLARK, *Clerk.*

### Third Church at Philadelphia, Pa.

The opening service of Third Church of Christ, Scientist, in Philadelphia, Pa., was held in Odd Fellows Temple, January 7, 1900, with a congregation that filled the room to overflowing. The pulpit was occupied by Mrs. Henrietta E. Chanfrau, C.S.D., as First Reader, and Dr. Elias R. Carey, C.S., as Second Reader.

The church room, one of the finest in the Temple, was handsomely decorated with palms and cut flowers.

The solos, especially selected for the occasion, were beautifully rendered by Mrs. Stanley Addicks.

A delegation from the Philadelphia Church of Christ, Scientist, was present; also representatives from First Church of Christ, Scientist, of New York City, and First Church in Philadelphia.

The presence of divine Love and harmony was felt by all, [illegible]nt faces and kind and loving words of con[illegible]d good wishes expressed at the end of the [illegible]stimony to the power of that Love that knows

[illegible]frau delivered the following address:—

[illegible]*thren and Friends:*—We greet you in love, [illegible] to rejoice with us at the birth of another [illegible]oved Mother Church of Boston. Out [illegible] and vigor of the parent vine, sturdy [illegible] forth. Our work shall be so to [illegible]ng branch with love, that its in[illegible]d wide, and its blossoms will shed [illegible]r and comfort to all those who [illegible]—the bread of Life.

[illegible]s step by step, and with overflowing [illegible] His tender care.

[illegible]ler and Teacher, Rev. Mary Baker Eddy, whose gracious consent and loving Godspeed has enabled us to perfect and complete our demonstration, we owe our grateful, heartfelt thanks of love.

Mrs. Chanfrau then read a telegram of love from First Church of Christ, Scientist, Providence, R. I., and stated that she had also received many letters of congratulation from the brethren in Philadelphia as well as from others through the Field.

EDWARD D. CUTHBERT, *Clerk.*

### The Work in Central California.

I came to Fresno the last week in April, 1895, a stranger to all but one person, who, though knowing nothing of Science, had asked me to come and treat him, the doctors having exhausted their skill and utterly failed to benefit him.

At that time Christian Science was not known here, and there was no Christian Science meeting nearer than about two hundred miles. I went to work with these thoughts for my foundation stones, viz.: not to talk Science but to demonstrate it, and let the work show for itself whether it be of God; "God is able of these stones to raise up children unto Abraham;" "If God be for us, who can be against us?" and "One with God is a majority."

The first Sunday, I read my lesson alone; the next Sunday, one person joined me; the next, four; and so on, until the last week in April, 1896, there were thirty. We then rented a hall; previous to this the meetings had been held in my room. The last week in April, 1897, twelve of us met and organized a church of over twenty members, and our number has been increasing ever since. The last week in April, 1898, we obtained our charter. The last week in April, 1899, we had a lecture on Christian Science delivered by Dr. Sulcer of Riverside, Cal.

The seeming opposition we have had has made us grow, for it has kept us at work, increased our watchfulness and prayer, which are the conditions of growth.

When I came to this city I only intended to remain until my son was healed, and then return to my home in Grand Rapids, Mich., but the work grew so rapidly that I was not able to go home even for a visit, until about a year ago.

A. J. HODGE, Fresno, Cal.

### From Weeping Water, Neb.

We are not only glad to express, but feel encouraged to show, our gratitude to God; and to the one who has made it possible to reach a hungering and thirsting world through her enlightened understanding of the Holy Scriptures.

Perhaps our dear Mother would be glad to know that the unadulterated food is in as eager demand as ever. Some time ago the church placed "Science and Health with Key to the Scriptures" and other works in the primary library of the public school, and the depot. Upon visiting these places the committee was very pleasantly entertained by the librarian of the public school. She told them she decided the books were of more value to the advanced teachers and pupils. For those reasons she had taken it to the adult's library. The books were being freely circulated and eagerly read by both teachers and scholars. The librarian felt sure it would be beneficial to all.

Doctors are taking our books and reading them, when returning them have re-borrowed them. We know Truth is permeating mortal consicousness. We feel although "the heathen rage and the people imagine a vain thing," still Isaiah's words are come to pass: "And the work of righteousness shall be peace; the effect of righteousness quietness and assurance forever."

MRS. EMMA C. BUSCH, Weeping Water, Neb.

### To Open Reading Room.

A reading room will be opened in the Ferguson Building, Sixth Avenue and First Street, by the Christian Scientists of this city. The room will be opened for the first time on Wednesday, January 3, and every Monday, Wednesday, and Friday thereafter, from 2.30 to 4.30 P.M. Members of this denomination will be in attendance, and information and literature bearing on the subject may be obtained. The reading room is free and for the benefit of the public.

*Mt. Vernon (N. Y.) Argus.*

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The *Watchman* says, "Let a church in its own circle give the world a practical example of how people should live together and help each other and unite for the good of others, and that will be far more effective towards ushering in social reforms than the declaration from pulpits as to what a city or a state should do."

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What a shame and scandal it is that we should consent to be saved by the sacrifice of Christ, and yet utterly refuse to practise the sacrifice of self.—A. J. GORDON.

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## From Our Contributors.

### Satisfied Longings.

BY CLIFTON N. HILDUM.

My Father, God, to be
Nearer and nearer Thee,
My only aim.
Thou art my Sun and Shield,
Thou dost all power wield,
To Thee my all I yield—
Thy promise claim.

Oh, Love, Thou art my All,
E'er on Thy name I call,—
Lead me, I pray.
Thy foll'wer I would be,
All would I leave for Thee,
Thy glorious beauty see,
Lighting my way.

Eternal Life is mine,
He giveth me a sign
That shall not fail.
My spirit with His own
Witnesseth, thus 'tis known,
Henceforth I'm not alone—
Oh, wondrous tale.

If Thou, Truth, art my Guide,
Whate'er of ill betide,
I cannot fall.
Within the veil I cast
Hope's anchor, and 'tis fast—
Love, Life, and Truth, at last,
I know are all.

### Why Christian Science Appeals to Thinkers.

BY ANNIE LOUISE ROBERTSON.

THERE is no subject which to-day is attracting more attention from thinking people than Christian Science, and it may be helpful to consider some of the reasons why this new yet old system of healing is appealing to multitudes of suffering humanity. In the first place, as we are taught in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, Christian Science is based upon the great fact that God—Good—is the only real power, the one Mind and true Life of all that really exists, and from this unassailable premise it teaches us that God sendeth neither sorrow nor sickness, for He is the great Physician who healeth all our troubles. Armed with this Truth we set out as courageously as David when he went forth in the name of the Lord of hosts to slay the giant of the Philistines; and, God being with us, we shall have the same victory, for who or what could successfully oppose the power of God?

The one fact alone that Christian Science is based upon the omnipotence, omniscience, and omnipresence of God, lifts it above all criticism and turns the thought of intelligent people toward it. Could any foundation be larger, broader, higher, or grander than this? Surely it is the Rock of Truth, and from this premise follow innumerable advantages. The world is greatly under bondage to fear, and on this point Christian Science is a wonderful help, for it not only destroys the claim of disease, but with it a large amount of fear in general, for as patients find that this system really does heal one disease, they gain faith that all discordant beliefs can be destroyed. Soon this faith blossoms through experience into understanding, and fear disappears, for the reality of health and happiness has been revealed. Under this system of divine healing, one is made every whit whole, since what clears the head, strengthens also the feet. Then, too, we have our remedy—the power of Truth and Love—always at hand. We are not obliged to stop to prepare it and can never forget to take it with us. On land or at sea, in the desert or on the mountain-top, God is ever-present and all-powerful. The same Truth applies to all diseases, whether acute or chronic. One never needs to hesitate, for Truth is always the right medicine and always, when correctly applied and received, does its work. While healing from disease it also heals from sin.

Experience has proved that its moral effect is as great as its physical relief. It opens one's eyes to the beauty of purity and holiness, and lifts one higher in the scale of being, physically, morally, and intellectually, until the glory of spirituality begins to dawn on the human consciousness, and Truth, the impersonal Christ and Saviour, the spiritual idea, is revealed. Thus it is not only healing the present claims of disease and sin, but it is destroying their very roots, so that in time, if we are faithful, we shall rise to the altitude of Mind which is above all evil.

To crown all, comes the conviction which nothing can shake, that the teachings of Christian Science are right because they are one with the teachings of Jesus the Christ who came to save humanity from sin, disease, and death. While we have always known that we ought to follow in his footsteps and that there is no other way of salvation, yet we did not know how to follow, for we did not clearly see the path he had trod. Now, however, we are without excuse if we do not obey his commands, for the way has been revealed to us through the understanding of God which has been given to the world by our text-book, Science and Health.

Before the Truth was made known to us through the teachings of Christian Science, many of us were stumbling and falling in the darkness of doubt and fear, not knowing what we were, why we were here, nor whither we were going. Mere words can never express our gratitude for the Light that has been shed upon Life's great problem, but we can do our utmost in loyal fidelity, in faithfully laboring for this Cause, being careful in small matters as well as great. There is plenty to do if we only seek for it and are willing to be faithful in little things until God leads us higher. Is it a small thing that Christian Science shows us how to live so that we need not make mistakes? When guided by our highest sense of divine Love we cannot wander far from the true path, but our experiences will help us to understand God and lift us out of the discords and sorrows of material existence.

How many true hearts have longed to be perfect, yet did not know how to overcome temptation; but to-day in Christian Science our hearts send forth one continual hymn of praise that the way has been shown to us whereby we can find God and heaven while yet on earth. In the Science of Christianity we have found the pearl of great price—the Love which casteth out all fear; and is it a wonder that this song of thanksgiving going up from grateful hearts to the Giver of all good, is reaching every clime and race, and that earnest men and women come to ask and to partake of the joy of the Spirit which is Truth and Love?

### Christian Science Literature.

BY MRS. LOUISE A. ROGERS.

I FEEL urged to raise my voice against the false claim that Christian Science literature costs too much. My experience convinces me that supreme Wisdom is guiding our Mother and Leader, Mary Baker Eddy, and also our Publishing Society under her care. If any one asks why I am so sure, I reply that every fair-minded person will

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admit that when one has tested a system according to its rules and found it not wanting, he knows whereof he speaks.

To relate in detail the innumerable proofs which have come to me, would require too much space, Words are inadequate to convey our highest realizations of Truth as applicable to our every need. But let me assure every earnest seeker for Truth, be he rich or the poorest in this world's goods, that Jesus' words, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," enunciate a Principle which, when applied, is just as certain in its results as the Principle governing mathematics or music. I did not know this until I studied and applied the rules given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Neither did I learn this great fact through what is called being rich, but rather do I feel the greater is the blessing to the poor and needy, if they will but invite this meek and lowly stranger (Truth) into their consciousness. I had heard these words of Jesus preached for years, but it was like preaching about the rules of mathematics, without teaching how to apply them scientifically.

It was after years of hopeless misery, suffering many things of many physicians, each one undoubtedly doing his best, that I was persuaded to give Christian Science a trial. My religion would hardly permit me to try what I considered, at that time, faith-cure. However, I was healed, although I told my healer, after questioning her, that she would have to excuse me, if I laughed at the idea of Science healing me, who had gone through so much and tried so many supposed remedies; and if faith would be necessary, I wished to distinctly inform her that I had none. She smilingly replied that I could have the laugh and need have no faith, if I would be strictly honest and live the rule as fast as I learned what it was. This brought my right senses into action, and I said I was willing to do so while giving the Science a trial.

I had about two months regular treatment and was healed. Now I ask, Is Christian Science, in its various helps of treating, teaching, and literature, too expensive? I think not, when compared with being at a health resort more than a year at from sixty-five to seventy-five dollars per month, as I have been several times, and have been told there that I could only be made a little more comfortable invalid.

Jesus said, "Ye shall know the truth, and the truth shall make you free." But I seemed to be a captive behind thick iron bars that friends and specialists were unable to break. But what power can there be like unto our God who made all and made it good, of whom Daniel said, "My God hath sent His angel, and hath shut the lions' mouths." Therefore my assurance that every one, who honestly and earnestly seeks, will find a sure cure for every dis-ease—physical, moral, and financial—in Christian Science.

My gratitude should be, and is, boundless, that in this age all are privileged to touch at least the hem of the seamless robe of righteousness, and feel and know the "Peace, be still" which our common Father—Divine Principle—is teaching us through His trusted and tried servant, whose loving and unselfish care for her sacred trust is well symbolized by the tender love which only a mother can know.

## Christmas Musings.

BY M. V. B.

As I looked over the table whereon were placed my Christmas gifts, examining each article, I seemed to feel the delight of a child. There was nothing of great value, nothing which, if I had purchased, would have given me such joy in possessing, but each one of these little gifts was an expression of love from some dear one, and, viewed from that standpoint, they were all as rare gems to me. As I pondered these things, I thought, How sweet this interchange of love at Christmas time! What pleasure I had experienced in preparing the little gifts which my small means had allowed me to make, and what happiness in these dear remembrances which lay before me. Then my thought wandered on to the many, many lives I would gladly have brightened this Christmas day had not limited means debarred me. Then I saw how necessarily partial our expressions of love must be when confined to gifts material, limited as matter always is, and at most but expressing the human love, only "the pattern of heavenly things." My heart went out to God in prayer to reflect more of divine Love, that priceless and impartial gift of "peace on earth, good-will to men" which Christmas day commemorates, for the source of this Love is boundless, and all who reflect it bestow a gift that lightens every heart which comes within their range of thought, even their enemies. It is unlimited and unlike the material. Our capital always increases in proportion as we give. How important, then, that our minds and hearts be ever open to this ceaseless fountain of Love that it may flow on through us to all mankind, removing the mountains of belief and making the valleys of depression to sing with immortal joy.

## Rest.

BY HENRY BRADFORD SIMMONS.

HAVE you found rest—not as the world giveth it but as Jesus gave it when on earth and as now revealed in Christian Science?

We shall never find rest without the presence of Love—Love enough to love our enemies and dissolve all malice within and without.

When Jesus stood before the band of men and officers in Gethsemane and declared "I am he," his pursuers fell to the ground,—fell before Love's representative,—for the prince of this world found no response in Love—Love is his annihilation.

Let us pray for more Love that each thought in us or for us which is contrary to Truth—we are not dealing with personality,—may fall before Love; then will come rest, —rest in harmonious action.

### Uses of the Bible.

The Bible has been a quarry for sculptors, a gallery for painters, a text-book for orators, a standard for poets, and a dictionary of quotations for everybody. It was a fountain of melody to Handal, to Mendelssohn, to Haydn; a field of phantasmagoria to Dante; a spectrum of human life to Goethe; a consecrating oil to Shakespeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron, and a pocket companion to Scott.—*Selected.*

The *Advance* of Chicago says, "Mr. Moody knew his Bible so well that his eyes and fingers could find any passage that he wanted from Genesis to Revelation in the hurry of rapid speech, as easily as the fingers of a master musician can find the notes of a familiar sonata on the keyboard of a piano."

Alfred Tennyson said, "The Bible ought to be read, were it only for the grand English in which it is written. It is an education in itself."

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# Testimonies.

### Sciatic Rheumatism and Other Ills.

In September, 1893, I began to suffer from sciatic rheumatism. Shortly after the first attack I was carried home one night from my engine-room after having a hypodermic injection of morphine administered. I remained in bed for two or three weeks and then returned to work, using a cane, as I was very lame. I remained in this condition until December of the same year, when I suffered an aggravated attack of spinal trouble and severe nervousness. My stomach and bowels became so diseased that I could not eat anything without the greatest suffering, and sleep was almost unknown to me. Medicine had no effect on me except to make me worse. I could only lie and think over the past, and became almost a fit subject for the asylum. The last disease confined me to my home for three years.

During this time I was constantly under the care of a physician. I had exhausted the skill of five of the best of our city, and my case was pronounced incurable.

Many kind friends visited me but none of them brought me any light. One or two suggested Christian Science, not being interested themselves at that time. But being surrounded by seeming opposition the subject was dropped for a short time. Again hearing of the many cures wrought by Christian Science in our city and vicinity, and especially that of our county clerk, who was almost raised from the dead, I became more and more eager to meet the Scientist who was having such success.

Shortly after I received my first visit from her. This was in July, 1896. The first treatment had its effect. Her encouraging words never left me, but the surrounding opposition was so great that her visits to the house were discontinued. I received absent treatment for five weeks when I became able to walk to her house, a distance of eight blocks. My healing was somewhat slow, yet it was wonderful, for I was, in a word, saved from the very grave. I soon became a regular attendant of the Christian Science Church and joined the Mother Church and local church January, 1898.—ARTHUR A. WEBBER, Atchison, Kan.

### A Severe Case of Heart Trouble.

I wish to add my testimony to those appearing in the *Sentinel*, and tell of my gratitude to my heavenly Father for the restoration to health, through Christian Science, of a son who was considered a hopeless case. The best physicians in two cities pronounced him incurable, and said that he could not live more than two months.

Not being a Scientist, and not knowing how to trust God in such a matter, I was frantic. My sister-in-law, who is a strong Scientist, asked me if I would not like to try Christian Science. I said, I do not understand it and have but little faith, but I must give him the one chance, as everything has failed.

That day she called on one of the Science healers here and told her about the case. On account of a previous engagement, the Scientist could not come that day, but promised him absent treatment. He was afflicted with a most severe form of heart trouble, the result of a long siege of rheumatism. He had to be almost carried to the table, as he desired to sit with the family for his meals. That night he was leaning on the table, bolstered by pillows as usual, and we had gone to the kitchen to do our evening work. Not long after, the door opened, and in walked my son. He exclaimed, "Oh, it is all out of my knees, and my heart does not hurt one particle." You can imagine how he felt, after weeks of extreme suffering and helplessness. You can imagine a mother's joy and happiness as well. He never returned to his old condition, but improved daily. He was under treatment but three weeks. To-day he is a strong and healthy boy.

MRS. O. M. WILEY, Los Angeles, Cal.

### What Christian Science has Done for Me.

Seeing so many good testimonies given in the *Sentinel*, I think it my duty to give to Christian Science due credit for what it has done for me in overcoming the liquor habit that kept me in bondage for twenty years. I had been told of Christian Science years before, but I would have nothing to do with it. I was constantly in bar-rooms and at gambling-tables; did not think about home or my family. In fact, I was down in the gutter and could not get employment anywhere, but now I have been working for three years in one place.

The thought of turning over a new leaf often came to me, but mortal mind would say, no. Three years ago a Christian Scientist talked to me and I said I would take treatment. I shall never forget that night when Christian Science came to me, and what happiness it has brought to my home. Since that demonstration was made, I saw that we were sitting in darkness. I can now overcome other troubles that come up. People often remark about the change there is in me. My wife has been raised from a bed of sickness after all medical skill had failed to heal her. We are both members of the Christian Science Church here, and our two little boys attend the Sunday School.—THOS. COUCH, Grand Forks, N. Dak.

### Well and Happy.

Having been sick and unhappy, with no hope of being any better, physically or spiritually, I was induced to consult a Christian Scientist. This I did, telling my woes, and concluded by saying in mournful tones, "I am *so* weak and *so* weary." The Scientist replied, "You are a child of God. The Psalmist says God healeth all our diseases. Now turn from these mortal beliefs of sickness and sin, and drink in the Truth. 'Tis Truth that makes us free. Go to the fountain of Life and live forever. Trust in the promises and health and happiness will be won." "How shall I begin?" said I. "Read 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, and the way will be plain to you," was the reply. I did so; this advice was as a grain of mustard seed. Paul said, one may plant and another water, but God alone can give the *increase*. The seed was sown, God made it grow, and the increase came. Very soon birds of promise began to alight in the branches. The messages came thick and fast. They were, Jesus said, "Follow me." "The God of Jacob is *your* refuge." "Seek the Lord and His strength, seek His face evermore." Were I to tell all the good messages that are in the branches of my tree, the entire edition of the *Sentinel* could not contain them. Suffice to say, I am well and I am happy. "O Lord my God, I cried unto thee, and thou hast healed me."—T. B. BEACH, New Haven, Conn.

### Partial Blindness Healed.

It has been about two years since I first heard of Christian Science, and the first knowledge I had was the healing of my husband of several troubles; among others was partial blindness. All were successful demonstrations. Then several troubles of mine were healed. The most wonderful was this fall. I was taken with a very severe attack of pneumonia. I sent for our healer, who treated me so successfully that I soon recovered and am well and can work as well as ever I did, although I am in my seventy-third year.—MRS. K. MELLEN, Emporia, Kan.

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## From the Religious Press.

### Patient Continuance.

"If you read the lives of the men who have best served the world and brought it forward out of darkness into truth and righteousness, and perhaps left behind them imperishable names," says Rev. J. M. Greenough, "you will find invariably that they have been men richly endowed with this grace of patient continuance—full of the strong self-mastery which can work steadily for a far-off result; which does not demand its day's wages always in the evening time; which is not discouraged because the wages are long withheld; men who were not intoxicated with swift success, or disheartened by momentary defeats; who did nothing by easy brilliant leaps, but everything by painful, unresting toil, and who had infinite reliance on the Divine Justice, which is ever on the side of honest labor and patient hope. There are no lives worth reading which have not been based and built up on these qualities. The great teachers from whom the world has learned everything that is worth knowing were men who had laid to heart the eternal principle, that nothing worthy can be done without persistent work and waiting. They believed that the human heart moves slowly towards the truth; that it must be 'precept upon precept, line upon line, line upon line; here a little, and there a little.' The world moves, but always with stolid resistance and sluggish feet, and those who push it forward must do it in the spirit of the Greatest Teacher. 'In your patience possess ye your souls.' By those words all great thinkers and workers have been swayed and inspired."—*The Watchman* (Baptist).

### Mr. Moody's English.

I think that after he has gone from us it may be seen and admitted that we have had with us, not alone a man of great simplicity, faith, and earnestness, but a man whose command of the English tongue is singular and almost unapproachable. When I hear him I think of Bunyan and De Foe, and wonder at the crisp, clear, transparent Saxon which he uses. . . . Barring certain infelicities of syntax and pronunciation, and taking his style by itself, I feel when I hear him that if Macaulay could put Bunyan almost at the head of all masters of style, for the same reason men of culture ought to admire the clear, terse, forcible, and clean English of Mr. Moody. Indeed the charm of his style is so great that again and again I find myself wondering at it, and asking myself whether, if he had had a scholastic education, he would have kept that singularly pure Saxon id'om of which he is a master.

REV. WILLIAM L. GAGE, D.D.
*The Congregationalist*, Jan. 30, 1878.

### Bible Statistics.

A reliable statistician asserts that since the beginning of the present century the Bible societies of this country and Europe have put in circulation 280,000,000 copies of the Bible and parts thereof. There are seventy-three of these societies. The British and Foreign Bible Society is first in the amount of business done, and is credited with an output of 160,000,000 copies of the Bible. The American Bible Society stands second, with a credit of 66,000,000 volumes. It is estimated that the entire distribution of the sacred volume, within this century, reaches 500,000,000 copies. It is certainly cause for thankfulness and rejoicing that so much interest has been taken in this great and benificent work, for the prosecution of which millions of dollars have been expended. That the progressive increase in the amount of business done by the Bible Societies is a leading factor in the steady progress of civilized countries, seems to be demonstrably true.—*The Universalist Leader.*

### Foreign Missionary Figures.

A study of the reports of the foreign missionary societies in the United States for the past year shows that altogether $4,710,430 were spent and 29,690 converts made. There are 3,478 missionaries working in foreign fields who employ 17,300 native helpers. The native Christians themselves contribute over $600,000 to the work. It will perhaps surprise some of us to learn that of American missionaries in the foreign field 2,095 are women, or more than three-fifths of the whole.

*The Churchman* (Episcopalian).

The *Independent*, in giving religious statistics, sums up the whole number of denominations in the United States as forty-nine. Some of them have several bodies each. For example, the Presbyterians have twelve, Lutherans twenty, Baptists, thirteen. Whole number of ministers, 153,901; churches, 187,803; church members, 27,710,000.

## Miscellany.

### Egyptian Inscriptions.

When the hieroglyphic inscriptions of ancient Egypt first came to be deciphered and read, one of the earliest questions put to their interpreters was, Have you discovered any allusions in them to the Israelites and their exodus out of Egypt? For many years the answer was no; and as the study of the monuments advanced the conviction deepened that no other answer could be expected. The Israelites were but a small body of despised Asiatics, living on the outskirts of the Pharaoh's kingdom and reduced, during the latter part of their settlement in Egypt, to the condition of public serfs. It was no more probable that the lordly scribes and rulers of Egypt would take any notice of them in their records, than that notice should be taken to-day by English writers of the Bedouin tribes who still hover on the borders of Egypt. The Hebrews were hated by the native Egyptians, and after their departure from the country, which was accompanied by so many disasters to the Egyptian people, the natives were likely to endeavor to banish them from their memory. As for the plagues which forced the reluctant Pharaoh to set free his workmen, a veil of silence would naturally be drawn over them.

But it is always the unexpected that happens in Egyptian exploration. Not only has the name of the *Israelu* or Israelites been found on an Egyptian monument, but there is also a reference to the oppression under which they suffered. Sidelights, moreover, have been thrown on the history and geography of the Exodus, and the event has been fitted into what we now know to have been the current of Egyptian history. PROF. A. H. SAYCE.
*The Homiletic Review.*

### New Year's is Pay Day in China.

New Year is the national pay day in China. All accounts must be squared up at that time, and the man who can't raise money enough to pay his debts has to go into bankruptcy. The laws are such that the creditor can enter the debtor's house and take what he pleases if there is not settlement. To prevent such action families club together and make all sorts of compromises to keep up the business reputation of the clan. New Year's is a great day for the pawn-brokers. Their shops are crowded with people who want to redeem their best clothes before the New Year. There are crowds also who want to pawn their things in order to get money to pay their debts. Pawn-brokers receive high rates of interest in which they are protected by the government.

The Chinese paint the whole country red on New Year's day in more senses than one. Red is the color which with them denotes good luck and prosperity, and all the New Year's cards and invitations are on paper of that color. Every child gets its New Year present wrapped in red paper, and red inscriptions are pasted over the doors of the houses.—*London Mail.*

### "Unspotted from the World."

While traveling in a coal mine district, I noticed how very dingy the town appeared. The coal dust seemed to blacken buildings, trees, shrubs, everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of the plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and taking up a handful of coal dust, he threw it over the flower. It immediately fell off and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."

DR. T. L. CUYLER.

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### An Interesting Article.

The November number of the *New England Magazine* contains a finely illustrated article regarding "The Discoverer and Founder of Christian Science." Many of the illustrations are here produced for the first time, and the text of the article will be of fresh interest to all Christian Scientists. This magazine will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty-five cents each.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII, sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

Senor Mabini, the strongest counsellor of Aguinaldo and his Congress in the Philippines, has addressed a letter to the correspondents in the Philippines in which he requests that Congress either nominate a civil commission which may put itself in contact with the influential Filipinos, or permit a commission of Filipinos to come to Washington to express the desires of the people. Washington officials say that the Filipinos must first surrender, and then they will be given a full and free conference, with a view of granting them the largest measure of self-government.

The reading room for newspapers and periodicals in the library of Congress is said to be the largest newspaper reading room in the world. Five hundred American daily newspapers and one hundred foreign papers, mostly daily, are subscribed for. Every State in the Union is represented, with all the colonial possessions. The weekly and monthly periodicals number about two thousand. The files are arranged alphabetically by States and counties for the convenience of visitors from different parts of the United States and from foreign countries.

Tuesday night, January 23, General Warren succeeded in driving the Boer garrison from Spion Kop, a high hill commanding a long line of Boer intrenchments. The British, however, were unable to maintain the position, and in twenty-four hours retreated under cover of darkness. Two days later General Buller withdrew the entire British force south of the Tugela River. The British loss was heavy. Having failed in his flank movement to reach Ladysmith, the besieged town is now as far removed from help as when General Buller first started.

The call for the National Prohibition Convention to be held in Chicago, Wednesday June 27, has been issued. The basis of representation has been fixed as follows: Each State is entitled to four delegates at large, and twice as many delegates as the number of representatives in the lower house of Congress; each State may also send one additional delegate for every thousand votes cast for the Prohibition candidate for President in 1896. Each territory is entitled to two delegates.

The Ecumenical Missionary Conference, to be held in New York in March next, will have many distinguished members. About twelve hundred delegates have already arranged to attend. One fourth of these come from abroad as representatives of missionary societies in Germany, Denmark, England, Norway, Sweden, Holland, and Switzerland. President McKinley has promised to attend if his public duties will permit, and preside at one of the day's sessions.

For one week, beginning March 13, Rev. Charles M. Sheldon, the author of "In His Steps," will have editorial and business control of the *Topeka* (Kan.) *Daily Capital*. He will dictate its policy, edit its news columns, and control its advertising. This unique arrangement in the history of journalism is for the purpose of affording Mr. Sheldon an opportunity to demonstrate, as fully as possible, the policy he would pursue in the publication of a Christian daily newspaper.

The District of Columbia originally contained one hundred square miles of territory. Sixty-four square miles of the territory was on the Maryland side of the Potomac River, and the rest on the Virginia side. In 1846 that on the Virginia side was ceded back to the State. As a prerequisite to building the great memorial bridge across the Potomac, it is understood that the authorities will insist on the restitution of a part, at least, of the territory.

A naval parade on the new canal will be one of the attractions on the occasion of Admiral Dewey's visit to Chicago, May 1. It is proposed to have a fleet of small vessels, the number to be the same as that which Dewey commanded at Manila. In this way a better opportunity will be given to see the Admiral, and special attention will be called to the proposition to make the canal a part of the waterway from the lakes to the Gulf of Mexico.

The largest single span bridge in the world is to be built across the Hudson River at New York City. The distance between piers will be 2,730 feet. The height above the river will be 150 feet. The bridge will be double-decked and provided with a carriage road, a foot path, a bicycle path, and four trolley car tracks on the upper deck. On the main deck will be six tracks for freight and passenger trains.

It is authoritatively stated that the United States will not join other nations in announcing what shall be contraband of war. In The Hague Conference the American representatives submitted proposals that all private property at sea should in time of war be respected. The proposition was not accepted, and it is stated the Government will not restrict itself to principles which are less comprehensive.

A bill has been introduced in the Maryland Legislature for the re-establishment of the boundary line between Maryland and Pennsylvania, commonly called Mason and Dixon's line. Five thousand dollars is appropriated for the purpose. When the line was originally run in 1767 by two English astronomers, Charles Mason and Jeremiah Dixon, it cost over one hundred and seventy thousand dollars.

At the second annual banquet of the American Asiatic Association, given in New York City recently, the Chinese minister at Washington made a remarkable speech in which he advised Americans to be civil in their transactions with China. He said Americans could not expect China to keep her doors open if her merchants and her people are excluded from the United States and the Philippines.

Colorado has taken the first steps toward acquiring land under the Carey act, which permits each state to acquire one million acres of arid government land, merely by putting it under irrigation. The laws of Colorado provide that land acquired in this manner shall be sold at fifty cents an acre, and the amount sold to one person is limited to one hundred and sixty acres.

A national pension committee of the Grand Army of the Republic recently presented to the President a plan for the establishment of a court of appeals on pension cases to sit in Washington to hear cases of appeal from the decisions of the pension bureau. The President received the suggestion with favor, and promised to give the matter careful consideration.

A magnificent sword and a fine silver service were presented to Commander Richard Wainwright, January 24, by his Washington friends. President McKinley and prominent naval and army officials were present. Commander Wainwright commanded the Gloucester and succeeded in sinking two Spanish torpedo boats off Santiago de Cuba on July 3, 1898.

Two priests have arrived from Manila with data on the Philippines and their people, sufficient to make twelve large volumes. This matter will be translated and printed at the expense of the government. General Otis, Commissioner Schurman, and Senator Beveridge suggested to President McKinley the advisability of having this work done.

The House Committee on Interstate and Foreign Commerce have changed the appropriation section of the Nicaragua Canal bill. Ten million dollars is all that will be available at present, but authority will be given to contract for the entire work at a total cost not exceeding one hundred and forty million dollars.

On account of complications arising out of the Boer war, Lord Pauncefote, England's ambassador to this country, will probably be retained here, although for two years he has been past the age limit, seventy years. Conditions are such that his experience may be needed.

In response to the Senate resolution of inquiry, Secretary Gage states that during the year just ended $2,880,000 has been coined from silver bullion purchased under the Sherman act, to meet the demand for fractional currency.

Seventy-four Spanish officers, one thousand enlisted men, twenty-two civilian officers, twenty-one wives, and thirty-five children were recently furnished transportation from Manila to Spain.

W. F. Draper, the American ambassador to Italy, has established a scholarship of international law and diplomacy in the law school of Washington and Lee University, at Lexington, W. Va.

Busts of Benjamin Franklin, Horace Greeley, George W. Childs, Charles A. Dana, and Joseph Medill are to be placed in the Publishers' Building of the United States at the Paris Exposition.

The report of the committee on elections and privileges in the Quay case have been presented to the Senate. The majority report opposes the seating of Mr. Quay.

The St. Louis car works has been furnishing cars to foreign countries and has decided to erect a hundred thousand dollar plant in England, probably in London.

Marshall O. Waggoner, the noted infidel of Toledo, O., who was recently converted to Christianity, has burned his magnificent library of infidel writings.

By a vote of 268 to 50 B. H. Roberts of Utah was permanently excluded from the House of Representatives at Washington.

It is said that nearly all the desirable rooms on the trans-Atlantic liners from New York are engaged for next summer.

Miss Susan B. Anthony is attempting to raise a million-dollar sinking fund for the Woman Suffrage cause.

The population of London equals the combined populations of Paris, Berlin, St. Petersburg and Rome.

If all the money in the world were divided equally among the people, each person would get about $30.

It is computed that there are four million men capable of bearing arms in Great Britain.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Turning Chicago River Backward.

AFTER the expenditure of nearly thirty-five million dollars Chicago has turned the water of Lake Michigan into an outlet which nature provided before the glacial period. The big drainage canal is now completed. The prehistoric course of Michigan's waters toward the Mississippi will again be taken, flowing through the Des Plaines and the Illinois River valleys into the Father of Waters at a point twenty miles north of St. Louis.

For more than fifty years Chicago has been troubled with the question of pure water supply, and the disposal of its sewage. Nearly the whole of the city is drained into the Chicago River, which flows into Lake Michigan, polluting the water out to and even beyond the crib or intake.

Tunnels built under the lake at a cost of millions of dollars hold the great mains through which Chicago draws its water supply.

As the city grew, the seasons during which the water was unfit for use became more frequent, until to-day the citizen reads from his morning paper the usable or unusable condition of the water which he must consume in his household.



As far back as 1856 the people, looking ahead, talked of just such a drainage canal as has been completed.

Intercepting sewers and flushing canals were mentioned, but the drainage canal, cut through the natural divide separating two basins, was considered the only relief, and this idea was hung onto with a tenacity of purpose which finally brought about the consummation of one of the greatest engineering feats chronicled in history.

The city had sent able engineers to every important city in the world on a mission of investigation as to sewage methods, but no parallel case could be found.

Chicago, with the largest supply of water, practically pure, nearer, and more accessible than that of any other city, was daily rendering it more and more unfit for use. It was foreseen that in a few years the condition would become insufferable, and that a canal which would reverse the eastward flow of the Chicago River and restore the ancient western discharge of the lake into the Des Plaines valley was the only solution of the vexed question.

In order to enhance the value of such a costly piece of work, it was proposed that the undertaking should have a dual object, that the canal should be large enough and deep enough to float vessels back and forward between Lake Michigan and the Mississippi River.

Nothing short of a commercial feature of this magnitude would compensate the people living in the Illinois River valley for the floating of the sewage of a great city into their country. Indeed, it was known that such a consideration would not suffice to down opposition unless it could be demonstrated that the canal would take from Lake Michigan a supply of water in volume capable of diluting the sewage.

To thoroughly demonstrate the feasibility of the idea The Citizens' Association of Chicago was formed.

This organization gathered from the four corners of the globe the best engineering talent money could employ, and set about to launch the project and quiet objections.

September 3, 1892, was a momentous day. On that day ground was broken on a project, the carrying out of which in so far as it related to a ship canal, Joliet had predicted more than two hundred years before. To-day the main drainage canal or the sanitary district of Chicago is completed from its confluence with the south branch of the Chicago River to Lockport, its southern terminus, a distance of 28.50 miles.



The Des Plaines is a stream of wide fluctuations with no constant reliable supply. During some seasons its whole discharge would pass through a six-inch pipe. Again, its volume reaches eight hundred thousand cubic feet per minute, rolling along and flooding the whole valley. This stream had to be controlled, which has been done at a cost of one million dollars.

Thirteen miles of new river channel had to be excavated and nineteen miles of levee built to divorce the waters of the Des Plaines watershed from the channel which now receives the waters of Lake Michigan and passes them to the Mississippi via the Lower Des Plaines and diversion channel, which is two hundred feet on the bottom.

At the head of the river diversion it was necessary to provide a spillway to allow surplus water to flow toward Chicago, because arrangements have not as yet been made for carrying the entire flood waters of the Des Plaines through the city of Joliet.

The spillway is a concrete dam capped with cut stone, its wings faced with stone masonry. It is 307 feet long, its crest 16.25 feet above Chicago datum (this datum is referred to low water of Lake Michigan and is 579.61 feet above sea level at Sandy Hook). No water flows over this spillway until the volume passing the water gauge above reaches three hundred thousand cubic feet per minute.



The rock channel of the canal provides for six hundred thousand cubic feet per minute, which means a provision for three million people. The narrower earth channel provides for a flow of three hundred thousand cubic feet per minute. The law requires a flow of two hundred thousand cubic feet for each one hundred thousand of population, and as the population increases the flow must be increased. With this feature of the law in view the excavation in hard substance was made to serve for many years to come, while the narrower channel in earth may be widened at comparatively small cost. The width in the rock channel is two hundred feet, in the earth one hundred and sixty feet.

The river below Lockport follows the trough of the valley down a steep declivity to the canal basin in Joliet. The fluctuations in Lake Michigan by a varying slope of water surface will be felt at the controlling works and provision has been made to meet these fluctuations within a range of five feet above datum and eight feet below, or an extreme oscillation of thirteen feet. The fall from

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datum to the controlling works to the level of the upper basin is about forty-two feet in a distance of four and one-third miles.

The controlling works comprise seven sluice gates of metal. The sluice gates are a modification of the Stony gate type, the gates having a vertical play of thirty feet. The bear trap dam has an opening of one hundred and sixty feet and an oscillation of seventeen feet vertically.

The dam is two great metal leaves hinged together and working between masonry bulkheads. The down-stream leaf is securely hinged to a very heavy foundation, and the up-stream leaf so placed as to present the barrier to the water.

The structure is operated by admitting water through properly constructed conduits, controlled by valves beneath the leaves just described.

To raise the crest of the dam water is admitted from the up-stream sile and the discharge is shut off until the desired height is obtained, and then the valves are adjusted so that the volume of water beneath the leaves shall be constant.

To lower the crest the water beneath the leaves is drawn off until the desired height is reached, when the valves are again adjusted so as to maintain a constant flow of water.

All the bridges on the main channel are movable structures. These are provided to meet the requirement of the law enabling ships to pass back and forward. The Atchison, Topeka & Santa Fe railroad crosses the channel twice between Chicago and Joliet, its right of way paralleling the channel.



The total amount of excavation on the main channel was 28,500,000 cubic yards of glacial dirt and 12,910,000 of solid rock. From the river diversion 1,810,000 cubic yards of glacial dirt and 258,659 cubic yards of solid rock. The grand total aggregates 43,478,659 cubic yards. The different contractors on the work invented and utilized machinery capable of removing an enormous amount of material. During the month of April, 1895, 86,400 cubic yards of solid rock was taken out, which has never been equaled since man began to quarry stone.

The cost of the different parts of the work, in part, is as follows:—

| | |
|---|---|
| Diversion of the Des Plaines River . . | $1,000,156.38 |
| Main channel to Lockport . . . . . | 18,318,609.43 |
| Controlling works . . . . . | 261,750.67 |
| Chicago River dredging . . . . . | 537,975.92 |
| Des Plaines River improvement . . . | 790,126.12 |
| Railroad and highway bridges . . . | 2,611,348.00 |
| Capitalization railroad bridges . . . | 410,000.00 |
| Right of way . . . . . | 3,175,000.00 |
| Administration to Jan. 1, 1900 . . . . | 2,109,000.00 |
| Total estimated cost to Jan. 1, 1900 . | 33,525,691.20 |

The drainage channel having been completed according to law, Congress is now expected to take up the matter of improving the Illinois River so as to make it navigable for vessels drawing less than twenty-two feet of water. The work done by the sanitary district of Chicago constitutes two-thirds of the entire cost of creating a channel from Chicago to the Mississippi River which would be navigable for the largest boats which ply between New Orleans and St. Louis.

That the government will carry on this feature no one in this section of the country has the remotest doubt.

*Denver Republican.*

## Playthings that Educate.

CHILDREN are imitative, and their minds are built up by the impressions which they receive, says Dr. Paul Carus, editor of the *Monist* and the *Open Court*.

The first impressions made on a child's mind are especially important, as they form the basis of all later impressions and remain for a long time, and sometimes forever, the standard by which they are measured. Should we not, therefore, exercise the greatest care, and instead of leaving the mental impressions of children to accident, see to it that they are throughout correct?

The first education of babies is, on the whole, left to uneducated nurses, who sometimes have not the slightest idea of the sacredness of their trust, and know very little of the right treatment of infants.

Use every opportunity in life to teach children the elementary facts and truths of the sciences which in later life will be of use to them. Familiarize them as much as possible with instructive observations. Teach them through the eye a knowledge of facts that will serve as examples of important scientific truths. Convey your first instruction by merely showing something, by making experiments, etc., but beware of superadding too quickly the theories invented to explain the facts, and if you mention them, characterize them at once as hypothetical. Let the experiment speak for itself and remind the child of similar or analogous experiments and experiences.

Whenever you buy presents for children bear always in mind the instructive feature of games and toys. Children are by nature anxious to learn, and they will themselves prefer playthings which serve to educate them and teach a lesson. A toy through which a child becomes familiar with a physical law of some kind is the best investment you can make, and will, if properly used, amply repay the cost.

There is a habit now in vogue in the kindergarten which superadds to the facts of nature the imagination of fairy tales. If you wish your children to acquire a sound conception of reality and a sense for genuine poetry, you had better avoid this pseudo-fiction of the nursery, which only distorts nature and detracts from her intrinsic beauty. Facts as they are, are in themselves sufficiently poetical, and need not the false glitter of a fairy-tale imitation.

*Boston Herald.*

## New York's Underground Railway.

THE New York rapid transit tunnel will be twenty-one miles long (approximately) and cost $35,000,000. It will take three years to build.

The Boston subway is two and one-tenth miles long and cost $5,000,000.

The Paris (France) underground railway system is one and one-sixteenth miles long and will cost $1,600,000.

There are three underground railway systems in London. The metropolitan and district railways are almost one hundred and one miles long and cost from $1,000,000 to $5,000,000 a mile to build. The city and South London system is three and one-half miles long and cost $4,199,850.

The Brooklyn bridge cost $13,000,000.

The New York rapid transit contract is the largest single contract ever let.

Two million dump cart loads of earth will be taken from the excavations.

More than 65,000 tons of steel beams will be used.

Almost 20,000 cubic yards of enamelled facing and common brick will be set in arches, tunnels, and stations.

Five hundred thousand lineal feet of underground track and 60,000 feet of elevated track will be laid.

Nearly fifteen miles of sewer will have to be taken up and relaid.

Eight thousand tons of cast iron will go into tubular tunnels and station construction.

Five hundred thousand square yards of granite blocks and asphalt will be necessary to restore streets.

*Boston Herald.*

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# Among the Churches.

### Go to a Larger Hall.

Beginning Sunday next (January 7) the services of the Christian Scientist society will be held in the Knights of Pythias Hall, 112 West State Street, a much larger hall than that which has been their meeting place for the last few months; also one of the pleasantest halls in the city. A well-informed member of the society says, "The growth of Christian Science throughout the country is a matter of common knowledge, and Rockford does not lag. While many have supposed that Christian Science was introduced here years ago, and that it has been followed more or less continuously ever since, the fact is that Christian Science, which by the informed is understood to refer to teachings based wholly upon the Bible and the teachings of Rev. Mary Baker Eddy, had its first systematic start here, so far as known, in the summer of 1897. Five or six persons interested met at that time, but it was not until some months later that a society was formed. In a year from the beginning the number attending had so far increased that removal from the small quarters occupied was necessary. The attendance at Sunday service at times reaches one hundred now, and averages probably seventy-five; while from fifty to seventy are usually in attendance at the Wednesday evening meeting, which in Christian Science takes the form of a testimonial service. Here, as in other places, the number interested and attending the meetings is steadily growing. The majority are attracted by the physical healing promised, and it would seem must be held by the fulfilment of the promise. More than this, there is much and increasing testimony, not alone in the publications of the sect but in the secular press, going to show that there is, inseparable from the physical benefits derived, greatest spiritual help. That this as well as the claims of physical healing are by the majority of people doubted is perhaps not strange, since the average person's conception of what Christian Science teaches, both as to sickness and as to sin, is very far from the truth of what is taught. This misconception is no more ridiculous to those outside than to those who have knowledge of what Christian Science really is."

The Christian Science sermon is composed wholly of citations from the Bible and the text-book of the sect, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Mrs. L. V. Weatherwax, a member of the Mother Church, started the meetings here, and is the First Reader. For twenty-four years the meeting night of the Arthur-Guinevere Lodge, Knights of Pythias, was Wednesday, but in order to let the hall to the Christian Science society the lodge decided to meet Friday night.

*Rockford (Ill.) Daily Gazette.*

### Articles of Incorporation.

Articles of association of the First Church of Christ, Scientist, were filed to-day (Thursday, December 28) in the town clerk's office. The preamble states that the subscribers associate themselves as a body corporate, according to statute law regulating the formation and organization of Christian churches, there being no ecclesiastical society connected with this church.

The first article says that the name of the corporation shall be known as the First Church of Christ, Scientist. Its purpose is to "preach the Gospel according to the doctrines of Christ as found in the Bible, and in 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy."

The statute laws relating to incorporation of Christian churches are made a part of the articles, the corporation to be located in this city.

The president of the association is Luther S. Ayer and Louise B. Warner is clerk. The following is the full list of the subscribers: Luther S. Ayer, Louise B. Warner, Orissa J. Betts, Emma C. Van Dyke, Mary E. Foote, and George E. Betts.

The date of the association formation is December 23, 1899.

The society meets every Sunday at eleven, and Wednesday evening at eight in room 313 Court Exchange Building.—*Bridgeport (Conn.) Evening Farmer.*

### Christian Science in Paris.

24 Place Malesherbes, Paris, January 7, 1900.

Since the opening of the First Christian Science reading room in Paris two years ago to-day, the general progress of Christian Science has been a steady growth. The interest taken in the work by all classes is sincere and earnest.

The following June a church was formed, and later a Sunday School. The advantages derived from these organizations prove the wisdom of the step taken. The numbers attending the services Sunday, and also Wednesday evening, are constantly increasing.

We enter on the third year of our work with hearts full of thankfulness to our Heavenly Father for all the blessings we have received, for the manifestation of His love in revealing the hidden mysteries of the Scriptures to our dear Mother, who has so beautifully expressed that Love in the "little book" we all prize so much.

We are a small band, united in love, trying to walk faithfully and humbly in the way of him who said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." B.

### Second Church at Los Angeles, Cal.

The Second Church of Christ, Scientist, of Los Angeles, Cal., was organized about two years ago, with twenty-five charter members, all of whom were members of the Mother Church. The church was duly incorporated, and charter issued by the State of California.

We now have one hundred and twenty-eight members. We have so increased in numbers that at our morning service and Wednesday evening meetings many have been compelled to stand. This condition has prevailed for some time, and we have secured more commodious quarters in the newly completed Women's Club House, situated on Figueroa Street between 9th and 10th Streets.

The Sunday School, which is held at the same hour as the morning service, is under the management of an efficient superintendent. The attendance is large and much interest is manifested by the little ones.

HATTIE L. WHITAKER, *Clerk.*

### Reading Room at Janesville, Wis.

Previous to the time the By-law regarding reading rooms appeared in the *Sentinel* we had never thought it possible to have one, though the wish to do so had often been expressed. When the *Sentinel* arrived we seemed to see at once that since our dear Mother had asked that this be done, it was possible, and we had only to be obedient to make the demonstration.

A church meeting was called and a committee appointed to secure a desirable room. One was secured in the finest office building in the city and suitably furnished. The room was opened to the public January 20.

HELEN C. SHERER.

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## The Lectures.

### At Utica, N. Y.

Hon. William G. Ewing of Chicago, formerly judge of the Superior Court in that city, addressed an audience numbering upwards of fifteen hundred people in the Opera House yesterday afternoon (Sunday, January 21) upon Christian Science, its principles and teachings. Judge Ewing came to Utica under the auspices of First Church of Christ, Scientist. Although successful in the legal profession, for which he was educated and trained, he has of late devoted his time exclusively to lecturing upon the topic upon which he was heard here. His ability as a speaker, together with his recognized familiarity with the subject, bring crowded houses to listen to him in other places as in Utica. He appears under the direction of the International Board of Lectureship of the Mother Church in Boston. Upon the platform with him yesterday were Hon. Thomas S. Jones, Prof. Timothy L. Roberts, and Pratt G. Smith.

Judge Ewing was introduced by Mr. Jones, who said:—

*Ladies and Gentlemen:*—For the partiality that has led to my selection as chairman of this large and intelligent audience, composed of representative citizens, I am sincerely grateful. Particularly so because we are to be addressed this afternoon by a gentleman whose learning and ability have placed him in the foremost ranks of the jurists of this country. Religious freedom is one of the cornerstones on which rests our beloved republic. The time has passed when the citizen incurs social ostracism because he does not worship his Creator in the manner his neighbor would suggest. While many of us have not sufficient knowledge or information to form a belief as to the merits or demerits of the claims put forth in behalf of Christian Science, yet if it be true that its disciples and professors are engaged in relieving human suffering and in an honest endeavor to elevate the moral tone and religious standard in the community, is it not entitled to our respectful consideration and moral support? Who has the right to say that this or that Christian society is not God-given and rightfully entitled to a place in the Master's vineyard? Honest, earnest, intelligent investigation is to be welcomed and encouraged. The jeweled gates of reason are always open to the free, the clear, and the forceful presentation of truth, while error and its vagaries are likely to be discovered and exposed by intelligent discussion and candid consideration. It affords me very great pleasure to introduce to you Hon. William G. Ewing of Illinois, who will now speak upon the subject of Christian Science.

*Daily Press*, Utica, N. Y.

### At St. Paul, Minn.

Judge J. R. Clarkson, who lectured last night (Thursday, January 18) at the People's Church upon the subject of Christian Science, succeeded at least in initiating discussions upon his remarks from those who attended. A large audience listened to his address last night, the body of the church and the galleries being well filled. Many of those who were present were believers in what Mr. Clarkson terms the "purest and truest faith," but the majority were people attracted by the subject and anxious to learn concerning its merits. Mr. Clarkson believed in the literal interpretation of the Scripture, "the kingdom of God is within you," and sought to prove that sin, disease, suffering, evil, and death may be overcome. He said that the full unfolding of Christian Science means freedom from these evils.—*Globe*, St. Paul, Minn.

The lecturer was introduced by Howard C. Van Meter, who spoke as follows:—

We are told in the Bible that God "sent his Word, and healed them, and delivered them from their destructions."

Christian Scientists believe and prove by demonstration that God is sending his Word now as in the olden time, and as a result the sick are healed, the sinful redeemed from a sense of pleasure in sin, and the kingdom of heaven is come upon earth.

God, who is Infinite, must be, and only can be, expressed by laws that are eternal and not by laws that are in force at a certain time and then become null and void.

During the time which elapsed between the metaphysical healing practised by the early Christians and the advent of Christian Science in 1866, little was known of the healing power of Christianity. Much, if not all, of the prejudice against Christian Science is not in reality against Christian Science, but against a misconception of Christian Science. To correct these misconceptions was one of the reasons for the establishment in 1898 of the International Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass. There are at present on this Board twelve lecturers giving to the world the Gospel of an ever-present God. We have with us to-night one of the members of this Board. He is qualified and authorized to speak on Christian Science. He was healed through Christian Science, and is now devoting his whole time to the work. I take great pleasure in introducing to you Judge Joseph R. Clarkson, C.S.B., of Omaha, Neb., and bespeak for him your most kind and considerate attention.

### At Quincy, Ill.

Hon. W. G. Ewing of Chicago, former resident of Quincy, son-in-law of the late Judge Marsh, one of the brightest lights of the legal fraternity in the country, faced an audience that filled every seat of dress-circle, parquet, and balcony of the Empire Theatre Sunday afternoon (January 14).

The speaker was introduced by Captain William Somerville. In making the introduction the chairman said:—

*Friends:*—I do not know whether the audience or the speaker is most to be congratulated on this occasion. In fact, it is not often that an occasion of this kind occurs in Quincy. We have a speaker who was formerly an honored resident of our city and who since leaving us has attained a national reputation in his profession and as a lecturer. You know him so well that nothing I could say would add to the sum of your knowledge. So I will take the pleasure of introducing to you Hon. W. G. Ewing.

Judge Ewing was received with a round of applause. While he disclaimed possession of the "ofttimes elusive and delusive gift of oratory" he was still the charming, interesting, forceful speaker he was from his young manhood. His opening sentences were as follows:—

I can hardly express my satisfaction over coming to Quincy. Coming back to Quincy, my friends, is always to me like coming back home. I began my manhood life in this city and the sweetest, tenderest memories of my existence had their beginning here. In this city I have made all kinds of speeches on all manner of subjects, and most of them, as I come to look back, were of no permanent value either to the auditor or the speaker. In changing from politics to religion I certainly cannot have offended my Republican friends, and in sacrificing my Democratic principles for religious principles I hope I have not offended my Democratic friends. I am here to-day to discuss a question more important than any political question—a question the most important that could engage the thought of man in this advanced and advancing age: a question of vital importance to every man and every woman: a question than which none of more far-reaching

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importance has ever been presented for consideration. That question is, What is the relation of man to God, of the creature to the Creator? and what the responsibilities devolving upon us by the mere act and fact of living?

*Daily Herald*, Quincy, Ill.

### At St. Louis, Mo.

"The cosmopolitan character of this vast audience is ample evidence that all of us are willing and anxious to hear a fair statement of the views held by the other side on the questions of the day." The speaker, the Rev. Dr. Sale, rabbi of Temple Shaare Emeth, followed this statement by introducing ex-Judge William G. Ewing of Chicago, Ill., one of the prominent lecturers on Christian Science, to an audience that filled every seat and occupied every inch of standing room at the Odeon last night (Tuesday, January 16).

In introducing the speaker of the evening, Rabbi Sale took occasion to make a graceful speech touching the peculiar aptness of this age to hear all sides of all questions. He said that it was only by such fair-mindedness that advance could be made. Concluding, he told a story of a man who had listened to an address upon colonization and expansion, the speaker upon that occasion being at sword's point with the listener. Upon being asked how he liked the address the man replied, "I think it was an excellent one, though I do not agree with it." "How does that happen?" was asked. "Why, easily enough; I would not give a fig to hear a man talk with whom I agreed on every point. The persons who disagree with me are the only ones who can teach me better things."

As Mr. Ewing advanced to the centre of the platform he was greeted with liberal applause from all parts of the house. He is a tall man, perhaps sixty years old, with short gray hair and smooth shaven. When speaking, he is deliberate, the full tones of his voice carrying to every part of the auditorium. This is remarkable, when it is said that at one time his life was despaired of on account of asthma. It is claimed for him that his present devotion to the cult which he now represents upon the lecture platform is a direct result of the healing power he has experienced.—*Globe-Democrat*, St. Louis, Mo.

### At Ashtabula, O.

Judge William G. Ewing of Chicago addressed a fair sized audience Thursday evening, January 18, from the City Hall rostrum, on the subject of Christian Science, of which cause he is an ardent advocate. The lecture was free and given under the auspices of the local society of that faith.

Judge Ewing is a logical and winning talker, and his discourse, which continued for ninety minutes, contained many points of interest and much information to his audience, who sat through it without tiring. The attendance was representative of the thinking people of the city, and the speaker faced a highly intelligent audience, in which were several persons from neighboring towns and cities.

The speaker was introduced by Judge T. E. Hoyt.

*Ashtabula Daily Beacon.*

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And 'tis a poor thing that is not worth asking for.

It is not always necessary to grant things not asked for, lest by so doing they become of little esteem.

He that forgets his friend is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

BUNYAN.

## Concert at Concord, N. H.

THE opening concert of the series of three to be given by the New Hampshire Philharmonic Orchestra, under the direction of Mr. Henri G. Blaisdell, occurred in the Opera House last evening (January 25) and was thoroughly enjoyed by a large audience, who gave ample evidence of their complete appreciation of the treat prepared for them.

The soloist, Miss Craft, was most warmly received. Her numbers ranged from grave to gay, from Oberon and Tannhauser to songs of Hastings and Cowen and Mrs. Beach. Perhaps the fact that Mrs. Beach is a native of New Hampshire and was born within twenty-five miles of Concord, had some effect in making "Wouldn't that be Queer?" extremely pleasing to the audience. It certainly was very warmly applauded. Miss Craft's other numbers were equally deserving of praise, and the fact that five selections appeared opposite her name upon the printed programme did not deter the audience from demanding and receiving two encores.

Miss Craft is the possessor of a pure soprano voice of great range and flexibility, and she sings with a warmth and expression that win her instant favor. She is a young singer, who came from California, and is not yet thirty years old. A pupil of Charles R. Adams, she sang for some time in the choir of the Congress Square Church, Portland, Me., and she is now the solo singer at the Christian Science Church, Falmouth Street, Boston.

*Concord Monitor.*

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## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

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### Sentinels Wanted.

THE Christian Science Publishing Society are desirous of obtaining copies of the following issues of the *Christian Science Sentinel*:—

Vol. I.—No. 19, Jan. 5, 1899; No. 20, Jan. 12, 1899; No. 23, Feb. 2, 1899; No. 24, Feb. 9, 1899; No. 27, March 2, 1899.

Vol. II.—No. 1, Sep. 7, 1899; No. 3, Sep. 21, 1899; No. 18, Jan. 4, 1900.

For the above numbers the Society will pay the same price for which they are sold, or will give in exchange the latest issues of the *Sentinel*.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

**MRS. EDDY DOES NOT RECEIVE PATIENTS.**

**THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

## Christian Science History.

THE First Readers of the Branch churches are each requested to distribute at least five hundred copies of the booklet "Christian Science History" in such manner as will do the most good. Also, will the members of the Board of Lectureship see that large numbers of this booklet are properly distributed in their sections of labor?

MARY BAKER EDDY.

Pleasant View, Concord, N. H., January, 1900.

## The Real and the Unreal.

IT is sometimes charged that Christian Science rejects the Bible doctrine of sin, sickness, and death. This charge will bear serious and candid consideration. If this charge were so formulated that it would read: "Christian Science rejects the *conception* or *interpretation* of the Bible held by many on the subject of sin, sickness, and death," it would hit the mark, and we should assent to it. The difference between the two formulas is as wide as can well be imagined. It raises the question as to the correctness of Biblical interpretation.

The gravamen of the charge that the Christian Science teaching as to sin, sickness, and death is anti-biblical, is that these three things, from the standpoint of the objectors, are real and potent, while Christian Science maintains that they are unreal and impotent. Here is the apparent difference, the solution of which rests upon the sense in which the words *real* and *unreal, potent* and *impotent* are used.

As a matter of ordinary reasoning it may be said that the Christian Science text-book, "Science and Health with Key to the Scriptures," divides sharply between the real and the unreal. The more one studies and the better one understands the distinction made by its author, Mrs. Mary Baker G. Eddy, the clearer becomes the distinction. Indeed, one cannot intelligently read the text-book until one has grasped a measurably clear idea of what the author means by the words real or unreal as applied to sin, sickness, and death.

What is reality? Is it that of which the physical senses alone take cognizance? Is it that which finite reasoning only can determine? Is it that which the limited mortal mind, of itself, can comprehend? Must we judge of the unseen by the seen? Can we analyze the spiritual from the standpoint of the physical or material? If so, what of divine revelation? what of the inspiration, spiritually considered, of the Scriptures? and what of the supernatural or metaphysical?

Christian Science answers the above inquiries from the standpoint of the metaphysical—that which is above and beyond the physical. It declares that only the spiritual is real. Why? Because only the spiritual is permanent and unchangeable. It uses the word real in the same sense that the apostle Paul used the word eternal, and the word unreal in the same sense that he used the word temporal. Paul divided sharply between the eternal (real) and the temporal (unreal). Not more so does the Christian Science text-book. Not more so could any one—if Paul's meaning is understood.

Let us, then, place sin over on the side of the temporal according to the Pauline definition, which, according to the Christian Science definition, is simply placing it on the side of the unreal. What is its place? If it is real, in this sense, it is eternal, and if eternal it can never be overcome or destroyed. In this view God's eternal Kingdom would be a Kingdom wherein sin would have eternal place and power. If sin had such place and power all its direful consequences, its sorrows, its blighting and appalling effects, would likewise have place and power. God's universe would thus be a place in which there would be endless sin with an endless train of sin's results. Where, then, would be mankind's redemption from sin and its effects? Where the hope of salvation? Where the Scriptural promises of the saving of all?

Christian Scientists plainly read in Scripture the annihilation of all sin, and with its annihilation the annihilation, of course, of all its consequences. In Genesis, wherein God pronounced all He made to be *good,* nay, *very good,* Christian Scientists read of the unreality of sin. If sin, or evil, then, is a part of the eternal universe it either must be good, or it got into the universe through some creative power outside of or apart from God. Can we conceive this to be true? Christian Science maintains that it is not conceivable; wherefore it concludes that God did not create sin, that it was not, could not have been, created by any other power than God, for Genesis plainly declares Him to have been the only Creator, and the only creative power. Whence, then, the *real* origin of sin? Is it, can it be, other than a human *belief,* and not a divine *fact?*

Christian Scientists read in Isaiah the annihilation of the Satan or Lucifer of the Bible:—

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. . . . But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet."

Christian Science teaches that such statements refer to the destruction of the sin of which Lucifer is here pictured as a personalized type; but whether typically or literally construed, the fact of annihilation distinctly appears.

If the annihilation of the Satan or the Lucifer of the Scripture is here clearly shown, the annihilation of hell as clearly appears in Revelation, 20 : 14: "And death and *hell* were cast into the lake of fire;" the fire here typifying a burning or destruction.

It would seem that when Satan (as the personal representative of sin) and hell (as the place, or locus, of sin) are annihilated, there is nothing left of sin.

Now if sin were real in the sense that it is an essential part of God's creation, could it be thus annihilated? If we admit that a part of God's creation can be destroyed, we must logically concede that the whole could be, and thus we would have a temporal instead of an eternal creation.

The Christian Science text-book couples sin, sickness, and death together as a "triad of errors." (Science and Health, page 302.) Its teaching is that sickness is a consequence of sin, and all admit that death is a result of sickness. If sickness and death are a result of sin, and sin is unreal, it follows that sickness and death are likewise unreal. An unreal cause cannot produce a real effect. Such logic would be absurd.

As to sickness, it may be asked, is it not real to the suffering invalid? Humanly speaking, yes, distressingly real

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—while it lasts; but when it is entirely gone—destroyed—by whatever means, where is its reality, in the Christian Science use of the term? It was—if we may be allowed the paradox—*a temporary reality*. The most ardent advocate of the reality of pain surely will not maintain that pain is eternal. If it were there would be little use in either physician or Christian Scientist endeavoring to prevent it.

In thousands of instances the Christian Science practitioner has been called to the bedside of persons writhing in pain which seemed to them unendurable, but in a few moments it was gone, and the patient resting at perfect ease, or in a peaceful slumber. After the pain was thus destroyed, will it be said that it is yet real? It was real to the senses of the patient while it lasted; but this is not the kind of reality meant by the Christian Science use of the word. Nor is it an unwarranted juggling with words. It is but the logical distinction between the temporary and permanent—the temporal and eternal.

Then what of death? If, as all who believe in a future life at all admit, it is but a change from one state or condition to another, it is not more real, in the logical sense of reality, than its predecessors, sin and sickness. However awfully and painfully real it may seem to the purblind sense of mortals this side the veil, if life is continuous, who shall say that death is real to the sense of him who has passed beyond the veil? To his sense he is yet alive. He may be fully aware that he has passed the portal of what mortals call death, but if he is alive he is *aware* of it, and, therefore, he is not *really* dead. He has but passed through the *belief* of death—the temporal conditions which bring about the change called death, but which conditions are not and cannot be eternal, else death would be eternal; this would be, not death, but extinction.

It will be observed that the passage above quoted from Revelation couples death and hell together; both are cast into the lake of fire—that is, destroyed. Thus death as a human *belief* becomes extinct, but mankind who are born of Eternal Life never become extinct. They forever retain their true relation to the God who created all good.

This will be known when the veil of sin shall be removed—when death and hell shall have been consumed in the fire of destruction.

We wish it distinctly understood that our text-book does not treat sin, sickness, and death lightly, as some seem to think. On the contrary, it teaches that, humanly speaking, they are to be overcome and destroyed as Jesus and his disciples overcame and destroyed them. It teaches that it was the solemn mission of Jesus and his disciples to prove the *unreality* of sin, sickness, and death by destroying them, and that it is the duty of Jesus' followers in all ages to strive to learn the divine law by virtue of which he did this, and having learned it, to practise it in the interests of suffering and dying humanity.

No, the Christian Science text-book dwells deeply and profoundly, not flippantly, on this subject, and no one can read the text-book in a serious and unbiased manner without becoming convinced of this. Moreover, the sincere, unprejudiced, and careful student of this book cannot long read it in connection with the Bible without seeing that its teachings are unassailably based upon Holy Writ in its deepest and truest import.

### Order of Church Services.

In the order of church services for Communion Sunday as published last week we should have mentioned the reading of the Church Tenets. This is done immediately before reading the explanatory note. It will be understood that the order as published is that of the *Mother Church*.

We call attention to Article XXXII., Section 1, of the Church Manual which is to be read in the Branch Churches.

## Selected Articles.

### Cripple no Longer.

NASHUA, N. H., Jan. 20.—After suffering untold agonies from muscular rheumatism Charles H. Sager of this city declares that he has been cured by Christian Science. For five years or more he has been a familiar sight on the streets of the city riding an old-fashioned tricycle to and from his home on Crown Hill every pleasant day during the warmer months. He disappeared with the first snow each season and was seen no more until spring.

All the business and professional men of the city knew him and pitied him. As he said himself hundreds of people knew him and spoke to him whose names he did not know. His tricycle was an old one with hard rubber tires, and weighed about eighty-five pounds.

In consequence his progress through the streets was slow. Last summer a well-known Concord woman presented him with a late model pneumatic-tired tricycle, and after that he was frequently seen by cyclists on the roads leading to the nearby country towns.

A few months ago he began to appear on Main Street on foot. Many people who had always had a word of cheery greeting for him in the past failed to recognize him without his tricycle. Those who knew him personally congratulated him on his improved health, and when he told them Christian Science had cured him they marveled, but were sceptical as to the permanence of the improvement.

Even his wife warned him that when winter came it would be a different story and he would find that he must stay in the house. He was confident that she was wrong, and time has proved that his confidence was not misplaced.

He has been on Main Street on foot this winter as often as he was on his tricycle during the summer months. Wednesday he walked from his home, 8 Harvard Street, to a Main Street photographer's, a distance of more than a mile, to have his picture taken. A year ago he says he would not have ventured as far as the sidewalk in front of his home, either on foot or any other way.

The *Globe* correspondent found him at his home Wednesday morning. He was very willing to talk about his cure, but complained that the first accounts published in the newspapers were misleading.

"If you print anything," said he, "I wish you would print the exact truth. I would much rather have my cure underrated than overrated as it has been. From the newspaper accounts published early this week one would think I had been instantaneously cured by Christian Science, and some papers gave me credit for being able to walk and run like a man of twenty.

"That, of course, is ridiculous. I am a well man to-day mentally and a much improved man physically. What we call the 'manifestations' of disease still exist to some extent, as you can see," he continued, holding out his hand for the newspaper man's inspection. "This right hand is still somewhat swollen," and that was true, "but yesterday I was able to use my hammer at my trade, cobbling, for eight hours, and do work that amounted to $2.70.

"Before I began with Christian Science I could not lift my arms above my head. To-day that is easy," and Mr. Sager demonstrated the truth of his assertion by raising his hands high above his head several times. "Six months ago," he continued, "it was impossible for me to walk any distance, and to go down-stairs was one of the most painful and tiresome things I could possibly do. This morning I went down to let you in, and when you go out I'll show you how easy it was for me.

"I became interested in Christian Science through my sister, who resides in Lowell. Through it she was changed from a gaunt, emaciated woman, a mere frame of skin and bones, to the very picture of health. Nine years ago,

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while residing in Boston, I had a severe attack of the grip. It left me with muscular rheumatism, and I have doctored ever since. Physician after physician has told me that my case was incurable, and I finally concluded that they were right.

"Last August I began treating with a Christian Scientist, and from that day to this my improvement has been steady.

"I am still under the treatment, and am positive that I shall be as well physically as I ever was within a short time. Never until this winter have I been able to go out of the house during the cold weather. My place has been beside the stove. I have tried repeatedly to go out and every attempt has resulted in a siege of pain and sickness. I came in every time with every muscle in my body strained and aching.

"This winter I have been up town, and on foot, too, several times each week. My head, which used to feel heavy and dull, is now as clear as a bell, and pain is almost an unknown quantity with me. My ankles are still a little weak, to be sure, but they are getting stronger every day, and the more I walk about the less they trouble me."

Mr. Sager accompanied the newspaper man to the door, and true to his promise showed that he could descend a flight of stairs as well as most men of his age, which, by the way, is fifty-one.—*Boston Globe.*

## A Church Built by Children.

SCHOFIELD, WIS., January 11.—The only church organization in this town which possesses a building of its own is that of the Christian Scientists, and yet the town is soon to celebrate its semi-centennial anniversary. But more extraordinary still is the fact that the church edifice was built by children, the only case of the kind in the history of this country. It was erected during the current year, and every dollar represented in its construction and furnishing was contributed by the children of the town or obtained through their solicitation.

In 1896 Miss Mary E. Graves, a resident of Schofield, organized a Sunday School in her own home composed of eighteen boys and girls of the village, ranging in age from eight to fourteen years. The school was organized in accordance with the regulations of the Christian Science Church, and its exercises were the ones customary in Sunday Schools of that denomination. For about two years and a half the school was conducted under the fostering care of Miss Graves, and in the latter part of 1898 its finances were in such a healthy condition that its members decided to build a church edifice.

The surplus in the treasury amounted to exactly nine dollars, all of which had been accumulated through weekly collections averaging from one cent to ten cents from each of the children. With this sum in hand the youthful members of the Sunday School appointed a building committee from their own number and proceeded to carry out their resolution to build a house of worship, and "to turn it over when completed to a body to be known as First Church of Christ, Scientist, of Schofield, Wis."

In a few days some well-wisher of the children donated a site for the church building. A little later an unknown admirer sent a check for ten dollars, and on the heels of this contribution came twenty-five dollars in cash from another source. The head of a large lumber concern in Schofield offered all the building material required at nominal cost. Other contributions were received from townspeople and strangers, and the children themselves kept up their weekly payments and added to them the proceeds of various entertainments.

In due time the church was completed and dedicated. It is a cosy structure, twenty by forty feet, finished inside in hard wood and having a floor and pews of the same material. Its furnishings include a handsome reading desk and apparatus for heating and lighting. The seating capacity of the little church is one hundred.

On the day of the dedication Treasurer Alfred Glarson, fourteen years of age, announced with an air of dignified satisfaction that every obligation of the building committee had been paid, and that there was a surplus of $2.27 in the treasury.

The church organization is thoroughly democratic, the children electing their own officers and managing the business affairs of the organization in all its details. With the exception of Miss Graves, the First Reader, the church offices are filled by children. Miss Florence Harvey, a bright little girl of fourteen years, is the Second Reader, and Miss Edith Harvey, aged sixteen years, is the clerk. Master Glarson, already mentioned, makes an excellent treasurer. No bookkeeper in the land keeps a neater set of books than he. He is methodical and exact, and every contribution, including many of one cent, is accounted for and entered to the credit of the contributor. When any amount is paid out Master Glarson has the vouchers of the two readers and the clerk to show for it, and at the end of each month he presents a balance-sheet, which shows all the money received up to that time, all the disbursements, and the amount of cash on hand.

If all this is not a striking reminder of the Scriptural prophecy, "And a little child shall lead them," what is? Even people who have no sympathy with the Christian Science movement will cheerfully admit that the children of Schofield have made a sweet bit of history and given one of the most beautiful demonstrations ever heard of in connection with church building.

*St. Louis Globe-Democrat.*

Accompanying the above account was an excellent half-tone picture of the little church, giving one a definite idea of the work the children have accomplished.

## Christian Science.

*To the Editor.*

I have somewhat to say in respect to the criticism on Christian Science published in your issue of Monday. The writer asks, "Is it Christian? Is it Scientific?"

I am glad he has given the lexicographical definition of science, and I shall be pleased to discuss the question from this standpoint. Webster defines science as "knowledge; knowledge of principles and causes; ascertained truth or facts."

True science must begin with God, the only Principle or Cause of the universe, which includes man; hence the first lesson in science, according to Webster, is the understanding of Cause (God).

Webster further defines science as "accumulated and established knowledge which has been systematized and formulated with reference to the discovery of general truths." After we have discovered or uncovered certain facts concerning the Cause or Foundation of true ideas, that is, have learned definitely what God is—all His characteristics, His very nature—we are then ready to systematize and formulate facts concerning His creation.

When we understand the Cause, we also understand the effect, for the effect is exactly like the Cause. "Like begets like."

The effect is the reflection or expression of its cause. The word reflection destroys the belief that man partakes of the substance of God, and yet maintains the idea that he is God's likeness.

Now, God, the cause of all creation, is defined by Jesus the Christ as Spirit. Spirit then is the Christian name for God. This too is the Christian Science name for God. The Bible also teaches that God is Love, that Spirit

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is Truth. In this manner we would call attention to the fact that Christian Science obtains its definition of God and creation from the Bible.

Will any one who believes the Bible declare that these Bible definitions of God are not science or true knowledge? Is not such science Christian? Could we then find a better or more appropriate name for what we understand about God and His creation than Christian Science?

God is Truth and His creation is true and real. That which is opposed to God—Truth—and His creation cannot be true or real, though it may seem true.

We do not regard darkness as something, but as the absence of something—the absence of light. So evil should be regarded not as an entity, but as the absence of good; sickness should be regarded as the want of health; discord, the lack of harmony.

What is reality? What makes a thing real? In science we determine the constituency of a thing by considering its origin; for the question is not what seems? but what is? "All things were made by Him; and without Him was not anything made that was made," and "Behold, it was very good."

I readily agree to the claim of the universality of sin in the world of matter. I agree that all mortals are sinners, but the mortal sinner is not the real, true man that God created. He is only a false sense of man believed and lived. Sin is not a part of man nor an element in man. When sin is no longer indulged the sinner will cease. It will then be seen that the man himself is good and always has been good. We might say, "Man has fallen into sin," just as we would say that a diamond has fallen into the mud. As the diamond is not affected by the mud and does not affiliate nor become one with it, even so man remains forever God's likeness and does not become one with sin or the sinner. The mortal needs to put off the old man with his deeds and put on the new, which is the likeness of God, and is not mortal. As sin is destroyed, the man himself is found to be good.

Our critic asks, "Is not God matter?" We ask, Is not God Spirit? Is Spirit matter? Are not matter and Spirit opposites? Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary." Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing." Is not matter only another name for flesh? Matter profits nothing. How much is nothing? From whence did nothing come?

No one ever heard a true Scientist say, "I do not care for the Bible." No class of Christians love the Bible more than Christian Scientists, none have greater respect for it. We believe every word of it, and also believe that it is a scientific book, that should be understood and practised.

Previous to my acceptance of this Science I had grown sceptical regarding the Bible, and was fast becoming an infidel. Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has restored the Bible to me and has given me an understanding of it that has made it more practical.

ALFRED FARLOW.
*Boston Traveler.*

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He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.
BEECHER.

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He who gives the right direction to the ball may consider the moment it leaves his hand that it has hit the mark.
SCHILLER.

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Victory means not a resting-place for feasting and congratulations, but a step toward further battle and conquest.
MRS. CHARLES.

## From Our Contributors.

### Departure and Call.

BY KEYES BECKER.

UPON the wings of mystic gloom
The old year drifteth far from sight;
The final hours of latest night
Old Century's dying breath consume.

Then let them go! A fond farewell
To them for good they entertained.
They go, but ah! the good remained,
More good to do, more joy to tell.

The New Year with his stately bow
Awaits the zeal of your desire.
If goodness doth your heart inspire,
He says, "My time is yours from now."

Would you be happy?—hear that voice!
Help make your fellow-man more glad.
All selfish happiness is bad;
Unbounded pleasure waits your choice.

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### Healing in Christian Science.

BY STELLA F. SABIN.

"How is it that ye do not understand?" said Jesus.

Among the many misconceptions concerning Christian Science healing, that of thinking it heals only imaginary complaints is perhaps the most common. Some people say that the Science does good among certain imaginary diseases, while the real cases, of course, need medicines. Again, there are those calling themselves Christian Scientists, who will declare that all kinds of sickness are imaginary, a saying most unwise, unless the meaning is made clear by explanation, as by these sayings the Cause of Truth and its mighty works are made to be lightly esteemed in the thoughts of the people.

Now, what is the fact concerning this question? Why, this: that the various ailments to which mortals are subject have been healed in numberless instances by this Science, after the patients had been given up; and that, whatever the cause or whatever the source of the sickness, Christian Science is proving itself able to destroy the error, and restore the patient to a higher mental, moral, and physical condition.

Sickness and suffering seem certainly more than imaginary to the patient, and the Scientific practitioner knows this, yet through his higher understanding he also knows that all such claims of evil are utterly without foundation in Truth, and that God, the Creator of all, never made them. He knows that God's law governs all His creation in unbroken harmony and peace, and that when His children's thoughts are guided entirely by this law they can neither manifest evil nor delineate it upon the body. Our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 219, tells us, "The body will reflect what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter." The word imagination, as used in this connection falls far short of representing the condition of body and mind commonly called sickness, which is rather a state out of harmony with God's law. When mortals awaken from this dream of a power beside omnipotent Love, they are seen to manifest an improved condition of body, and this is not imaginary, but is a showing forth of Truth, which is always harmonious. This manifestation is health, which means wholeness or holiness. The light and flippant way in

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which the subject is spoken of by those ignorant of its real character should cease.

The withered hand which Jesus healed (Mark, 3 : 5) doubtless seemed very real to the sufferer, and the Master, moved with true compassion, restored him. Jesus did not declare to him, as he might have done if he had been prepared to understand it, that this claim of a withered hand was unreal, that it existed as a mistaken state of thought through unbelief in God's power and ever-presence. Yet the Master knew this, and therefore he could heal the man.

This state of ignorance concerning the divine Principle which creates and governs all, is manifested in disease. Disease can be healed by destroying the ignorance and sin that separates man from his true consciousness as a child of infinite Love. We must all work out our own salvation, and this work consists in having no other mind but the divine Mind, dropping out of consciousness everything "that deceiveth or maketh a lie," even every thought of a power apart from God. Then we shall no longer image forth upon the body the terrible diseases and untold sufferings which are not imaginary, in the common acceptance of the term, but are the inevitable result of not being in obedience to divine Principle, and that law which made man in God's own image and likeness. These evil conditions are unreal, because they are not to be found in God's kingdom of harmony.

Paul, the apostle, calls us to the true consciousness when he says, 2 Corinthians, 10 : 5, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

## Reason and Revelation.

BY CLARA B. MACMILLAN.

THE thought which suggests this article is not new, I take it, but recent circumstances have brought it to me afresh, and I have wondered if it is not the greatest stumbling-block in the way of Truth-seekers. It is this: That a vast number of people seem to be seeking that which *they think* is Truth, or rather that which coincides with human reason, and some even go so far as to quote from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, where the author says that "reason and revelation must coincide."

Surely this can never be construed to mean that that which appears to human reason as revelation is true, but rather that revelation which corrects human reason—this is Truth.

One says, I do what my conscience (which he believes to be the voice of God) tells me to do, and then I am sure I will always do right. Let us see where this conscience (human reason) has led many people. Has it not led them to take the most savage revenge on their fellow-men, thinking that they were meting out justice, and forgetting the counsel, "Vengeance is mine, I will repay, saith the Lord"? Did not Jesus refer to this when he said, "They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service"? Has it not led man to burn at the stake those who would lead them higher, and to persecute in cruel ways the emissaries of God?

Another will say, I look into everything, but I only accept that which appeals to my reason. Has not the searching of the Scriptures through this channel resulted in infidelity, agnosticism, and all sorts of doctrines and theories? Can human reason ever understand the immaculate conception? Can human reason comprehend in the least degree the power by which the loaves and fishes were multiplied on the shores of Galilee? Can human reason know aught of the creation which saw every plant growing before it was in the ground? Can it partake of that bread which cometh down from Heaven, for which we toil not, neither do we spin?

Surely, none of these can human reason comprehend. Did this Truth as revealed by our Leader in "Science and Health with Key to the Scriptures," come to her through human reason, think you, when human reason has so often proven to be a treacherous guide, and so often leads in directions contrary to the law of Love which Jesus taught was the whole law?

If we say we are seeking Truth, and yet will accept only that which appears as such to this human reason, is not that equivalent to saying that we already have the Truth? for we say we know what Truth is and what comes to us must coincide with our views or be put aside. Then are we honest in our search, or only looking for confirmation of what this human reason declares to be true? If we already have the Truth, we need seek no further. If not, we must humbly and prayerfully accept that which is revelation, and let it correct the conscience or human reason, until it indeed becomes one, or coincides with it. In no other way can they be reconciled, but revelation, not human reason, must be teacher and guide.

## A Letter to Mothers.

*Dear Sentinel:*—Through your columns may I have a talk with mothers, particularly those mothers who are just beginning to feel an interest in Christian Science? The devout students know already what an all-round, constant help this study is, in the home, and with the children. To you, dear mothers, who are longing to take a step upwards, to grasp a practical helper, I may surely say a few words of encouragement, for I so recently stood where you are, on the threshold, so to speak, hungry for spiritual food. Having tasted this bread "which cometh down from heaven," and found it good, I naturally turn to you, who are looking in the direction you wish to follow, and say, "Come also and partake, and see how satisfying and wholesome is this Truth that makes free."

A little over a year ago I caught the first bright gleam of Truth, through a demonstration. The trouble was an accident, resulting in a severe sprain and great fright. Alone, I turned to the only help there was, the ever-present God, and, knocking at the door of divine Love, it was opened to me, for in half an hour I was free from pain and fear. Since then I have had other proofs of God's care and love, and I know Him to be a never-failing support. The little understanding I have, has come to me through the daily study of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and the wise guidance of a true disciple of Christian Science. Study this text-book, with your Bible, and prove for yourselves the truth of the first line in the "little book:" "Leaning on the sustaining Infinite, to-day is big with blessings." Do this for your children's sake. If mothers only appreciated what a character-builder Christian Science is, our Sunday Schools would be full to overflowing.

Mrs. Eddy says: "Truth is demonstrable, when understood, and that it is not understood until demonstrated" (Science and Health, p. 219). As you study, as your thought is uplifted and you become conscious of drawing nigh unto God, you will wish to take your little ones to Him for healing, not only their physical ills, but all moral and mental ills as well. When these deformities, selfishness, temper, obstinacy, disobedience, etc., need to be overcome, to whom can the mother turn with such sweet assurance as to the Infinite Mind, God, who knows all, is always close at hand, and all-powerful?

God gives, it is our part to know that we receive. Seek Truth and you will find Truth ready. In Isaiah, 65 : 24,

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we have this generous promise: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." If, dear friends, you are starting along the straight and narrow way of Christian Science, keep your children by your side, let them walk its rugged but healthful path with you. Place them in the happy, healing atmosphere of a Christian Science Sunday School, and you will soon note the change in thought and action. You will realize that, in the earnest search for Truth, your prayer for them is answered, almost before you are conscious that it has gone forth, so kind, and loving and responsive is Truth. Jesus said, "Suffer little children to come unto me." I speak to you as a mother and also as a member of one of these schools, so speak from both experiences. Most lovingly I say to you, bring your little ones into the Sunday School, and see how they will grow, mentally, morally, and spiritually.

**Truth is indeed the tonic divine,**
**The sweet bread from heaven, the water made wine.**

Before closing let me call your attention to page 147 in Science and Health, particularly to the lines: "Divine Mind makes perfect, acts upon the human mind through Truth, leads it to relinquish error, and find the divine Mind to be the only mind, and the healer of sin, disease, and death." God the perfect physician! Truth the perfect remedy! Think of these lines when there seems to be an inclination on the part of a child to err, and see what an alterative and tonic it is. I have found it a constant help during past months, and quick and potent as a remedy.

Out here by the Golden Gate, we eagerly await our regular visitors, the *Journal* and the *Sentinel*, and we are grateful to the Publishing Society for these faithful guides.

M. A. S., San Francisco, Cal.

## Benefits of Church Membership.

*Dear Sentinel*:—We wish at this time to send to the Field through the *Sentinel*, that so zealously and lovingly guards our cause, a copy of part of a letter which was read at our last testimony meeting, and which certainly testifies to the benefits arising from church organization, and also the blessing accruing to such as unite with a church, although distant from it. Often has a blessing come to those who have for true love and fidelity to our cause, united with the Mother Church in Boston. Here we have a beautiful testimonial of one who united with our little church, the first organized Christian Science Church in Idaho.

She thus writes: "I will express to you a testimony of the light and truth of Christian Science, as revealed to me on Sunday the 10th [the day she was received into the church]. I arose early with an earnest desire to read and understand. I opened the Bible and commenced reading at the 145th Psalm. Such an uplifting, hallowed influence of divine Love rested upon me, a flood of new light burst forth into my consciousness, and I felt that in that hallowed light and divine understanding, all the world will see and understand that Jesus is the "Root and offspring of David, the bright and morning star." I continued to read; I could not close the Bible; I turned to chapters which hitherto had been obscure, and read with understanding. That effulgent light abode with me all day and I still rejoice in that new revelation of divine Love. When I received your letter, I knew, and received it again, and do acknowledge it a solemn and sacred testimony to the eternal truth, light, and power of Christian Science, and do bear testimony through demonstration that it does perform all it proclaims. I fully realize in the light of my testimony the beautiful interpretation given of Revelation, 21:9, beginning on page 565, of "Science and Health with Key to the Scriptures."

MRS. ELLA S. HARVEY, Pocatello, Ida.

# Testimonies.

### Healed by Reading Science and Health.

The beloved apostle, John, said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Just so about Christian Science. If all Christian Science has done and could do, were written, the books and papers would fill the world. I did not investigate Christian Science on account of physical healing, but when I saw one very dear to me in my family, given up by three of the best physicians, saved from the grave, I thought I would investigate it. However, I have been healed of several ills since coming into Science, such as sick headache, which I had from my childhood, suffering dreadfully at times. I am perfectly healed of that. My eyesight was very bad; now I see perfectly. Reading "Science and Health with Key to the Scriptures" accomplished the healings.

A few days ago my little boy, four years of age, running around the room after taking off his shoes for the night, stuck a tack in his foot. I did not pay any attention to it at the time. A day or so after we took him out with us, and he walked a great deal. When he started home he commenced complaining of his foot. When we arrived home, I removed his shoe and stocking and found his foot very much inflamed, and red streaks running up his leg. I gave him a treatment, but by bedtime he seemed to be suffering very much, and had a high fever. His father said, "I think I had better go for a healer;" but I said, "No; I will treat him to-night, and if you think best in the morning you can go for one." I talked to him of the power of God, and he said, "Mamma, read to me from Science and Health." I did so and he went to sleep. I gave him another treatment and sat up until eleven o'clock reading the Bible and Science and Health, trying to realize the allness of God and the nothingness of material sense. I then treated him again and retired, he slept until nine o'clock in the morning. When he woke up I put on his shoe and he went to play; all soreness and inflammation was gone, and he was perfectly well. I have heard nothing of it since. It gives me courage to press on and gain a higher understanding of this wonderful Truth, when with my little understanding I am able to meet such a claim, but the most beautiful part of Science is the spiritual understanding of the Bible gained through our text-book.

MRS. R. M. STURGIS, Chicago, Ill.

### Testimonies at a Wednesday Evening Meeting.

A little band of loyal students are making a good stand in Salem, Mass., and Truth prevails.

Last Wednesday evening the meeting was very interesting. After the usual reading from the Bible and Science and Health, the following testimonies were given.

The Leader told how some years ago she was able to overcome an attack of pneumonia in three days. On the third day she went to Boston to attend her association, and when she returned home the trouble was entirely gone.

A gentleman told of a dear old lady he met while at the White Mountains, who had always believed in God as a kind, loving Father, and after attending services for the first time, told a Scientist she had always believed in just such a God. She told the Scientist of a severe trouble of several years' standing. She was asked if she would like a little help that day, and she said she would. The gentleman who related the story told how he found the old lady, a week ago, rejoicing in the Truth, and desired him to inform the lady who had treated her, that the one treatment had healed her.

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The next was from a gentleman, who received a letter telling him of a near one being taken to a hospital to have a tumor removed from the bowels, and how the doctors refused to operate and sent the patient home hopeless, to die; he said, "I thought, why, 'God is her Life,' she cannot die, and there is no tumor there. About three times that day, when she came into my thought, I made the same declarations, after this she passed from my mind." About two months after, he received a letter asking him if he had been treating the patient, also saying she was feeling so well she had discharged her girl and was doing her own work. Later on he received another letter stating that she had been reduced to her normal size and was able to take a two-mile walk. This was six years ago, and she is well to-day. The gentleman said this convinced him that faith was not necessary for the healing.

Several ladies testified to the immediate healing of severe colds.

All seemed to have received the Truth with gladness, no stiff formality or "vain repetitions," but joy, peace, and brotherly kindness predominated, and all expressed their gratitude and thanks to our dear Mother.

MARY L. RUTH, Salem, Mass.

### Grateful for Christian Science.

It was two years ago that I first had an opportunity to learn of Christian Science. I lived next door to Scientists and was acquainted with them. Many times I wanted to ask about it, but could not, because of the thought it was not my privilege to inquire into their belief and affairs. And so I drifted on, blind to the Good and not satisfied with what I had.

I finally asked for something of Science to read. I was told I could have it if I wanted it. I replied that I would like to read and see what it was. I expected the party would bring it to me, but it came not. Several days after I met the Scientist and told him that I thought he was going to let me have some reading. He answered, "Yes, if you want it." I said, "I do; can I get it now?" He said, "Why, yes." I received a *Journal* and a copy of "Science and Health with Key to the Scriptures." I did little else for a week but read that book. I cannot show my gratitude for Christian Science by simply saying that it has done something for me. I must know and demonstrate it in all the walks of life.

GUSTAV E. MELIN, Armstrong, Ia.

### Happy, Contented, and Well.

For fifteen years I suffered more or less every day from some trouble which made my life a burden. I wished over and over again that I could die, for I did not feel that I had anything to live for. Medicine did not do me any good. Sometimes I obtained relief for a time, but nothing cured me. As long as I could remember I had suffered from biliousness. I would have an attack every fortnight, but after two treatments I was cured. I have also been healed of chronic neuralgia, abscess in the face, and indigestion, by Christian Science treatment. I feel very grateful for what Christian Science has done for me in two years, but it is not only the healing that I am grateful for, but for the beautiful peace that it has brought into my life, such as I never knew before. I feel that words will never express the gratitude I feel towards the lady who first brought Christian Science to my notice and taught me that life was worth living. Two years ago I was a sick, discontented, miserable creature; now, I am happy, contented, and well.—E. E. E., London, N. W., Eng.

### Letter from One Healed.

*Dear Friend:*—If you could only see what Christian Science has done for me! Why, the world seems entirely changed in every way. I have drifted so far away from medicines it seems strange that I should ever have believed in them. I stand aghast when I view the past, and think of the power I gave to material things of life. No wonder I was so frail when I was leaning upon a reed for support which was ready to bend and break at any moment. Now I look to a higher Power which never fails when we put all trust in Him. You would not know E., she has grown and improved so much. Yes, I ordered "Science and Health with Key to the Scriptures" some time ago, and read it every day. The light it reveals is simply marvelous, and it makes the Bible so much more interesting. You know I told you that I read it because I had been raised to do so, and because it was right; but now I read it because I love it. What unspeakable joy it is to know there is One who will guide and direct us in all things.—M.

### Satisfaction Found in Christian Science.

As I failed to find the satisfaction for which I longed, I came to Christian Science for a religion, and I have surely found it. I have much opposition, but by pressing on in the Truth I am overcoming it to some extent. I have had many demonstrations, one of which I would like to relate, perhaps it will be of help to some one else.

One day when I was washing I set some boiling starch down to cool, and had just gone into the next room when I heard my little boy calling, "Mamma, come quick." As I went I declared the Truth. My little girl, who was barefooted, had put one foot into the starch and tipped it over on the other foot. I took her up and sat down a few minutes, and then put her down. That was the last of it, she did not even cry any more, and the burn did not leave a scar.—MRS. O. FINLEY, Chenoa, Ill.

### Bright's Disease Healed.

I was healed of Bright's disease through Christian Science. I had been under the doctor's care for nearly two years. I had the best in Chicago, some of them specialists, but received no benefit. I grew worse all the time, and was told I could not live. While in this condition a friend told me I could be healed in Christian Science. Knowing that all material remedies had failed, I called on a loyal student in Chicago, and received benefit from my first treatment. The way seemed hard at times. Darkness, doubt, and fear sometimes seemed about to overwhelm me, but divine Love tenderly lifted me above the wave. I have learned to love the Bible and "Science and Health with Key to the Scriptures," and can testify to its healing power.

ISABELLA GROVE, Seattle, Wash.

### Pronounced Incurable.

I was confined to my bed fifteen months after my baby was born. I was under the care of two skilful physicians and they pronounced my disease incurable. I was growing worse all the time and had given up all hopes of ever getting well. One of my neighbors had been healed by Christian Science and she insisted upon my being treated. I had a ray of hope when she told me she had been healed. The Scientist came and treated me and I sat up all day without suffering, after the first treatment. I have had many troubles to overcome, but each time it became easier, and now I am all right and doing my housework. God is ever present, and I trust in Him. My faith is planted on a rock that is immovable.

MRS. M. I. PITT, Elmont, Tex.

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## From the Religious Press.

### The Coming of the Kingdom.

Jesus taught his disciples, and hence all believers in him, to pray "Thy kingdom come. Thy will be done in earth, as it is in heaven." The kingdom referred to is God's kingdom, and all who take this prayer upon their lips are asking that this world may become pure, righteous, heavenly. Will it ever become so? There are those who think it will not, while others, and their number is steadily increasing, believe it will.

The kingdom for whose coming we are taught to pray is not that of a particular form of governmental rule. It is the invisible yet effective reign of truth and righteousness, purity and love; conformity of man's will to God's will; the establishment in the mind and heart of the principles of the Gospel of Jesus. Therefore, whenever and wherever a person becomes Christ-like or God-like he is within the kingdom of God or the kingdom of heaven, whether on earth or elsewhere. To the extent that he is within that kingdom he experiences the eternal or divine life, he is spiritually saved.

As the world moves upward its ideals are raised, precisely as in the life of the individual. And it goes forward in the upward way only because individual lives are becoming better in quality, and the number of the better lives is proportionately increasing. Were every person on the earth truly Christian, or within the divine kingdom, or even up to the standard of the best people now living, what would follow? The cessation of the sins and crimes, the outrages upon public, social, family, and personal rights and interests, which now often shock the community. Purity, sympathy, love, and mutual helpfulness would universally prevail. No one would suffer in person or possessions because of another's wrong-doing or wickedness. The business world would have no troubles because of the injustice of one class toward another. The strong would aid the weak until they became strong. Ignorance would give place to knowledge, selfishness to brotherliness, envy to generous commendation, every harmful evil now existing to universal peace, joy, and prosperity. Such is the heavenly kingdom, God's kingdom, and the results it is intended to effect on earth. It is coming more and more in every century. Some day it will be here in full force. This century, this generation, this year sees more of God and truth and duty among men than any in the past saw. To-day a greater number of men and women than ever before are trying to give practical expression to the Gospel teaching, the eternal kingdom.—*The Universalist Leader.*

### Mathematics in Transcendent Form.

Of any cycle of time the symbol is a circle. The longer the cycle, the larger the circle, and the more slight the curvature of the circumference. Should the cycle, passing all bounds, become interminable, the curve of the symbolic circle's circumference would merge into a straight line. The infinite circle, then, is one whose circumference is a straight line. What of the centre? At each one of all successive points of time, eternity past and eternity to come exactly equal one another, reaching backward, reaching forward, each an infinite distance; and so these points are, each and all alike, the centre of entire eternity. This centre is then also a straight line. Further, since from centre to circumference of any circle the direct distance is always the same, centre and circumference are parallel, at an infinite distance apart. And all diameters—all of which pass through the centre—merge into the extended centre.

This is a mathematical parable, illustrating complete emancipation from self in becoming wholly "alive unto God." In the selfish life we revolve, self-centred, in a pitifully narrow orbit, held, indeed, under God's control, but not responsive in heart to Him. As, awakening in heart, we begin to know and acknowledge God, we attain enlargement of life; and as we become better and better acquainted with Him, this enlargement increases continually. We revolve in a wider and wider orbit; for the bond of selfishness becomes weaker and weaker. When at length completely loosed from it, we revolve no longer, but progress right onward, straight forward, perfectly harmonious (parallel?) with God, though He is always infinitely greater than we are. Deeper and deeper into eternal love and light we advance, "partakers of the divine nature." All the old selfish aims—diameters of the petty old orbit of self-seeking—are transmuted into workings of love. Then we shall well know what our Lord Jesus Christ meant in saying, "He that loseth his life for my sake shall find it."—*Christian Register.*

### A Sioux Indian Presbytery.

The Presbytery representing the Sioux Indian churches in the Dakotas is composed of 35 churches and 2,110 communicants. The officers of the churches, with only a few exceptions, are full-blooded Sioux Indians, and the pastors are Indians or half or quarter bloods, and are all graduates of some good school, generally of a Presbyterian Home Mission school. The efficiency and churchly qualities of the pastors and officers are spoken of in very high terms by General W. V. Lucas in *The Herald of Gospel Liberty*, who says they are doing their best to respond to the exhortations of the Presbyterian Home Missionary Society urging self-reliance. At the meeting of the Presbytery in Oahe, S. Dak., in October, when more than two thousand Indians were present, questions were discussed concerning a good home, good citizenship, and the tendency of returned students to go back to their old ways, and the remedy for it. More than one thousand full-blooded Sioux Indians took part in the celebration of the Lord's Supper.—*The Christian Advocate.*

## Miscellany.

### Since Washington's Day.

The population of the United States, which was about 5,000,000 in Washington's time, is now 75,000,000. The largest city in the country then, Philadelphia, had 69,000 inhabitants, while it now has 1,200,000 or 1,400,000. New York, then with 55,000 population, has 3,500,000 to-day. Chicago, then a hunting ground for Indians, with no place on the map until over a fourth of a century after Washington's demise, has more population now than was between the Potomac and the country's southern line at that time. The states of New York and Pennsylvania have each at present many more inhabitants than the entire United States had one hundred years ago, says *Leslie's Weekly.*

In 1799 the area of the country was 827,000 square miles, while it is now 3,700,000. Its western boundary, which was at the Mississippi then, was long ago advanced to the Pacific, and has now been extended to the Philippines in Asiatic waters. Its southern boundary, which was latitude 31 degrees at that time, the northerly line of the present state of Louisiana, has, in the passing years, taken in Florida, with that territory's former extension to the Mississippi, and reached down to the lower part of the Gulf of Mexico. Its northerly line, then the great lakes, has, in the case of Alaska, been stretched far north of the Arctic circle.

In the year of Washington's death the receipts of the government were $7,000,000 and its expenditures $9,000,000. In the fiscal year 1899 the expenditures were $700,000,000 and the receipts were slightly below that mark. The wealth of the country, which was less than $1,000,000,000 then, or much below that of the single city of New York now, is $90,000,000,000 at the present time.

Even the most daring imagination in the country, that of Jefferson, could not form any conception of the expansion that has come in the last one hundred years. In his first inaugural Jefferson congratulated the American people on "possessing a chosen country with room enough for our descendants to the thousandth generation." A country several times larger than the third president had in mind has filled most of its waste places in three generations. But neither Washington, Jefferson, nor any of their contemporaries could have foreseen the steamboat (then beginning in the most rudimentary way), the railroad, or the telegraph, and the changes they would bring. The sixty days required to make a journey from New York or Boston to the Mississippi a century ago would carry a person round the globe to-day. Several weeks passed before the news of Washington's death reached Kentucky or Tennessee, while intelligence of any occurrence can be diffused all over the earth in a few seconds at present.

*Concord Monitor.*

### The Currency Question.

"Speaking of the currency question reminds me of a campaign incident," says Charlie Curtis of Kansas. "A friend of mine had discussed 'gold dollar, silver dollar, and paper dollar' till the smaller members of his family even were filled with enthusiasm for the gold standard. 'Papa,' said one of his twin daughters, aged six, on election morning, 'if Jeanie and I vote the gold ticket, will McKinley be elected to-day?' Jestingly he assured his little daughters that such would be the case. That evening the pair of six-year-olds informed their startled parents that they had paid their dollar and voted for McKinley. 'What did you do with your votes?' asked the father. 'Put them in the mail box, of course,' was the quick reply. On investigation it was found that the two little girls had taken the two gold dollars that had been birth gifts to them, folded them in slips of paper on which they had written 'We vote for McKinley, and here's our gold dollars to back it up,' had put them in envelopes addressed 'Mr. McKinley,' and dropped them into the mail box."

*Boston Transcript.*

## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten copies or more to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII., sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

**Political Events.**

State Senator William Goebel, contestant for the office of Governor of Kentucky, was shot down on the State House grounds at Frankfort, January 30, by a hidden foe. The following day, when Goebel was thought to be dying, the Democratic members of the Legislature, who comprise a quorum, decided the contest for Governor in favor of Goebel, and he was sworn in as Governor by the chief justice of the Supreme Court. He died February 3, and J. C. W. Beckham, Lieutenant-Governor under Goebel, was sworn in as Governor. Taylor, the de facto Governor, holds the State House by force, having the entire National Guard under arms and on duty. On the face of the returns Taylor, the Republican candidate, was declared elected and assumed office. Goebel contested the right of Taylor to the office, and the Democratic majority of the Legislature favored Goebel and declared him elected.

William J. Bryan opened the preliminary presidential canvass for the Democratic party in New England at a great mass meeting held in Boston, January 30. He then started on a speech-making tour of the New England states.

President McKinley has decided to leave to the new Philippine commission the question of the disposition of the property of the Roman Catholic Church in the Philippines and Porto Rico.

It is said that President McKinley intends to issue a proclamation to the Philippine insurgents within thirty days, offering amnesty to all who will lay down their arms.

At a recent meeting of the Cabinet it was decided to increase the army in Alaska.

**Foreign News.**

Since the retirement of the British forces under General Buller to the south of the Tugela River after the fight on Spion Kop, no authentic information regarding the situation of the opposing armies in South Africa has filtered through, owing to the strict censorship; but it has been persistently rumored that General Buller has begun a new movement in the direction of Ladysmith for the relief of the beleagured forces under General White.

Including the casualties in the battle of Spion Kop and engagements at Venter's Spruit, the total loss of the British since the beginning of the war, up to January 31, is placed at 9,658. On the arrival of 18,000 troops now afloat, Lord Roberts will have at his command 213,000, the largest army Great Britain has ever put in the field.

The British Parliament re-assembled January 30. The Queen in her speech announced that the provisions for military expenditure must be very largely increased. Sir Henry Campbell-Bannerman, leading the opposition, attacked the government on its conduct of the war, but it seems to be clearly the disposition of the members to sustain the government in spite of the popular dissatisfaction with the results of the campaign.

It is reported that business is stagnant in Porto Rico, and in consequence a great many laboring people of the island are in distress. The cause is said to be the uncertainty in regard to the tariff. It seems likely now that Congress will soon adopt a tariff for Porto Rico that shall be 25 per cent of the existing tariff levied on foreign goods.

The authorities of Honolulu set fire to a block of dwellings in the district condemned by the health officers, January 20, and the flames spread to other blocks sweeping everything before them until the Chinese and Japanese quarters of the town were burned out, leaving about 4,500 people shelterless.

The national library in Paris has just acquired the forty thousand volumes that formed the famous collection of books of M. Ristelhuber, the Austrian author. The testator was a rich man, and spent nearly all his fortune on his library.

Hamburg, Germany's first seaport, has adopted the overhead American trolley on its street lines. Eighty German cities are supplied with electric railways, and American appliances are admitted to be beyond comparison the best.

There are large furniture stores in Johannesburg and Pretoria, and the better class of Boers have their houses furnished in the most modern style. In 1898 the imports of wooden furniture alone were valued at $1,112,000.

The meteorological department of the government of India has four first class observatories, 174 general stations, and 2,280 rainfall stations, from which regular monthly statements are received.

St. Paul's cathedral is the most heavily insured building in Great Britain. It is insured in ten companies and the policies aggregate nearly five million dollars.

There are in the English army seven hundred Jews, one hundred and forty-four of them being officers. France has three hundred Jewish officers.

Recent cable reports have spread a rumor that Emperor Kwang Sur of China has been deposed, but the rumor has not been confirmed.

The sugar crop of the Hawaiian Islands for this season amounts to 282,807 tons.

**Industry and Commerce.**

Solicitor Dodd of the Standard Oil Company is reported to have made the following statement in regard to the dividends paid by that company. The quarterly dividends of the company aggregated 5¼ per cent in 1882; 6 per cent in 1883 and 1887, 11½ per cent in 1888, 12 per cent in 1889, 1890, and 1891, 12.21 per cent in 1892, 31 per cent in 1896, 31 per cent in 1897 and 33 per cent in 1898, and that a stock dividend was made in May, 1887.

A movement to amalgamate all automobile and bicycle interests has progressed so far in this country that Eleazer Kempshall of Boston has sailed to Europe to perfect matters in Great Britain and continental Europe. The outcome, it is said, will be a $200,000,000 trust, which is intended to embrace the manufacture of every article entering into the construction of a bicycle or an automobile.

Chicago's down-town streets are cleaned and repaired under the supervision of a woman. About seventy-five laborers are employed and the work is done between seven o'clock in the evening and six o'clock in the morning. About one hundred and twenty thousand dollars is expended annually under her direction.

The Agricultural Department reports that our trade with Japan and China, including the port of Hong Kong, amounted to $87,305,688 for the fiscal year 1899. The trade in 1889 amounted to $46,294,167. The gain in exports during ten years was 256 per cent, while the gain in imports was 36 per cent.

There are 37,000,000 sheep in the United States. Each annually averages 6½ pounds of wool. The total wool clip is, therefore, two hundred and forty million pounds. When pulled, scoured, and fleeced these figures are reduced to one hundred and fourteen million pounds.

Official figures on the pig iron production in Alabama and Tennessee during 1899, show that the output was an increase of twenty per cent over the highest previous year. The two states produced 1,571,570 tons during the year. Of this amount 1,257,256 tons were from Alabama.

The mints of the United States made an exceptional record in 1899. The gold coinage was $111,344,220, the silver coinage $25,061519, and the minor coinage $1,837,451. The total coinage was 152,939,465 pieces, representing a value of $139,243,190.

Sioux City, Ia., will soon have the largest creamery in the world. It will have two hundred and fifty stations, while the largest creamery now in existence, that at St. Albans, Vt., has one hundred stations.

The total number of vessels built and numbered by the Bureau of Navigation during the year 1899 was 954, of 267,642 gross tons, compared with 955 of 237,600 gross tons for the year 1898.

It is reported that the profits of the Carnegie Steel Company for 1899 will be forty million dollars. The aggregate properties of the concern are valued at three hundred million dollars.

The first aluminum telephone system is in operation between Pittsburg, Pa., and New Kensington, a distance of eighteen miles. It is a success in every respect.

In the year 1899 the exports of iron and steel products from the United States amounted in value to $105,089,645 against $27,000,000 in 1889.

The Illinois anti-trust law has been declared unconstitutional by Judge Kohlsaat of the United States District Court.

**General News.**

Until the widow of the late General Lawton arrived at San Francisco from Manila recently, she knew nothing of the fortune which had been raised for her by popular subscription. She was deeply touched by the unusual mark of esteem for her husband and care for his survivors.

The colored waiters employed in the hotels in Hyde Park, a suburb of Chicago, are to have a school of their own. A room in the Hyde Park High School will be set aside for their use. The hours will be from three to five daily, and an attendance of one hundred is assured.

The regalia worn by Washington as a Mason is owned in Goodland, Kan. It consists of an apron and baldric, and is the property of J. T. Smith. He inherited it from an ancestor, to whom it was given by John Robin MacDonald.

The will of the late Henry B. Plant, recently filed for probate at New Haven, Conn., shows that the great railroad and steamship owner left $16,952,546 besides a large amount of real estate in Florida.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Heliograph Described.

### How General White Flashes Despatches to General Buller Twenty Miles Away.

THE heliograph, which is being put to such effective use in South Africa by both Briton and Boer, is a modern adaptation of one of the oldest forms of signaling apparatus known to military science. Heliographing, as the name implies, is sun-telegraphing, and General White's signal men in despatching news from sorely pressed Ladysmith are using the same device, only in more perfected form, that the wicked small boy with a bit of looking-glass in his grimy fist employs to attract the attention of his fellows across the schoolroom by flashing the sun in their eyes.

Mirror-signaling was early used by the North American Indians, and is no doubt partially responsible for the marvelously rapid dissemination of news on the plains noted by many American army officers. The modern war heliograph is almost equally simple in theory and practice. The sending apparatus consists of a mirror mounted on a tripod and hung on both horizontal and vertical axes with adjusting screws admitting of minute changes of plane. With this mirror the sun's rays are flashed for miles, directed by painstaking adjustments into the field of vision of a receiving telescope, also tripod-mounted. The code is similar to that used in electric telegraphy. Flashes, long or short, represent dots and dashes, and the Morse or any other code, including ciphers, can be readily used.

The heliograph has been called the trump card of visual signaling, for it possesses the four cardinal military virtues —portability, rapidity, range, and secrecy. The heliograph is extremely portable, weighing, with its stand, no more than a soldier's rifle. It possesses a curious virtue of secrecy, because to people standing even at a very short distance from the point on which its rays are directed, its signals are invisible. But this fact will show how needful it is to have the sun reflected full on the distant station; and to insure this the heliograph has to follow the sun as it travels through the sky. The two screws mentioned, one giving a vertical movement and the other a horizontal movement to the mirror, about its centre, effect this, and the screws can be manipulated by the signaler while in the act of sending, without interruption to the message. The range of the heliograph is enormous with a strong sun and clear horizon, and it is therefore admirably useful in South Africa. In the 1883–85 campaigns a heliographic signal service extended north—Orange River to Molopole—a distance of 429 miles. One of the great virtues of the heliograph is its ability to pierce haze. Colonel Keyser, who was with the besieged garrison of Kandahar in 1880, reported that he opened communication with the advanced guard of the relieving force, under Sir F. Roberts, at Robat, a distance of forty-eight miles, and communications were kept up for several hours on a hazy day.

Heliographing 429 miles, as stated above, implies a system of repeating stations, however, as the curvature of the earth in such a distance makes it improbable that stations sufficiently high could be secured. In this country the longest distance covered of which we have record was a message sent in 1897 from Mount Wilson in California to Black Jack Mountain in the island of Santa Catalina, seventy-five miles away. This message was sent with ease, and there was nothing in the account of it to suggest that the limit of the heliograph's range had been reached in this experiment. Searchlight signals by night are, of course, only a modification of the same principle, with the disadvantages of less portability of instruments, less range, and less secrecy.—*Boston Transcript.*

## Jewish Rabbi Becomes a Christian Scientist.

REV. DR. MAX WERTHEIMER, who has been the Rabbi of the Jewish Synagogue K. K. B'nai Yeshurun of this city for ten years past, severed his connection with that charge several months since. Last night, at the First Church of Christ, Scientist, it was announced that the Rev. Doctor had embraced Christian Science.

After the usual exercises the First Reader arose and addressed the large congregation as follows:—

*Friends:*—It is with pleasure that I announce to you this evening something outside of the usual order of events. On last Monday evening Dr. Max Wertheimer came to my house, unexpectedly, and made his application for membership in this church. I want to say that this was not done under impulse, but after two years' consideration and careful study of our denominational text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I wish specially to speak of this that you may know that you are not listening to a man on the outside of Christian Science, with only a kind feeling for us, but one who has officially severed his connection with his own church, and as far as it is possible at this time for him to do so, he has identified himself with this great cause of God and humanity. He needs no special introduction to you, for he is with us as one of us, an earnest seeker after Truth, one whom I believe God has called to this work.

Dr. Wertheimer, being thus introduced, arose, and delivered the following address, which is self-explanatory. Profound silence prevailed, and with deep, earnest voice, the Rev. Doctor addressed the meeting. He said:—

The Rubicon of doubt and discord is crossed, the die is cast, I have identified myself with your platform, I have affiliated myself with your cause and purport, and I am here to say so. Ever conscious of the divine Presence of Truth and Love and the cultured yearnings of you all, I will tell you what prompted and led me to this startling metamorphosis.

First of all, I want to assert that no human being either urged or persuaded, induced or lured me into Christian Science. I joined it not for the sake of money considerations, nor for a bribe, nor for the sake of rising into a higher social realm, but simply because I was, and still am, utterly convinced of the spiritual principles it advocates. Because of convictions, from which no power on earth can make me swerve! Convictions arrived at after long,

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mature, and cautious reflection in the secrecy of my solitary study-room! Such convictions are sacred! They are my property. Hands off! For this step I am accountable to none but God. Yea, I chose this spiritual home, because it is congenial to my aspirations and unfettered thoughts. The main cause which shattered my old views and prejudices and made a new man out of me, was the study of Science and Health, written by Mary Baker G. Eddy. A small book—but oh, how mighty!

It was ever a soothing comforter, a kind admonisher, a gentle guide to me! Christian Science has made over a million men and women better mentally and morally—and that means, of course, physically—within the last twenty years. People do not see it; people do not and cannot believe it; but then some people are blind to the beauties of landscape and art, and others are deaf to the softest strains of sonata, symphony, and oratorio. To some, Christian Science is simply so much theory and crazy definition, just as mathematical figures and signs are to the uninitiated, but then out of mathematical theory and principle, foolish as they may look to some, are constructed Eiffel towers, Ferris wheels, Brooklyn bridges, air ships, and ocean greyhounds! The fact of the matter is, spiritual things must be spiritually discerned, and until they are spiritually understood, we cannot grasp them nor be benefited by them.

I have conscientiously studied almost every civilized religious system for a number of years, and by contrast and comparison, I have found Christian Science the divinest of them all, though it was but recently I found this out. The watchwords of Christian Science are: "Hear, oh Israel: the Lord our God is one Lord!" "Thou shalt have no other gods before Me." "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, and with *all* thy might." Imagine Asia, Africa, Europe, America and Australia, the Atlantic and Pacific, North Pole and South Pole! Think of the complex computations of astronomy stretching hundreds of millions of miles into numberless orbs and orbits, extending into infinite space beyond our ken,—and over them all One God,—One Master Mind,—and where is that God? Where is He not? As the one hundred and thirty-ninth Psalm says: Everywhere He is present! Science and Health teaches that One Mind is Love, Life, and Truth, and that Mind is the Principle of the universe and man. When we speak of man, we do not mean a sinful, wretched mortal who aches and quakes and sobs and sighs and moans and groans, but we mean the spiritual image of the Most High, the reflection of the divine Father.

There is but one God, and He is and fills All; God is Love, therefore Love is All, and therefore we are to give to that all-present, all-knowing, all-powerful God of goodness our all-heart, all-soul, all-might love! Worldly wisdom will ridicule and condemn this spiritual Truth as it did ages ago. There never was a religious prophet but was despised and rejected when he first thundered forth to sinful mortality his daring message. From Abraham to Moses; from Samuel to Elijah; from Isaiah, Jeremiah, and Ezekiel to Hillel, Jesus, and Paul, the carnal mind opposed the spiritual Mind, and the spiritual Mind the carnal mind; just as the apostle asserted: "The wisdom of this world is foolishness with God." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

To whom was this message of one spiritual God, invisible to physical sense, originally entrusted? To Israel. What does Israel mean? Prince of God. A Prince of God means the spiritual Son of the spiritual God. "Israel is my First Born," says the Bible. What was Israel, as Prince of God, to do with this Truth? To hide it in a napkin? No. To put it in a bottle? No. To preserve it in a jar? No. To bury it in a dingy corner? No. But to proclaim it so emphatically by living example that through it all the nations and families of the earth should be blessed and not cursed. In fact, Israel was, from the very outset of its career, given to understand that it was to be a kingdom of priests. A kingdom of priests? Who then is to be their congregation? The world. The nations. Israel was destined to be a light to the Gentiles. That Israel as a people should prove its boundless love of God by its daily love for man. As a holy people, it was directed to go out into the world to teach and live this spiritual understanding; and while it was to go into the world, Israel was not to be of the world and copy heathenish vices and passions, but, ever denying ungodliness and worldly lusts, to love God, to cling to His Allness, and to cleave to Him alone.

God Almighty designed Israel to be the spiritual schoolmaster of Gentiles, but Israel grew worldly; fascinated by material gains, it deviated and erred. The gentle Nazarene, by his God-like and winning ways and superhuman works, was sent to rescue and to save the suffering, blundering mass. They heeded not. Even later pretended Christian followers became, despite Jesus' noble example, victims of worldly lusts. Centuries of persecution, intolerance, and tyranny followed. Spirituality was either stifled or almost extinct. But the hour of emancipation struck! Religious liberty, sent by divine Love at the ripe moment, flooded the world with new light and thought.

Need I say that Mrs. Eddy has been, and still is, one of the noblest Mothers in Israel? She has rediscovered what was lost, forgotten, or stifled for centuries. By perusing the wonderful book, Science and Health, my love and compassion for sinful and groaning mankind increased, my spiritual conceptions became clearer and holier. I have searched the Scriptures again and again, and have discovered undreamt-of gems and treasures hidden amidst the monotonous and oftentimes obscure verbiage of uninspired scribes and copyists of early Biblical documents. I have battled and wrestled with errors, prejudices, and mental bias, only to appreciate all the better my mission. I have come to co-operate with you and worship with you. I believe God is in this work, and He will not let it fail! The harvest is plenty, the laborers are few. Man's extremity is ever God's opportunity. Do you not see that Christian Science is now, at the dawn of a spiritual century, calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? Ah, rest from blunders, illusions, pains, conjectures, and beliefs.

Henceforth there shall be for me and for you, neither Gentile, Greek, nor Jew, but God's sons and daughters. All are Spiritual kith and kin! To all this work I pledge my heart and soul and might, which, please God, may never fail me. Upon this Rock I stand, and shall remain standing. Contrariwise I cannot act; God is my Help, as He is yours. Amen.

During yesterday afternoon Dr. Wertheimer addressed a letter to Dr. Wise, at Cincinnati, severing his connection with his own church and faith. He also wrote to a number of his friends, giving his reasons for embracing Christian Science.—*Dayton (O.) Evening Herald.*

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The Christian Scientists deserve credit for emphasizing one thing that is too often overlooked, the power of mind over matter. Things we believe in help us.

*Citizen,* Somerville, Mass.

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If all folks worked as hard as Christian Scientists do there would be little use for jails.

*Knox Co. (Ill.) Republican.*

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## The Lectures.

### At Washington, D. C.

An audience which filled every seat in the Columbia Theatre listened for almost two hours yesterday afternoon (Sunday, January 28) to a lecture on Christian Science, delivered by Hon. William G. Ewing, one of Chicago's most distinguished jurists. The vast audience, which was made up for the most part of Washington's representative citizens, included many Senators and Representatives. They applauded the speaker at the close, and not a few advanced to the stage and greeted him. The lecture was given under the auspices of First Church of Christ, Scientist, of Washington, and was under the personal supervision of John Freeman Linscott, who, in a brief address, introduced the lecturer of the afternoon. Judge Ewing is a forceful speaker. His long career at the bar in the state of Illinois, as a judge of the Superior Court, and as United States district attorney has thoroughly equipped him as a public speaker.

Judge Ewing was greeted with hearty applause, led by a number of people from his native state.

*Post,* Washington, D. C.

Mr. Linscott's introductory remarks were as follows:—

*Kind Friends:*—In behalf of our two churches in Washington, and by way of parenthesis, I will only say, that our position and contention is that the Rev. Mary Baker Eddy has actually discovered the Science of eternal existence. It is the divine Science of ontology, and she has invented an absolutely Scientific method of reducing it to human apprehension. She has termed this process Christian Science. It is narrow to human sense because there can be no controversy in it. Like mathematics it contains no human opinions. In her book, "Rudimental Divine Science," she has defined Christian Science, "As the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony."

I feel called upon at this point to make a distinction between a discovery and an invention.

Ptolemy invented a theory of astronomy, and invented a method to present his theory to others. His theory of astronomy was based on the evidence of the human senses, which are always changing.

Centuries later Copernicus discovered the science of astronomy, through the reversal of the human senses, and invented an absolutely Scientific method of presenting his discovery to those who desired to know it. If Copernicus had never discovered the science of astronomy he could never have invented the scientific text-books to teach it. To-day and forever, the science of astronomy and the science of mathematics are placed beyond the possibility of controversy. The relation of the planets to the divine Mind that created and governs them is not more scientific than the relations of human beings to the same divine Mind.

We press the distinction, then, between the divine Science which Mrs. Eddy discovered, through the demonstrations of Jesus our Lord, and her invention of an absolutely scientific text-book, which reduces it to human apprehension. We do not claim that Mrs. Eddy invented Divine Science, but she discovered it through the revelation of the law of Spirit in the Scripture.

We believe the great Nazarene prophet was the Christ, the only Christ, or true manifestation of God in the flesh, and our working model in Christian Science.

We believe that Jesus the Christ has given to men the purest code of morals and the highest physical manifestation of God, that the world has ever known. His life and works were the very embodiment of the doctrine he taught, and his great demonstrations on the cross, in the tomb, and over his physical body at Olivet, was God's crimson seal of love to men. "Greater love hath no man than this, that a man lay down his life for his friends." When they were driving the spikes through his hands, he turned his eyes heavenward and said, "Father, forgive them; for they know not what they do." Those words, with those deeds are the eternal definition of love.

Because the law of Spirit by which he wrought the victory over death is the same by which we must work out ours, it is a blessing to this and all future ages that its science is reduced to absolute reason, which leads to the eternal revelation of what God and man is.

Unlike Copernicus, who feared to give his discovery to the world until he was on his death-bed, for fear of opposition and persecution, Mrs. Eddy gave her book to the world in 1875. Millions are interested in the subject; thousands have been healed by the study of the book, which is now in its 182d edition of one thousand copies each. A hundred thousand have been healed by others. Five hundred churches have been established in twelve years. We own our publishing house and have two national organs which are official, and the interest is rapidly increasing because the healing is so marked. The mass of thinkers can see that if Christianity is true, it must be a Science. They can see that if Christianity is true it can have but one theology, and we believe that all will soon see that the theology of Christian Science is just what Webster defines as theology: "Theology is the science of God, or religion; the science which treats of the existence, character, and attributes of God, His laws, and government, the doctrines we are to believe, and the duties we are to perform."

We knew, dear friends, you would be pleased to hear an eminent man discourse on the matter. For fifteen years he has been a true friend to our Cause for reasons he may think proper to mention. All these years he has been a companion of scholars, of eminent lawyers, of judges, of governors, of presidents, and constantly emerging from the practice of civil law to the essence of it, which is the law of the Spirit of Life in Christ; with its ceaseless, changeless attributes of justice, mercy, wisdom, and goodness, and the salvation of the world of men. A jurist, self-retired from the bench, he has become an humble advocate at the bar, before the Judge of all the judges, with the human race for a clientage.

I have the extreme pleasure of introducing the distinguished lecturer to you, the Hon. William G. Ewing of Chicago, ex-judge of the Superior Court of Chicago, and member of the International Board of Lectureship of the Mother Church of Christian Science in Boston, Mass.

### At Fortuna, Cal.

Hunt's Hall was filled to overflowing by people of Fortuna and surrounding country, Tuesday evening (January 16) to hear Dr. F. J. Fluno, M.D., C.S.D., lecture on "Christian Science and Christian Scientists." Dr. Fluno is a good speaker and held the closest attention of the large audience to the end.

*Eel River Valley Advance,* Fortuna, Cal.

Dr. Fluno was introduced by George W. Snively, president of the church, who said in part:—

*Friends:*—If you have any prejudice whatever against this Science, we ask, in a spirit of brotherly love, that you lay it aside, if but for the period of one brief hour, and listen to an exposition of this great problem from a Christian Science standpoint.

It is useless for opponents of this Science longer to claim that it does not heal the sick. You have only to look around you, and you need not go outside your own little hamlet, to find positive evidence that it does heal the sick.

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Likewise it is useless to say that this Science is not Christian, for it saves from sin, and an honest investigation will reveal the fact that under its practice, men and women have been rescued from even the lowest depths of vice and degradation, and restored to a life of virtue and respectability. Especially is this true in regard to that great curse to the human race, intoxicating liquor. You, who are laboring so earnestly in the cause of temperance, did you but know the spiritual animus and uplifting power embodied in the teachings of Christian Science, you would not longer hesitate to give it an honest and thorough investigation; and with such investigation we know that you would find the Truth that overcomes all obstacles and will insure the final success of your cause.

We ask you to investigate this subject, not for our sakes, not for the sake of Christian Science, nor yet for the sake of God, who needs no help from mortal man, but for your own sakes; that you may be lifted out of the Egyptian bondage of material sense, into your God-given spiritual dominion over the whole world.

We feel that our remarks would be incomplete, without reference to one of the most notable—pardon me if I say the *most* notable—woman in the history of eighteen hundred years, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. She, with God's help, has done more for suffering humanity than any other human being since the first century of the Christian era, by giving to the world the first and *only complete* exposition of the Christ-healing methods.

It is she who gave to the world "Science and Health with Key to the Scriptures," which book contains the whole of Christian Science.

It is she who has made it possible for us to sit to-night under the voice of one who, by his loyalty to Truth and his faithfulness to the teachings of Science and Health, has been found worthy of an appointment to the responsible position of member of the official Board of Lectureship of the Mother Church in Boston.

Dr. Fluno is one who was a prosperous practitioner of *materia medica* for a number of years; and having found the Truth in Christian Science, is now devoting all his time to the practice of metaphysical healing and teaching.

I now have the pleasure of introducing to you Dr. F. J. Fluno, C.S.D., who will address you on the subject of "Christian Science and Christian Scientists."

MRS. FLORENCE E. JARVIS, *Clerk*.

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### At Toronto, Can.

The citizens of Toronto, Canada, were favored with an excellent lecture on Christian Science, Friday evening, January 19, by Hon. W. G. Ewing of Chicago, Ill. Upon going on the platform of the beautiful hall, in which three thousand people were assembled, Mr. Stewart, Second Reader of First Church of Church, Scientist, Toronto, under whose auspices the lecture was given, gave the large audience a hearty welcome on behalf of the church, and announced that Mrs. A. M. Knott of Detroit, Mich., also a member of the International Board of Lectureship, being present, would introduce the distinguished lecturer of the evening.

Mrs. Knott said in part:—

It has been thought proper that I should formally introduce to you the distinguished gentleman who is to speak to you on the subject of Christian Science, the Hon. William G. Ewing of Chicago.

He is so well and favorably known with us that his name is a sufficient introduction everywhere. Here, however, it may be well to say that the most vital problems in American history were being worked out and prepared for the final issue in Judge Ewing's boyhood and youth, and what is more, he was intimately acquainted with a number of the most prominent actors in the great struggle for human liberty and rights, which culminated in the abolition of slavery in the United States. Abraham Lincoln's massive character was constantly before the boy and the youth, and must have retained a large place in his unfolding manhood. The all-important consideration in life is to recognize and make one's own the loftiest ideals one can find, and thus become fitted to understand what is meant by the image and likeness of God.

Mr. Ewing became a lawyer, and has for many years been an honor to his profession. He declined a re-election to the bench of the Superior Court of Illinois and afterwards became a member of the International Board of Lectureship of Christian Science.

These remarks are intended to show you that the speaker of the evening is not one who looks upon the surface of things, but has been for long years accustomed to weigh carefully all evidence, and subject it to the severest tests. In this judicial spirit he came to Christian Science, weighed it in the balance, and did not find it wanting. He is in every way qualified to speak upon this subject, and is intimately acquainted with the Discoverer and Founder of Christian Science and the Leader of the Cause, the Rev. Mary Baker G. Eddy, author of "Science and Health with Key to the Scriptures."

Jesus once said, "My doctrine is not mine, but his that sent me," and so we say and feel concerning Christian Science. It is as old as eternity, though discovered anew at this period. It is the Science of the Universe, the Science of Man, the Science of Health, and the Science of the Bible.

I esteem it a great privilege to be here—to be allowed to say these words, and to add that those who know this man learn to love and reverence all men.

I will now present to you the Hon. William G. Ewing, a member of the International Board of Lectureship of Christian Science.

Judge Ewing spoke for an hour and a half and retained the closest attention of his hearers. All were impressed with the earnestness of the speaker.

ISABELLA M. STEWART.

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### At Troy, N. Y.

Music Hall was filled last night (Tuesday, January 23) by followers of Christian Science and those who, while not followers in the faith, wished to hear something about it. An interesting lecture of about two hours' duration was delivered by Hon. William G. Ewing of Chicago, the speaker receiving the closest attention throughout. Judge Ewing was happily introduced by Seymour Van Santvoord, who, with Fred W. Sim and E. K. Betts, occupied the centre of the stage. Mr. Van Santvoord said in part:—

In this large and representative audience, doubtless, there are many who, like myself, by birth, breeding, and temperament, belong to that class which, fortunately or unfortunately, obtains in every state and government—the so-called conservatives. From some subtle impulse, outside of our own volition, as it seems to us, we invariably incline to cling to the old things. This attitude, I believe, is well and right, if only because it is so entirely natural to us. It is like the fundamental political division into Whig and Tory, which Jefferson declared will always exist, because it is founded in human nature itself. And yet, however strong this conservative sentiment, thinking men ought never to be afraid to consider on its merits any new dogma, doctrine, principle, or prophecy. If it is new doctrine, whether it is to live or die depends not upon him who declares it, nor upon us who receive it; but alone upon whether it is essentially true or false. For in the unerring evolution of God's will and law, truth at the last

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must conquer, falsehood fail. "A lie," says Carlyle, "can never live." Before it is even born it has sentence of death written against it in Heaven's high Chancery itself. And, if I may be permitted to paraphrase one of the noblest thoughts of our New England seer, the world has a sure chemistry, by which it extracts what is excellent in every idea, and lets fall the limitations and infirmities of every honest search for the truth.

Those who attend public exhibitions or gatherings of whatsoever character may, perhaps, be divided into three classes: First, there are those whose promptings, from the cradle to the grave, seem to be from the senses alone. In the second class are those to whom the intellectual life is something more than a sounding phrase; and finally, there are those who consider the pursuit of truth and the unfolding of the mystery of the soul among the highest of human privileges. Those who make up the first class, unrefined as it were, are contented if they but see something going on; the next, more refined, wish to be made to feel; the last, entirely refined, desire to reflect. As a fellow member of the profession which has honored and been adorned by the distinguished gentleman who is about to address us, I offer to him a fraternal greeting. As a citizen of this community, which delights to extend its hand to high-minded persons, I tender him an unaffected welcome. And in behalf of this large audience, made up, I presume, almost entirely of that third class which has been mentioned, I promise him a fair and generous consideration of his reasons for the faith that he cherishes. And it is our own great pleasure to become acquainted with the Hon. William G. Ewing of Chicago, whom I now present to you.—*Record,* Troy, N. Y.

### At Madison, Wis.

Fuller Opera House was packed to overflowing Friday evening (January 12) with people gathered to hear Judge William G. Ewing of Chicago lecture on Christian Science. It was an unusually intelligent audience, too, that faced the lecturer, including a large representation from the university and many professional men and their wives from the city. Close attention was accorded him throughout. He was introduced by C. C. Montgomery of the University Law School who also welcomed the audience in behalf of First Church of Christ, Scientist, of Madison.

*Madison Democrat,* Madison, Wis.

## The Christian Era.

*Q.*—The Christian era dates from the birth of Christ; why is it that New Year's does not come on Christmas, or the year begin on Christmas instead of eight days later, as it does?

*A.*—The Christian era was first proposed in 527 A.D., though its use was not uniform in Europe till a short time before the discovery of America by Columbus. Long before that, January had been established as the first month in the year, and as the beginning of this system of chronology was practically an accident and it was long unenforced by the authority in command, kings or counsels, no change was made. After various agitations the Gregorian rule was established, "in which the years are denominated as *years current* from the midnight between the 31st of December and the 1st of January immediately subsequent to the birth of Christ, according to the chronological determination of that event by Dionysius Exiguus." This character lived in the beginning of the sixth century. There was no exact determination. The answer to the question, then, in its simplest form is this: the inventor of the scheme could not upset the pre-eminence, that had existed for many years, of January as the first month. The most plausible tradition concerning the birth of our Lord fixed it at December 25, hence the scheme as we now have it. It was long before this was agreed to. The Julian system contended successfully for a great while with the Gregorian. Even as late as 1648 the 25th of March was New Year's Day in England, though in Scotland the year began with the 1st of January from the year 1600. On account of this difference a Scottish writer puts the execution of Charles I. in 1649, and an English writer in 1648, notwithstanding the fact that both agreed in the month and day. England did use the 25th of December as New Year's Day from the sixth century to 1066, the 1st of January till 1155, the 25th of March until the day after the 31st of December, 1751. Dionysius Exiguus, the author of the present era, himself originally chose the 25th of March, exactly nine months before Christmas, and that would practically have gotten another year into the era. A curious method of dating grew out of this, and persists. In some English documents will be found a date like this: 12th of February, 1706–7. That means 1706 if the year begins on the 25th of March, or 1707 if it begins on the 1st of January.—*Christian Advocate.*

## Dewey's "Perfect" Fountain Pen.

THE Dewey's "Perfect" Fountain Pen has recently entered my employ, and after one month's trial I find it well named,—perfect. I had tried various styles of fountain pens, but not until I got "Dewey's Perfect Fountain Pen" did I find one that meets the demand in every respect. To write with this pen is indeed a pleasure, it never fails to make its mark; and the construction is such there is no joint through which the ink can leak and stain the fingers. Manufactured by A. A. Waterman & Co., Boston, Mass.

MARY BAKER EDDY.

## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

## Sentinels Wanted.

THE Christian Science Publishing Society are desirous of obtaining copies of the following issues of the *Christian Science Sentinel:*—

Vol. I.—No. 19, Jan. 5, 1899; No. 20, Jan. 12, 1899; No. 23, Feb. 2, 1899; No. 24, Feb. 9, 1899; No. 27, March 2, 1899.

Vol. II.—No. 1, Sep. 7, 1899; No. 3, Sep. 21, 1899; No. 18, Jan. 4, 1900.

For the above numbers the Society will pay the same price for which they are sold, or will give in exchange the latest issues of the *Sentinel.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## From Our Leader.

THE following letter from our Leader, to the First Reader of one of our churches, we have gained permission to give to our readers that all may share its blessing.

EDITOR.

Pleasant View, Concord, N. H., February 2, 1900.

*Beloved Student:*—Christ is meekness and Truth enthroned. Put on the robes of Christ and you will be "lifted up and will draw all men unto you."

The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, unfearing me, sought their food of me.

God has called you to be a fisher of men. It is not a stern but a loving look that calls forth mankind to receive your bestowal; not so much eloquence as *tender persuasion* that takes away their fear, and it is Love alone that feeds them.

Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then be sure that after many, or a few days, it will return to you.

The little that I have done, has all been done through love, self-forgetful, patient, unfaltering tenderness.

With love, Mother.

M. B. EDDY.

## The Press.

To those unfamiliar with the healing system known as Christian Science, there may seem to be a lack of wisdom in discarding the well-known and long-established systems of healing by drugs and other material means, and trusting to a system which, to them, is unknown and uncertain. This is true of our newspaper friends who have not investigated Christian Science as well as of others.

We are nevertheless aware that fair-minded newspaper men, even though they may not endorse Christian Science, do not wish to do it and its adherents injustice. Their natural desire is to treat it fairly, and give it the credit to which it is entitled.

This suggests the question whether, if they desire to publish anything relating to Christian Science, they can occupy this fair attitude toward it unless they take reasonable pains to inform themselves as to what Christian Science is, what it purports to be able to accomplish in the way of healing disease, and what it has actually accomplished and is accomplishing.

If, as the result of such investigation, the newspaper authorities should become convinced of the healing efficacy of Christian Science, and that in fact it is achieving healing results in many cases where all other systems have failed, then surely their inherent desire to encourage the sick and suffering in obtaining the greatest possible measure of aid and relief, would lead them to a candid recognition of the Christian Science claims and methods. So far from charging to Christian Science deaths supposed to have resulted from neglect or failure to employ the ordinary means of relief, they would take pains to inquire into the facts of each case and report accordingly.

Christian Scientists are well aware, as are others, that all who assume to be Christian Science practitioners are not such; that some of them, indeed, are as far removed from genuine Christian Science as is possible.

Christian Scientists only ask that the same fair treatment and just discrimination be accorded them, in this regard, that is vouchsafed to other systems.

We are glad to say that the present tendency of the newspapers is to so treat us, and we know that this tendency will increase as time goes on, and the benefits of Christian Science become better known.

To the newspaper fraternity who desire legitimate and candid information only for legitimate and candid uses, Christian Scientists will afford every facility in their power in the way of furnishing such information. There is plenty of evidence to be had, although there are some cases where, for obvious reasons, publicity is not desired by those interested; and their wishes should be respected. There are, on the other hand, numerous instances where the beneficiary is only too glad to make known the fact of having been healed. The Christian Science publications, extending back for many years, contain testimonies from thousands of this class.

In view of the whole situation, therefore, we feel warranted in asking, and do hereby respectfully and earnestly ask, our newspaper friends to look into our methods, satisfy themselves as to the work accomplished and being accomplished, and then give us such a hearing before the bar of public opinion as is justly ours.

We especially ask that particular cases, where rumor would often place Christian Science in a false position, be fairly looked into and treated in accordance with the facts.

We feel that we are but asking simple justice when we suggest that the good Christian Science is accomplishing should be fairly placed before the world, while careless misrepresentation should be avoided.

## Former Requests Renewed.

CIRCUMSTANCES make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and Church notices, should be sent direct to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent direct to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church

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dues or per capita tax; this should, in all cases, be sent direct to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write him only upon matters pertaining to his duties as clerk of the church.

We feel assured that all will gladly comply with this request and thereby greatly assist those having the work to do at headquarters.

We trust our friends will bear in mind that the business of the Publishing Society is large and is constantly increasing, and there must be care and method or disorder and confusion soon follow.

The individual making a remittance, or sending an article, or writing a letter, is apt to think he is but *one* and it does not matter to whom his letter is addressed, it will get to headquarters, and there reach the proper person or department. While this may be true, it often causes delay, it is likely to make confusion, and it *always* makes unnecessary work for those at headquarters, for instead of being *one,* there are often hundreds of these wrongly written or addressed, letters, checks, etc., and a moment's thought will show what this means in the way of work.

Recently a rule was adopted of returning to the senders, checks, money orders, etc., made payable to the wrong person, with the hope that it would awaken them to the necessity of greater care. This has, in some instances, been objected to as unnecessary red tape. We hope the above explanation will show how mistaken that view is, and lead to more care and thoughtfulness.

*We again ask that no money remittances whatever be sent to the Editor or Editorial Department.*

## Christian Science Advertising.

WE have heretofore said upon the above subject that Christian Scientists have done all they properly can do in the way of advertising when they unobtrusively make known the fact that they hold themselves in readiness to respond to calls for healing sickness or otherwise aiding those who need and desire such services as come within their province and line of duty, and that the pushing methods which too much obtain in the business world have no legitimate place in Christian Science.

We herewith re-emphasize that statement. When the line above indicated is passed there is danger of falling into methods which bring reproach upon our Cause. If notices are inserted in the local press, they should be free from any undue attempt to draw attention to any particular person or practitioner, or to magnify the healing achievements of one above another. The moment this rule is departed from, the impartial and impersonal methods of Christian Science are violated, the spirit of competition or rivalry asserts itself, and mere personal benefit or commercialism usurps the place that should, and must be, held sacred to the high purposes of Christian Science practice.

It is only necessary to glance at the cards published in the *Christian Science Journal*—the official organ—to see how strictly this point is guarded and how impartially the cards are published. In fact, the cards as published are more in the nature of a directory than an advertisement.

Nothing said herein is intended in the least to change the prevailing methods of bringing Christian Science and its healing benefits and works to public attention through the press. On the contrary, we wish again to mention the wisdom of placing our Cause, its purposes and achievements, in a fair and proper light before the world. This should be done by our co-workers in the true Christian spirit, free from any selfish or merely personal considerations.

We trust the position of Christian Science as herein outlined will be brought by our fellow laborers to the attention of the press, so that its representatives may be able to discriminate between those who are Christian Scientists and those who are not.

It is, perhaps, needless to say that there are those claiming to be Christian Scientists who are not such, and these, of course, pay no attention to the rules governing our ranks.

Christian Science is not, and cannot be held, responsible for the conduct of the latter class, or the results of their work.

### To the Branch Churches.

Will the proper authorities of the branch churches please send to Alfred Farlow, C.S.D., The Westminster, Copley Square, Boston, as speedily as possible, the name or names of the persons appointed on the Publication Committee under the provisions of the By-law recently passed upon that subject.

# Selected Articles.

## The Mystery of Godliness.

"BUT we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Corinthians, 2 : 7).

"Religion is a mystery; I cannot understand it," is an objection sometimes heard when individuals are asked to accept its claims. As a matter of course, there are mysteries in religion, the Bible is undoubtedly a most mysterious book or collection of writings. The Great Teacher admitted the existence of mysteries, and that the people were perplexed by them, when, as is recorded in Luke, 10 : 21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Bible tells us that "Great is the mystery of godliness," and confesses that it contains some things that are "hard to be understood." Christian Scientists have in their text-book, "Science and Health with Key to the Scriptures," a veritable Key to the Scriptures, and feel more than grateful to Mary Baker G. Eddy, the author.

Jesus said unto his disciples: "Unto you it is given to know the mystery of the kingdom of God." And if any further evidence is needed these words of the Master must suffice: "Why do ye not understand my speech? even because ye cannot hear my word. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

There are and must be mysteries about all systems of truth; they are not peculiar to revealed religion. Suppose we leave the Bible out of account, are there any less difficulties in Natural Theology? Let us see. One of the most familiar arguments for the existence of God is that from contrivance. The obvious adaptation of means to ends, we say, proves an adapting cause—that the eye is so clearly a contrivance for seeing that it is evident that He who made the light and gave to it its laws, made also the eye, with its cornea, its retina, its lenses, and its nerves. It was made for vision.

Let us for a moment glance at Natural Philosophy. We find puzzles in heat, in light, in sound; mysteries in chemistry, geology, and astronomy, which no man can solve.

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For instance, we want to know something about heat. Heat is a very commonplace and simple thing, which ought to be understood by the scientist. If we chance upon an ancient text-book, we are told that heat is a material something that comes out from the heated body and enters other bodies. We test the truth of this theory. We come in very cold and sit by the stove until warm and weigh ourselves, and find that we have not increased in specific gravity, and we give up the theory as untrue.

Then we take a modern treatise to ascertain the latest utterance of science. The author tells us there is strong reason to believe that heat is a mode of motion. When a body is heated, the particles begin to move about among themselves, the atoms are thrown into violent agitation. I question my book as to what is sound, and I find that sound is caused by the vibration of the particles of a body. Then why doesn't a heated body emit sound? We thank the scientist for informing us that heat is a mode of motion, but we do not understand it any better than before.

The sceptic who writes about the unknowableness of religion cannot explain the heat that warms his writing hand, nor the cheerful sound of the blazing fire on his hearth.

Carlyle says, "The world, after all our science and sciences, is still a miracle, wonderful, inscrutable, magical, and more, to whomever will think of it."

What do we know about ourselves? Not much. Impenetrable mysteries cluster about the very beginnings of our being. Life itself is a Sphinx, and science cannot extort an answer from its closed lips. No one can explain it, or even adequately define it. We believe ourselves to be soul and body, mind and matter. But what is mind, and what is matter? The laconic answer of the professor to his pupil tells us about all we know. Asked "What is mind?" he answered, "No matter." "What is matter?" he replied, "Never mind."

We are ourselves inscrutable problems to ourselves. Now, we have not been searching the immensities of space for mysteries, nor exploring the remote regions of illimitable time for puzzles. We have been quizzing the common phenomena about us. In the same field you may see a goose, a cow, and a sheep, all eating grass. In one case the grass makes feathers, in another hair, and in the third wool; or we may say that it is making gooseflesh, beef, and mutton. By a wonderful transformation, it is true that "all flesh is grass!"

Yet the very grass of the field, acted on by a marvelous animal chemistry, supports our lives, helps us gain an intellectual grasp of truth, and gives us a vision of God. It is as great a mystery as anything we find in our Bibles. There stretches out before us a sea of knowledge. How can we cross it? Here is a ferryboat called Science. We gladly go on board, but we find that all it can do is to take us across the shallow to leave us in the profound depths beyond.

Yet we believe in science, though it is a bundle of mysteries. And we believe in religion, though it has some things hard to understand.

Again, these considerations become more significant when we remember that mysteries are to be expected above all in a revelation of God.

Hiero, King of Syracuse several centuries before Christ, was a learned man and a patron of literature. The great poets, Æschylus, Pindar, and Simonides, belonged to his court. The King asked Simonides: "What is God?" Simonides asked a day to consider his reply. When the day had passed, he asked for two days more, and when these had been spent, he asked for four days. Hiero expressed his surprise, and Simonides said, "The more I think of God, the more mysterious and unknown He is to me."

God acts upon a plane entirely above us. If we could comprehend Him fully; if all He is and does were within the grasp of our weak, finite minds, we could not revere and adore Him as we do. It is transcendent power and spirituality that make Him to exceed the limits of our thoughts. He would be a poor God whom we could perfectly understand. Here we can expect to explore only the shadows of His being and action. It will take eternity to sound the abysses of His mysterious love.

A very practical thought for us all is—and we can thank God that it is true—we do not have to solve puzzles to discover what we must do to inherit eternal life. There are many things connected with religion that perplex us, but this we can know—that God loves us with a surpassing affection, would shape us in forms that would fit us for heaven. How foolish, then, to busy ourselves with insoluble mysteries, to the exclusion of the plain duties of righteous living and Christian service. He who uses the light of the sun for the practical purposes of life will find it sufficient, while his speculative brother, seeking to gaze into its mysteries, will be blinded by its glare.

Take Paul in his epistle to the Ephesians where he says, "If ye have heard of the dispensation of the grace of God . . . How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; . . . Whereof I was made a minister, . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

The inquiry, then, that we should make is: Am I living so as best to develop my immortal manhood? God has told us, my brethren, that which is of more practical importance than the solution of a thousand speculative mysteries.—*Ottumwa (Ia.) Press.*

## The Blessings of Christian Science.

THE following story was told in a Christian Science meeting in a northern city. The woman was a stranger in the congregation, and she appeared to be from the best middle class. She said,—

"Two months ago I was desperately in need of everything—reverses had followed each other thick and fast. My best dress was faded and worn, the children were bare-footed, and we could not hope to get shoes for them. My husband was a drinking man, and nobody would trust him with work. I stayed at home until it looked as if starvation was threatening my little ones; despair had its icy fingers on me when I put on my hat and started out in the street, with a determination to ask for help. I went aimlessly about the streets until I saw this church; then it occurred to me to go in, and I thought some good Christian would help me. A sweet woman spoke to me; I told her my story of distress, and she did not offer me money or material aid in any way; she talked to me and gave me some literature, and told me if I would read and understand it would lift me above all distress and worry. She said, 'God is Love; you are His child, and you cannot want when you understand that you are a child of a King.' I went out empty handed from the church, but all the depression and anxious fear that was heaped upon my soul was gone. I read and re-read the literature she gave me, and then a Christian Scientist visited my home and told me of God as a very present help in the time of trouble, and I believed every word of it, and this lifted me above the confusion that was around me. All fear was gone, and little

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by little things began to harmonize. Now, two months after the first literature in Christian Science was given me, I have the brightest and sweetest home. My husband has quit drinking, he is sober and industrious, and he has all the work that he can do, and we both rejoice in our home which is made bright and attractive by God—Good.

"Not one cent was ever given us, but it was simply God's word believed and made manifest which has supplied us.

"Look at me now. I have everything in the world that I want, every human need has been supplied, and all the longings of the heart have been realized. At first I thought it was material things that I wanted, and which I had need of; but now I see that it was not the material things that I wanted, but it was an emptiness of soul or mind that was crying for food. This longing for something higher and better, which could not be filled by the material things of this life,—it was the longing to know more of God, and to follow in the footsteps of Jesus, and when my thought was filled with God I then found that all material things were supplied, and that I did not need anything. I thank God for Christian Science, which has brought such peace and harmony into my home. I thank God for the understanding I have of the spiritual life.

"I have not only found a God of peace and plenty, but I have also found the God that 'heals thy wounds.'

"A few weeks ago when I was preparing a meal on a very hot stove, this little fellow [she turned to the boy by her side] was playing near the stove, and the contents of a kettle of boiling water was turned over and a great amount of it splashed into his face. For a while his screams were terrible, the neighbors rushed in and wanted to send for a doctor, and said there was danger of losing his sight. I knew the doctor could not heal that burn, and I saw clearly if it was healed that it must be done by God.

"I took him in my arms and prayed out loud, fighting error for some time before the screaming was silenced; and in a few hours he was sleeping soundly. For a few days his face was red, but it never blistered. I used no medicine or applications of any sort; the only remedy applied was Christian Science as taught by Rev. Mary Baker G. Eddy in 'Science and Health with Key to the Scriptures.'

"I want you all to see my boy [she turned him around so all the congregation could see him]. His face is white and fresh as a baby's, and there is no appearance of the recent burn. I thank God for this understanding of Christian Science, which heals all diseases and enabled me to overcome fear, and planted my feet on the rock."

*The Saturday Review,* Atlanta, Ga.

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There is an old legend that runs in this wise: At creation's dawn an angel came down to earth and before returning looked about for something to carry back to heaven. There were three things that attracted the attention of the white-winged messenger—a bouquet of sweet flowers that had been gathered from one of the earth's fair and blooming gardens, the smile of a little baby that had been playing with a sunbeam, and a mother's love. These three the angel carried away, but when he reached the pearly gates of paradise the flowers had withered—the baby's smile had vanished. Only the mother's love remained the same, and being found as pure and eternal as the waters that flowed by God's throne, all the angels that ranged about exclaimed in unison: "There is nothing on earth pure enough for heaven but a mother's love!" This was a tribute containing a sublime thought. And through all the ages it has been human experience that the angels referred to in that far away legend were not over-extravagant in the message which they passed out through the open windows of the "many mansions" along the banks of the "River of Gold."—*Harvard (Ill.) Herald.*

## From Our Contributors.

### "Humility's Seat."

BY P.

Oh, give me that seat in the corner,
The lowliest, humblest chair:
For the blind, the lame, deaf, and weary,
Are sure to be lingering there;
The hungry, the thirsty, and dying,
Will be seeking a kind, helping hand:
I will choose that low place in the corner,
Where none but the Christian would stand.

I will choose that low seat in the corner
Which arrogant pride hath disdained;
There I kneel at the feet of my Saviour,
Free from illusion's false claim;
In that low, humble seat of contrition,
Lies hidden this treasure for me,
A message to bear to the captives
In the Prison of sense—to set free.

I will choose that low seat in the corner
Despised and rejected of men,
I will guard, I will shield, and protect it,
Till they honor and love it again,
There the humblest and low are exalted,
The exalted and high are brought low,
There thought is held in subjection,
Till its true worth and value are known.

Bless that low, humble seat in the corner,
Which Science has taught me to love;
I found it the seat of my Saviour,
The Father hath sent from above,
Sacrifice, low, meek, and humble,
Divine thought to which "Mother" gave birth
A witness of Christ, our Redeemer,
Who comes, to redeem the whole earth.

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### How I was Led into Christian Science.

BY HANSON W. WHEELER.

A year ago, I was invited to attend the Christian Science Church. At first I declined, assuming that it was very much the same as I had heard before. However, I finally accepted the invitation and went Sunday afternoon to the First Church, on Drexel Boulevard in Chicago. The service did not particularly appeal to me; in fact, it was anything but satisfactory. It seemed like a repetition of "mind over matter—mind over matter." My conclusion was that the whole thing was ridiculous and I could not understand how such intelligent-looking people could listen to what seemed to me nonsense. In short, I was thoroughly disgusted and assured myself I would never be caught there again.

Experience meetings were then being held Friday evenings. After dinner on Friday of that week I seemed impelled, I knew not why, to attend the Christian Science meeting, and suggested to my wife that we do so. She was surprised, but readily acquiesced. We remained throughout the meeting without being particularly impressed. We, however, noted the exceptionally large attendance for a prayer-meeting, the large percentage of men comprising the congregation, and the heartiness with which all those present joined in singing the hymns. And yet I discredited the testimonies; thought the witnesses were exaggerating, or rather were carried into the realm of imagination by their enthusiasm.

There were in attendance probably six hundred to eight hundred or more. There was little, if any, change in my

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attitude toward Christian Science. But the awakening that was to be mine!

As we were leaving at the close of the service my attention was arrested by the harmony manifested in the exchange of greetings. It was not as if my ear had heard, but rather a continuous ripple of melody wafted to my inner consciousness. Not a discordant sound, but mirthful, sweet, and withal quiet. I began to look closely into the faces of those people. And what did I see? Such happiness, contentment, joy, peace, satisfaction. So intent was my observation that it could easily have been misconstrued as impertinent.

Now I was deeply impressed and wanted to know if they were all of one accord, or had I perchance come in contact with a few rare natures. I could discover no exceptions. They were all bright, happy looking, happy talking, happy acting people. There were no woe-begone looks, no dilating upon disappointments and troubles, no self-consciousness manifested in rivalry for the honor of having experienced a larger measure of sickness than others, and no appearance of self-exaltation or self-righteousness in assumed or delegated responsibilities.

When we reached the sidewalk nothing was said until we had walked a block or more. I was making mental deductions. In summing up my conclusions I was convinced that such a large concourse of people gathered together for no special occasion other than a regular weekly prayer-meeting, could not be so thoroughly harmonious and happy, and apparently of one mind, unless their inspiration came from a source beyond the conception of mortal mind. I considered the many kinds of people from the various walks of life and different nationalities, and all so intelligent appearing and intermingling without affectation. Even then I could not understand that Christian Science was the cause; I was not ready to give full acknowledgment. I finally said to my wife, "Well, those people have something I do not possess. If I could only get that happy look I know I should be satisfied, and I am determined to know what it is."

My search has not been along pathways strewn with roses. As Paul says, "I know both how to be abased, and I know how to abound," and the struggle continues; but it is uplifting and not depressing. At last I can say, as the result of demonstrations, "I know in whom I have believed."

During the past ten years I have worn spectacles, laying them aside only at night upon retiring. The trouble was compound astigmatism. To walk even a short distance without the spectacles would result in terrible pains in my eyes and severe headache. To read without them was out of the question. It was necessary, according to the oculists, to have new lenses ground about every other year. Three years ago my eyes were so swollen and painful that I was not permitted to leave a dark room for two weeks. The attending physician pronounced the trouble purulent conjunctivitis, and deemed it necessary to lance the right eyelid.

Soon after beginning the study of Christian Science I undertook to demonstrate over the need of spectacles. I read "Science and Health with Key to the Scriptures," and laid aside the spectacles, but was compelled to put them on again. It dawned upon me that I was looking only for the physical healing, besides using will-power, instead of having sufficient understanding to make the demonstration, leaving results to God.

My wife and I received class instruction last July from a loyal student of the Mother. These lessons were truly a crown of jewels, and I clearly realized the new birth. Within a month thereafter I was enabled to lay aside the spectacles easily and naturally. They were destroyed, and my eyes have been in perfect condition since. I do a great deal more reading and writing now than I did before.

The Bible and Science and Health are our daily guide, and we have met and destroyed many physical ills through our understanding of Truth. During thirteen of the fourteen years of our married life our little family was almost continually in the hands of physicians, and our condition otherwise was more or less miserable. Throughout the past year we have enjoyed perfect health, happiness, and prosperity.

While we rejoice in exemption from physical ills, we are grateful beyond measure to our Leader who has given us Science and Health, the study of which has brought to our consciousness that "peace that passeth all [human] understanding."

## "From One, Learn All."

BY ELLA S. SARGENT.

THE first and great commandment includes all the others: "Thou shalt have no other gods before me." The second is like unto it, to love the brother as the self. "*From one, learn all.*"

"Who is so great a God as our God?"

The God of the Christian world is the only God whose worship and whose only service is love. All other gods have been worshiped and served through fear. The Christian God is the God of Spirit; the pagan gods are gods of the senses.

The question before the Christian to-day, is "Have I but the one God?"

Do I trust my God with all my heart, or does there linger in that heart a fear that God may not be all-powerful? Am I erecting therein a temple to my "god of fear"?

Do I serve Him with all my mind, or lurks there a latent belief that some complication of ills may arise for which the wisdom of God is not sufficient? Am I raising in the dark, an altar to my "god of the knowledge of good and evil"?

Does my soul rest upon its God in quietness and assurance; or is it quivering with the dread of pain, or rioting like a Bacchanal in the feast of pleasure, prostrating itself at the shrine of sense?

Does my strength rejoice in the Lord, or has it feverishly fallen in some chiselled niche that its timid, faltering faith may hide till the hour of trial may have passed?

The test of Christianity is, that "perfect love casteth out fear." One element of fear, of doubt, of self-pity, or weakness, shows the absence of that Love which is the fulfilling of the law. When we love and serve the one God in the spirit of the first commandment, then do we keep the letter of all the commandments.

In pure and practical religion we shall realize our freedom from the tyranny of the "gods of the senses," who smite, who wreak vengeance, who cast into bottomless pits.

The one who has kept this commandment is the man who laid down his life, even as a pattern before his friends, that they may shape their lives by his, and worship and serve the God whom he worshiped and served, even to the fulfilling of the law in their own lives. A very simple, unostentatious life-pattern—followed only by serving the designer in entireness of heart, and mind, and soul, and strength. But when so followed, the life reflects happiness, health, and an abiding Love that dispels fear with its train of consequences which manifest discomfort and disease.

"Love is the fulfilling of the Law."

## Reasons Why.

BY A. OSWALD.

I WANT to give a few reasons why I am a Christian Scientist. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is indeed rightly named. It is Scientific and it is a Key to the Scriptures. It has enabled

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me to overcome every form of sickness that has come to me since I have been studying it in connection with the Bible.

But that is nothing compared with the spiritual uplifting it gives one who honestly and earnestly strives to know the Truth. Through this understanding hate, envy, malice, anger, and covetousness disappear, and love takes their place. We are all God's children, one grand brotherhood, who, with the understanding gained from Science and Health will work for each other, not against each other. True happiness consists only in doing unto others as you would be done by. I have demonstrated the truths of Christian Science, as many of my friends could testify who have known me in the last year, and the years before I took up this study.

No one is capable of judging Christian Science unless he has so studied it that he is able to demonstrate it. Simply reading the book to criticise or to form an opinion is not demonstrating its rules. If people will take the trouble to investigate they will find that true Christian Scientists the world over are showing their faith by their works. "And the prayer of faith [understanding] shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Numerous cases of healing in Denison, Ia., as well as elsewhere, can be given. All these things have lessened my dependence on man and man-made theories, and increased my dependence on God, who, the Bible tells us, is the Giver of all good, and is ever present to help us.

## Obedience to Spirit.

BY E. DE W. W.

THERE have been a number of articles in the *Sentinel* on obedience, all of them very helpful, and still the meanings unfold until "obedience" seems the most important word in our vocabulary.

Studying the Bible in Sunday School and home from childhood, we learn the letter of the Mosaic law and strive to abide by the "Thou shalt nots." In the New Testament we read of the "law of the Spirit in Christ Jesus," and in the light of Christian Science we realize what obedience to this law of Spirit brings us,—nothing less than freedom "from the law of sin and death."

Obedient to the law of Spirit we shall find health and happiness. Governed by Spirit we are no longer under bondage to the flesh to fulfil the lusts thereof. With omnipotent Love as the Law-giver we, as obedient children, must show forth the *effect* of obedience to that law in the physical realm, as well as in the destruction of sin.

As we climb the hill of Science, how the horizon widens with each step. Looking back upon the narrow path we can see, here and there, a rough rock worn smooth by our struggles to gain a foothold, and we recall how we looked out from this vantage-ground and felt that we had attained to a great height. We are inclined to linger in these pleasant places. But, as we open our Guide-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we find, on page 315, that "Seeking is not sufficient. It is striving which enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life."

The *Christian Register*, in an editorial headed "Why we ought to talk about our religion," says, "Men talk about all other subjects—about business, about politics. Why do they not talk familiarly about religion? Very few people realize how profound is the need in our modern world of vital religion. The world's tremendous needs will never be met till men learn evermore as fast as they get religion to tell it to others."

## Testimonies.

### Healed of Many Ills.

Five years ago this beautiful Christmas day, I received the first treatment from a Christian Scientist who was a student of our dear Mother, Rev. Mary Baker Eddy. My healing was instantaneous. In one treatment I was made free from that terrible bondage of *materia medica*, to which I had been a slave nearly all my life. Christian Science was truly a grand Christmas gift to me, as I was almost at death's door.

At the time of my healing I was about forty years old. From the age of ten until that time I was a great sufferer from rheumatism, and as I grew older the disease continued to get worse. I was treated by a number of physicians with but little if any benefit. I also tried numerous patent medicines until my entire system was saturated with strong and poisonous drugs. This brought on dyspepsia and stomach trouble. These diseases seemed to distress me more than the rheumatism, and the doctors admitted that it was the effect of the strong medicines I had taken for rheumatism, which had injured my stomach. Nearly everything I ate in the way of solid or rich food caused me much suffering.

In the spring of 1893 I went from Cincinnati to Chicago and secured a position as manager of a World's Fair Hotel. In a few days I was attacked with a fever which a Chicago physician who attended me pronounced typhoid. He suggested that I should keep quiet, but I told him that it would be impossible for me to do so and keep my position, so I kept on with my work the best I could, waiting for development. The fever proved to be a bad case of malaria instead of typhoid, but the doctor did not succeed in breaking it up. I would get better at times, but the fever still continued with me. At the close of the World's Fair I secured another position as manager of a large family hotel, and the malaria and my other diseases began to grow worse. I changed my doctor but this physician's treatment also failed, and I was confined to my room and bed most of the time. With two more troubles added—nervous prostration and night sweats—I was a total physical wreck.

It was now near Christmas, 1894, and my delivery from the bondage of *materia medica* was also near at hand, but I was not conscious of the fact. My doctor had planned a holiday visit and in his absence I was to be cared for by a lady doctor, who was not in active practice, and who lived in our hotel. A day or two before Christmas the lady physician sprained her ankle and was unable to walk, so I was compelled to go to her rooms for advice or treatment, which in my weak condition I did not feel able to do, as I was almost past going.

On my way to the doctor's rooms, I met a lady friend who had been treated by a Scientist a day or two before for a serious trouble and had been relieved of great suffering. She insisted that I go to Mrs. C., a Christian Scientist, who also lived in the hotel. My reply was that I did not have faith in that kind of healing, and soon found myself in the apartment of the doctor, and to my surprise met the Scientist, Mrs. C., whom I had known personally for several months. A thermometer was placed under my tongue and the Scientist started to go, but meeting her there impressed me somewhat and I took the instrument from my mouth and requested her to wait a moment or two. I then placed the thermometer in my mouth again and at the proper time it was removed and indicated that I had considerable fever. I kindly thanked the physician and told her that I had almost made up my mind to try Christian Science. The reply came at once, "Don't hesitate a moment on my account. Mrs. C. has been treating

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me for my injured ankle and relieved me of terrible suffering." These words from the doctor settled all doubts in my mind, and I was soon ushered into the Scientist's suite of rooms, where I was instantly healed of that terrible malarial fever and all the other serious troubles mentioned. For five years I have been a free man—free from that terrible bondage to *materia medica*. In these five years not a particle of medicine or drugs of any kind have I used, and during that time I have been in excellent health, never sick enough to be in bed or confined to my room.—WESLEY H. ROWE, Cincinnati, O.

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### Healed by Reading Science and Health.

I was in poor health for eight years, and grew worse all the time, until at last I went to a hospital in Montreal and submitted to an operation. This left me in a worse condition in some ways than I was before. That was in November, 1894. We lived in Canada at that time, but the next summer we came to Vermont to take care of an old gentleman whose daughter is a Christian Scientist and is away from home all the year, except during the month of August.

I did not know anything about Christian Science. I remember telling my husband that I supposed Miss C. would preach her Spiritualism all the time.

By this time I had ceased to use medicine of any kind, having lost all faith in it, and was convinced that nothing but God could heal me. I could not believe that God was the author of sickness, but I thought I ought to be reconciled to my lot as long as I did not have faith enough to be healed. I prayed all the time for health, and believed I could find it if I only knew how. I felt discouraged and worried all the time.

This was my condition when Miss C. came home in August, 1896. I saw right away that she was happy and in good health; but to my surprise she did not mention her "Spiritualism" to me until I became very anxious to know what her belief was. One morning I introduced the subject, and found her very willing to talk.

I shall always remember the talk we had that morning. I accepted some ideas very readily, but when she told me about "Science and Health with Key to the Scriptures" I thought I would be on my guard, and not be led astray. However, I decided to read the book and see if I would be healed. I could not understand it, but I continued to read, for I was determined to give it a fair trial. In two days I was very much stirred up. I would lay the book aside, thinking I would let it alone, but in a few minutes would pick it up and read again. The third day I began to get better, but did not say anything about it, for fear I would get worse again. In about a week I became aware that a cloud was lifted from my mind. I felt happier than I had for years, and was free from worry. Then I said I was getting better. I continued to study, for I knew I was being healed. I knew very little of the value of Science and Health. Although I was much better, I was not "every whit whole," and had many battles with error, but Truth was always victor. Last March I began to help others, and have found God a very present help.

How often my heart goes out to our dear Mother! We can never appreciate her as we ought, until we take up the cross ourselves. Then we can realize a little of what she has done for us.

I am now a well, happy woman, and am learning how to love my brother better, for God is the Father of all.

Science and Health is becoming dearer to me every day. I study the Lesson-Sermons, and find them a great help. I take the *Journal* and *Sentinel*.

MRS. CHRISTINA A. MACJUER, Waterford, Vt.

### Help Received through Christian Science.

One day about four years ago a friend said, "If you want to be perfectly well, try Christian Science, for I have just been healed by it." Perfectly well! Why that seemed impossible, for I had tried doctors all over the country. Each would give me a new remedy, all telling me that I could never be cured, but would always have to take medicine to keep up and around.

I had a great many ailments, some of which I had had since my birth. I had lost all faith in doctors, but did not know what else to do. Mentally I was very much depressed, as I was constantly grieving over the loss of a mother and brother, and welcomed each day as I thought I had that much less time to stay on this earth, which seemed to have nothing but disappointment and suffering for me. I was a church member, but felt I did not know how to live up to Jesus' commands, and nobody else seemed to be doing so. My prayer was that I might know the Truth, for nothing in the world seemed worth doing or striving for.

After taking a week or two to get up courage, I went to the healer of whom my friend had told me. She talked to me a little and gave me a treatment. I took the book, "Science and Health with Key to the Scriptures," home with me to read. From that day I have never doubted that Christian Science as taught by Mrs. Eddy in Science and Health is the Truth.

Through the help of my healer and the study of Science and Health and the New Testament I was able to rise above my seeming grief, and also financial difficulties. I was also able to take off a support from an ankle which had always caused me a great deal of trouble. Several troubles have presented themselves since, but when the error was found and destroyed, so was the trouble.

Through my being healed other members of our family have found the Truth. We have all had the privilege of going through a class with one of Mrs. Eddy's loyal students. There is nothing to which we cannot apply the little understanding we have, no matter how large or how small it may seem, for God is the only power and all power. Christian Science uncovers our sins and helps us to destroy them. It teaches us how to love God supremely and our neighbors as ourselves.—C. D., Chicago, Ill.

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### Insanity Healed.

I would like to add my mite in praise to our faithful ones at the front. We can all see that there is hard, thoughtful work being done, and I presume there are thousands like myself who send up a silent "God bless you" as we are fed from our different periodicals from time to time. How many, many times do we also thank God for "Science and Health with Key to the Scriptures" given to us through our beloved Leader and Mother.

I did not come into the Science because of healing on my part. Ten years ago my husband was taken out of the insane asylum, a wreck in mind and body, and completely cured through Christian Science. No medicine has been in the house since. I was ready for Christian Science when it came. I had for some time been looking and longing for something better, higher, and more spiritual than I was receiving.

There are but two here besides myself who are interested in Christian Science. We meet every Sunday afternoon at half past two and study the Lesson-Sermon. Sometimes we have as many as ten at our meeting. I am a student of one of Mrs. Eddy's loyal students, and a member of the Mother Church.—A. E. D., Jackson, N. J.

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All that is good must come to us if we do good. Anything that would not do us good, we should not desire.

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## Religious Items.

The *Watchman* of December 14, 1899, has this to say of M. Tissot's paintings of Jesus:—

There is now on exhibition in Boston a series of over four hundred paintings, representing the main features of the life of Christ, which serve as a fresh interpretation of the Gospel narrative. If it is legitimate for Farrar, or Andrews, or Edersheim, or Geike to retell the life of Christ, it is as legitimate for a painter to set forth his conception of the story of the evangelists. Form and color may convey the divine message as truly as words.

The main facts of the life of the artist, M. James Tissot, are easily accessible, and we shall not recount them, but it is easy to believe that his work upon these pictures made him, not merely nominally but in spirit and in truth, a disciple of Christ. You feel as you study them in detail, and then, grouping your impressions, survey the whole series, that you have been following a devout guide. Munkacsy may have wrought in that spirit, but you always felt that the artistic purpose was primary with him; that with him the scene before Pilate and the Crucifixion were subjects. You hardly feel that about Tissot's work. His motive seems to be to set forth the historic facts of religion rather than to paint a striking picture.

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The *Church Standard* of January 20, editorially speaking of the causes and cure of religious unbelief, says:—

The man who says to himself, "I am going to be rich at all hazards; if the widow suffer thereby, and the orphan die, if thousands eat the bread of penury and drink the water of tears, I still am going to be rich"—or who practically makes that a working principle—this man is opposed to Christianity, because Christianity is opposed to him. So with the man with whom personal ambition is supreme. So with the woman who says to herself, "Admiration is the sunshine in which I will bask. I will make conquests though human hearts be torn and broken thereby. My charms shall be recognized, and my fascinating power shall be felt"—that woman is opposed to Christianity, because Christianity is opposed to her.

For infidelity of such a kind there is but one remedy—*a new heart and a new spirit.* "How can ye believe, which receive honor one of another and seek not the honor that cometh from God only?" "Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

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The *Christian Register* of January 18, thus refers to the late Dr. Martineau:—

The death of James Martineau removes from the sight of men one of the most dignified figures of the Church in England. We say advisedly "the Church," because, while Dr. Martineau was the foremost exponent and advocate of Unitarian doctrine, and never flinched from the use of the name when it was used to describe his theological position, he was still too large to be limited to any denomination. His thought was so majestic that, like the sacred mountain of Japan, it was always in sight from all the plains around. His philosophy was recognized by all advanced thinkers of the Anglican Church as one of the steadfast defences of theology, religion, and ethics. Many a preacher and theologian of the Established Church took service under his banner in the theological discussions which have stimulated the thought and life of the last generation.

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Rev. Dr. Henry Van Dyke in the first number of the *Outlook* for the new year publishes the following words of counsel and admonition:—

To be glad of life, because it gives you the chance to love and to work and to play and to look up to the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

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The *Congregationalist* of January 18, 1900, under the head of "Progressive Revelation," says:—

"The Bible ends; revelation can only begin," is a pregnant sentence of Dr. Joseph Parker. "Jesus Christ, the same yesterday, and to-day, and forever," is the assertion of the Holy Scripture. But he promised to his disciples greater knowledge of him than they had and the guidance of the Holy Spirit into that greater knowledge.

Christ's promise holds true. It has been continuously fulfilled through nineteen centuries. Jesus Christ is better known among men now than ever before. He has revealed himself anew and more clearly to each succeeding generation.

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## Miscellany.

### Deed Carved on Stone.

Out at The Hermitage, the home of the late A. Swan Brown, hidden in a thicket within a stone's throw of the house, is a title carved with great care and not a little skill upon the face of a rock. At one time the rock had been a bowlder, sticking up some distance above the ground, but the genius whose work the title is, blasted the top of the rock off and planed the surface down to a smooth tablet. The work was done many years ago by an eccentric genius, a vegetarian and a recluse. So averse was he to flesh and killing that he would not have a leather harness for his horse, but drove about, his crazy old equine draped in a harness made of old bits of rope and chains.

It is through this odd specimen of humanity that the beautiful home, The Hermitage, gets its name. His name was William C. Hall, and his history is well known in Worcester. Why he should have undertaken so arduous and unprofitable a task is hard to explain, but he probably thought that such a title would last. He was evidently an illiterate old fellow, for his handiwork on the rock at The Hermitage still shows distinctly an indelible evidence of his poor spelling. This is the title on the rock:—

"Know all by these presents, that I, William C. Hall, of Worcester, and the commonwealth of Massachusetts, in consideration of 125 dols—paid by the hand of Solomon Parsons of the same Worcester, the receipt whereof I do hereby acknowledge, do hearby give, grant, sell, and convay unto God, through the laws of Jesus Christ, which are made known to man, to be the reckord of the New Testament, recorded by Mathew, Mark, Luke, John the Evangelist, this land to be governd by the above-mentioned laws, and together with the spirit of God, the sad tract of land is situated in Worcester above-mentioned, the southwesterly part containing 10 acres, more or less, and bounded as follows, viz., beginning at the southwest corner of the lot at a stake and stones, by land of E. Daniels, thence easterly by land of S. Perry about 37½ rods to a corner of the fence, thence by land of L. Gates about 54 rods to a corner of the fence, thence westerly land of the hears of J. Fowler about 24 rods to a chestnut tree in the wall at the corner of the land of said Daniels and a heap of stones by the side of it, thence southerly to the bounds first mentioned."—*Worcester Gazette.*

### The Black Walnut.

The great size often reached by this tree, the richness of the dark brown wood, the unique beauty of the grain sometimes found in burls, knots, feathers, and in the curl of the roots, all conspire to make this the most choice and high-priced of all our native woods.

Twenty-five years ago walnut was extensively used in the manufacture of fine furniture and furnishings in this country, but manufacturers adroitly drew attention to the beauty of darkly stained quartered oak, and the use of the rarer wood has greatly declined. But all this time the search for fine black walnut logs has gone on systematically, though quietly, the trade attracting little attention though the volume of lumber handled has been large. Though found to some extent in the Atlantic States from Massachusetts southward, the great source of supply has been the central portions of the Mississippi Valley. The walnut is at home in the rich alluvial bottom lands of the Western streams, and in the stony limestone soils of the hills and mountains, and in such localities the buyers have left few trees unsurveyed. Throughout Eastern Kansas, Missouri, and Arkansas, as well as the States along the Ohio and its tributaries, may be seen a few logs at this little station, a car or two at that, with carefully hewn sides and painted ends, ready for the market.

If you ask where this market is, you will find that the great bulk of this rare lumber goes to Europe. While we have been led into an enthusiastic admiration for fine oak, stained according to the degree of antiquity it is supposed to represent, our European cousins have been paying fancy prices for the rich black walnut that we have allowed to go "out of fashion."—*Berea Quarterly.*

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## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single ocpies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

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### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

**The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII, sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.**

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*


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# Christian Science Sentinel

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## Items of Interest.

**Political Events.**

A peaceful settlement of the political feud in Kentucky is now fully expected. The body of William Goebel, the Democratic claimant of the office of Governor, who was assassinated, was buried at Frankfort, and thousands participated in the obsequies, but there was no turbulence. Acting Governor Taylor still holds the State House by force and refuses to accept as legal the act of the Democratic majority of the Legislature in deposing him, but leaders of his party, both in Kentucky and at the National capital, have urged him to abdicate in the interests of peace and submit his claims to the courts. The general opinion is that he will do so, for already he has sent part of the troops home and has rescinded his proclamation that an insurrection exists.

President McKinley has transmitted to the Senate, with a view to receive the advice and consent of that body to its ratification, a convention signed on February 5, by the ambassadors of both the United States and Great Britain, which takes the place of the Clayton-Bulwer treaty and leaves the United States free to construct the Nicaragua canal and thereafter maintain and control it as a gateway between the Atlantic and Pacific oceans, open to the merchant and naval vessels of all nations on equal terms. The proposed treaty denies the United States the right to fortify the entrances to the canal, and much opposition to the arrangement has been voiced by the press on that account.

The House Committee on Interstate and Foreign Commerce will vote soon whether the Sherman Pacific cable bill granting a subsidy, or the Corliss measure providing for government construction shall be reported. The Sherman bill as amended provides for paying a subsidy of $400,000 annually for twenty years to a private company to build the cable, in return for which government messages shall be sent free, and also provides that after twenty years half rates shall be paid for government messages. The Corliss bill simply provides that a cable shall be built by the government under the joint supervision of the secretary of war, secretary of the navy, and postmaster-general.

To fill the vacancy in the National House of Representatives caused by the rejection of Brigham H. Roberts, a special election will be held in Utah, April 2. The Democrats and Republicans have each determined not to nominate a polygamist, and the canvas, it is said, will be made strictly on the national issues of 1896.

Judge Henry W. Taft, of Cincinnati, O., has been appointed chairman of the Philippines Commission by the President. It is reported that General Otis will soon be relieved from duty as governor-general of the Philippines.

At the National convention of the Socialist Labor Party, held at Rochester, N. Y., January 28 to February 3, Job Harriman of Los Angeles, Cal., was nominated for President, and Max Hayes of Cleveland, O., for Vice-President.

Secretary Long has sent to Congress a deficiency estimate of $838,300 to meet increased expenditures incident to the establishment of naval stations outside of the United States.

The total expenditures of the United States government on account of the war with Spain and with the Filipinos have amounted to about $355,000,000 up to the present time.

**Industry and Commerce.**

On the very day that the order suspending foreclosure of mortgages in Porto Rico expired, the cable message from the War Department extending the order for six months was received. It was a great relief to the planters, for it is reported that the mortgages were largely concentrated in the hands of a few corporations and syndicates that were ready to grab the land and turn the planters off.

Considerably over five million dollars in United States gold coin has been received from Cuba by one trust company in New York during the past two or three months. Cuba is importing French and Spanish gold for use in the general exchange of business, because the majority of existing contracts stipulate that payment shall be made in Spanish or French gold.

A monopoly in the moving picture projecting business has been established by the decision of the commissioner of patents affirming the action of the board of appeal of the patent office in awarding priority of invention in projecting machines for moving pictures to Thomas Armat of Washington. This case has been in the patent office for four years.

On the proposal of M. de Witte, minister of finance, the Czar has consented to the importations of coal exclusively for the use of the Russian railways, free of duty until September 1 next.

The American crop of peas and beans is said to be 800,000 bushels short this year, and the European crop is also short.

**Foreign News.**

The British forces under General Buller have made a third unsuccessful effort to break through the Boer lines on the Tugela River in order to relieve the beseiged garrison at Ladysmith. On February 5, General Buller threw a strong force across the Tugela and seized a ridge on the most direct road to Ladysmith. After holding the position until February 7 the British were forced to abandon it and retire to the South side of the Tugela once more. Recent dispatches indicate that a combined advance movement by the British is about to begin, Lord Roberts and General Kitchener actively supervising it. About the time that General Buller started the third time for Ladysmith, General MacDonald with four thousand men suddenly appeared on the extreme left of Lord Methuen and began to harass the Boer right wing. At the same time General Gatacre's forces were engaged near Sterkstrom, and rumors of other movements in contemplation have aroused expectation of receiving early news of a decisive engagement.

A press dispatch from the City of Mexico says that the committee appointed to count the votes cast in the recent national plebiscite has reported to the National Liberal Convention that 1,548,654 votes were polled, and that 1,456,482 were for General Diaz as the candidate for the presidency in the coming summer.

After an animated debate the British House of Commons, on February 6, rejected the opposition amendment to the address in reply to the Queen's speech, by a vote of 352 against 139, and February 8 the address proper was adopted by a vote of 229 against 39, which means that the present ministry is upheld.

Adelbert S. Hay, the new United States consul to Pretoria, was received by the Transvaal government February 5. Charles E. Macrum, former consul at Pretoria, has arrived in this country, but has not made any public statement in regard to the cause of his leaving his post.

English and Japanese capitalists have secured a franchise from the Chinese government for an electric trolley line three miles long to connect the foreign quarter of Tien-Tsin with the native walled city. This is said to be the first project of the kind started in China.

A Manila dispatch of February 5 says that Brigadier-General Kobbe's expedition in the islands of Luzon, Leyte, and Samar has occupied permanently and garrisoned nine towns with the 43d and 47th regiments, and has placed on the market 180,000 bales of hemp.

In M. de Bloch's pamphlet on the South African war, the conclusion is reached by the author that improvement in the mechanism of modern warfare has multiplied the advantages of defence under cover over attack in the proportion of eight to one.

The Emperor of China was not deposed, as generally reported, but the Empress Dowager is in full charge of affairs, and is said to be only waiting for a favorable moment to dispense with the Emperor's services.

Distress among the diamond cutters of Antwerp, whose occupation the Boer war and the consequent suspension of the Kimberly diamond mines have destroyed, grows daily more acute.

An estimate of the numerical strength of the armies of the two Dutch republics made by a man who is quoted as an authority, makes out the total to be sixty-four thousand men.

Famine in India is reported to be spreading. Already four million people are receiving relief.

**General News.**

Prof. E. L. Hewett of the Normal University of Las Vegas, N. M., has announced his belief that the Cliff Dwellers of New Mexico and Colorado lived during the tertiary period. He is said to have discovered in recent explorations of the Cliff Dwellers' ruins, fossil remains of the mastodon and other animals of the tertiary period. He is also said to have found in their ancient homes utensils manifestly made from live, not fossil ivory, which tend to prove that the people who made them were contemporaneous with tertiary animals.

On the three small reservations of the La Pointe Agency, east of Duluth, Minn., the Indians are now logging some fifty-two million feet of pine, for which they get prices of from $5.50 to $2 a thousand, according to quality. It is estimated that not less than $250,000 will be distributed to them for the winter's cutting, in wages and purchase of the timber.

The city council of Topeka, Kan., has passed an ordinance making it unlawful for any one to practise hypnotism or to allow himself to be hypnotized in any public place. The punishment for violation of the ordinance is fine and imprisonment.

Prof. R. L. Garner, who is accorded recognition by scholars, has made exhaustive study of the language of monkeys, and affirms that they can be taught to speak in the language of mankind, having special aptitude for the French tongue.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Voice of the Press.

### Regulating the Art Curative.

IT is to be hoped the General Assembly will not attempt any further restrictions upon the curing of sick people by any system or process the patients may desire. There ought to be the utmost freedom in this respect consistent with the public welfare. There is a general aquiescence in the belief that it is essential to have regulations by the state governing "the practice of medicine" and the qualifications of doctors who prescribe medicine and practise surgery, and pharmacists who compound drugs. But there the necessity for state regulation ends.

It is debatable whether the state has any right to restrain the practice of faith cures and Christian Science. Neither of these is the "practice of medicine." They have to do with mental processes. The influence of mind over the body is often remarkable. Many people also believe Providence intervenes in response to prayer to heal diseases and work seeming miracles. Whether this belief is well founded or not does not concern the question of individual rights under a republican form of government guaranteeing each citizen the utmost personal liberty consistent with the general welfare.

The place to draw the line between what is and what is not permissible in the conservation of communal interests is—results. It is an anomaly, an anachronism, to punish people for healing the sick. The penalty ought to be imposed for failure to cure, and not for curing; for malpractice, and not for successful practice. To illustrate; the following appears in the despatches:—

"Nashua, N. H., Jan. 19.—Charles H. Sagar, for many years a cripple, walks erect to-day, a well man, cured by Christian Science, he asserts. Sagar was widely known as 'the tricycle man' from his habit of wheeling himself about the streets on a tricycle.

"He was unable to walk without the aid of crutches owing to a severe attack of muscular rheumatism.

"To-day he walked down Main Street, crutches and tricycle being thrown aside. He asserts that he has been treated by a Christian Scientist from Lowell, and that as a result of this treatment he has been cured. He attends the Christian Science meetings, and will join a Christian Science church if one is organized in Nashua, which is expected."

Here was a cripple who was cured. He thinks he was healed by Christian Science. Let him think so. Who is harmed by it? It is not denied he was crippled; it is not denied he now is recovered from his disability. How has the state, how have the people, been injured by the incident? On the contrary, a cripple has given place to an able-bodied man—a distinct economic advantage to the man and to the community where he lives.

On the other hand, serious results flow from neglect by sincere but ignorant, or misguided people. The *Hawk-Eye* recognizes the difficulty of ascertaining and defining the correct attitude of the state toward such emergencies. There may be a remedy, but it ought not to be so sweeping and restrictive as to jeopardize the prerogatives of the many other cases where no harm results. It is possible a law might be enacted against malpractice and neglect under all systems of treatment. Such a law, of course, must be general in its scope and not directed at any one, or two, schools of medicine, or healing, exclusively. The policy of such an act would be to reward successful treatment and punish unsuccessful treatment. The proposition is ethically logical and correct, but practically it looks visionary and impractical. But it serves the useful purpose of illustrating and emphasizing the imperative necessity for great prudence and conservatism in legislation regarding the healing art. The status must not be narrow or proscriptive, and they must protect individual liberty.

*The Hawk-Eye, Burlington, Ia.*

## A Day for Gratitude.

WE so often resolve we will be thankful. But the swift demands of each day's wants enslave the mind. The average man is not so large as his place in the world. This is true in this age, for both industrial and social development were never so exacting. We drop yesterday when it is passed. We forget to reflect. In fact, we have no time, unless we take it—and the time is so filled.

There is only one way for the man of affairs who would live conscientiously. He must take time to reflect, to remark the fulfilment of his desires by a kind Providence, and note the goodness of his Creator. It is the peculiar office of the Sabbath to afford this time. It is a day for self-knowledge in relation to the Lord of all things. The purpose is man's good, not some jealous exaction on the part of Heaven. The Sabbath was made for man. It is the servant of his higher nature.

Happy is he who is far away from his business on Sunday. Thrice happy he who can sit by some far-seeing window and, with folded hands, trace along the sunlit hills the path over the earth which he has trod; the memory of an upright sire, a gentle mother, and the home group of long ago.

The knowledge acquired by blessings, than which there is no surer knowledge, is not treasured except by effort. It differs from what we learn by suffering, which is somehow more obtrusive. Whether a man can learn more by his happiness than by his sorrow depends on what his type is. We would all prefer, so we assert beforehand, to be taught by gentleness. Yet it may be doubted if a majority are so taught. The worship of God has no sweeter element than the reverent tracing of the blessings He has sent us. It is absurd to suppose that this quiet study is as well pursued in the noisy working-day as in the calm Sabbath divinely ordained for this very purpose.

Theology is unkind when, by acrid debate, it interferes with the gentler feelings which belong to giving God thanks. The debates of theology should be on week-days, out of church, anywhere or any time except when weary minds need the rest of gratitude. "Great is the Lord, and greatly to be praised." Beginning with that, one can

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hardly go wrong. Perhaps the lack of gratitude is the one peculiar offense to which a busy and wealthy nation is most exposed. Perhaps the great revival in religion which we so much need would begin if, in this era of prosperity, we began to give way to appropriate praise.

What land should be so vocal with thanksgiving? What people should so throng their sanctuaries on the day of praise? In what age of the pious Hebrew, whose history is our Scripture, was there like condition of the welfare of the race? Every psalm of David would have spoken even loftier sentiments had he lived in America now. And those great leaders of the English race, such as Wyclif, Knox, Wesley—with what eloquence would they have enlarged upon our state, calling on us, in view of things realized which in their day were almost hopeless dreams, to deport ourselves as a most religious people.

The characters that are to be our example are not easily studied amid the confusion of the week. Around these portraits, like a frame, is placed "the day that saw him rise." Though his precepts fit all days, yet it is of things that belong to the eternities that he most strenuously preached. It behooves this nation to defend the day with conscience unimpaired. Amid the nations we are conspicuous for our blessings.—*Mail and Express.*

## Is Christianity Declining?

THE peculiarity of the age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics, and even of religion are in the crucible, and the ultimate purpose is honestly to discover the truth. The end sought is not destruction, but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, on the lecture platform, and in the magazines and the daily papers —proof positive that all classes are interested in them.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not endanger the cause of truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. The Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind, and if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it and search for something which they have not received.

A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. Investigation is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day and for the purpose of establishing Christianity on a firmer basis. The enemies of dogma are the friends of truth. Copernicus did not destroy the science of astronomy when he declared that the stellar theory of that day was wrong, but, on the contrary, did it a service, and reverent scholarship will do a larger service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Real Christianity is a life rather than a belief. Faith in the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living.

The world will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ as you find it in the New Testament—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature and produce a society in which Christ shall be a living factor.

There is no decadence of faith either in the possibilities of this life or in the reasonable hope of another life. The world will still march on, believing more, thinking more, and living better lives than ever before.

*New York Herald.*

## Kingdom of God on Earth.

THE Rev. Dr. Lyman Abbott recently described to a crowded gathering the purpose Jesus had in view when he endeavored to promote the kingdom of God.

This kingdom, the preacher said, was a kingdom on this earth, and not, as many supposed, a state of things which was to come in after this life was over. By this kingdom we were to have, not hereafter, but now upon this earth, a richer, a freer, and a happier life. The kingdom of God was not only in this world and in human existence, but it was also in the hearts of men, and whoever, in business, in politics, or in the general life of the world, was acting honestly and justly, and was seeking for justice and righteousness in the world, was thereby seeking to realize the kingdom of God.

Christ pre-eminently sought to bring about the kingdom of God, and his effort to promote it, in spite of opposition and persecution, in spite of the opposition of the Jews, in spite of the apathy of his own followers, and in spite of his knowledge that the attempt would end in his crucifixion, was the most splendid example of optimism to be found in the world's history. Christ believed, also, that the kingdom of God was a growth, and that it must come through the development of spiritual principles in the hearts of men.

How could men live together without these principles—men who were selfish and grasping—how could they live together? It could not be done, neither under individualism, nor socialism, nor feudalism. The kingdom of God was a kingdom of personal character, and character was a growth.

But it had opposition to encounter, even within the church itself, and perhaps one great evidence of the divine character of Christianity was that it had survived the Christian church—that it had survived coldness, worldliness, division, and contention, forgetfulness of justice and mercy and love, as well as the concentration of the church's attention on rituals and creeds.

What a poor tool Christ had had in the Christian church! He advised that the tares should be allowed to grow up with the wheat; yet he did this in order that the wheat might become so strong that the tares might have little opportunity. The kingdom of God was a struggle against inertia within and enemies without, and we were to promote it by returning good for evil.

It was not to be wrought for us, but it was to be wrought by us. We were put upon our responsibility in this matter, just as by the optional system students were put upon their responsibility, and just as by our political system each man was put upon his responsibility as to what and whom he would vote for. The kingdom of God was the result of personal, individual responsibility. Every one of us was either helping or hindering the coming of the kingdom of God; most of us were doing both.—*Boston Herald.*

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## Among the Churches.

### Work of the Denver Sunday School.

I have just read the letter from the Sunday School of the Second Church of Christ, Scientist, of Baltimore, Md., in which the writer says, "Wont you please ask all the little workers to tell us something of their work from time to time." I gladly respond to the invitation to speak a word for our Denver Sunday School.

This school has enrolled about two hundred and fifty children, with an average attendance of over two hundred, and is divided into twenty-two classes.

Our church, which seats about eight hundred, is becoming too small to hold our congregations, and funds are being raised to build a much larger one. The last Sabbath of each month is the children's contribution day to the building fund, and the money which they have earned and saved for this purpose through the month, is brought in. In December, when the thought of holiday gifts was making heavy demands on the nickels and dimes, their gift to the church was sixty-six dollars. The happy, beaming faces with which these offerings were brought testified that the scientific truth of Jesus' words, "It is more blessed to give than to receive," was being demonstrated. Aside from this, they pay fifteen dollars per month toward the church support. Their generous contributions brighten the church with palms and beautiful flowers for the Sabbath, and also pay for two hundred copies of the *Sentinel*, which are distributed through the classes. Words are inadequate to express our gratitude for these papers, and the missionary work they are doing. The children are imbued with the thought that they are not to be destroyed, but after they are read, are to be loaned to friends or patients, or sent wherever they will do good.

I could not ask for space in your columns to report half the demonstrations of the power of Truth over error which the little ones relate to their teachers, but will give only two. A little girl had been sent to the blackboard to work a test example in fractions. She could not think of the rule, and the harder she tried, the more difficult it seemed to recall it, until, as she said, "All at once I thought, I am a Christian Science girl, and God is Mind, so I cannot forget." In a moment the fear was gone, the rule was remembered, and the example was easily solved.

The other was a little girl who was troubled with nearsightedness. The teacher had written some stanzas of poetry on the board for the children to copy and commit to memory at home. She had been accustomed to go up close to the board to copy her school work, but this time, as she said, "I sat still in my seat with my hand over my eyes, and kept saying, 'God is my sight, God is my sight; I am His child, and my sight is perfect, for He is perfect.' When I looked at the board again, I could read every word."

The power of Love to overcome evil of every sort is strongly inculcated by our beloved superintendent; and many demonstrations over selfishness, anger, etc., are given from the realization of that grand statement in Captain Joseph Eastaman's "Friendly Words," February *Journal*, 1898: "Everybody loves me and I love everybody, because 'God is Love' and 'God is All.'"

We feel that the Sunday School is a factor in our Christian Science work, whose importance cannot be overestimated. As we see the quick and sure results following the simplest statement in Science when reflected by the pure child thought, we recall the words of Jesus: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

MARTHA E. KILLIE, *Asst. Supt.*

### Church Organized in Edinburgh, Scotland.

In January, 1898, a small band of Christian Scientists met together at a private house to hold the Sunday service. Week-day meetings were started at the same time for the study of the Quarterly Bible Lessons, and were held on Thursday afternoons. To find the origin of these services, we must really go back as far as the early part of the year 1895, when a husband and wife began to read the Sunday lesson together, and soon afterwards started a collection for the benefit of Christian Science work in Scotland. It was not till three years later that the work assumed a more public character; then others who had become interested in Christian Science were glad to join, and the services were advertised in the *Christian Science Journal*. In July, 1898, these regular services were temporarily suspended during the absence of the First Reader, who went to America for some months. While there, she enjoyed the privilege of being called to a class in Christian Science taught by its Discoverer and Founder, the Rev. Mary Baker Eddy.

The Sunday services were resumed in February, 1899, and the Thursday meetings for the study of the Bible Lessons were changed to the regular Wednesday evening meetings. Later on it was felt that the time had come to take another step forward, and the advisability of hiring a public hall for the services was discussed, and also of opening a reading room for the benefit of enquirers. After much work, suitable quarters were found at 18 Duke Street, and on November 26, 1899, the opening service was held. Over forty people were present at this service, and many messages of love and congratulation were received from friends at a distance.

Amongst those who had contributed towards the funds required to start the work on this wide basis, were three boys, two of whom had earned fifteen shillings during the summer by running errands, etc., while the third, a very little fellow, gave one tenth of his whole patrimony to the church.

It may also be of interest to note that the sale of Christian Science literature had gone on hand in hand with the rest of the work. In December, 1896, the first consignment of books and periodicals was received from the Christian Science Publishing Society in Boston, Mass.; and up till the opening of the Duke Street rooms about £160 ($800) worth of literature had been sold.

The rooms themselves are very attractive ones. There is a fine large reading room at the front with a hall in the rear for services where sixty people can easily be accommodated. Much thought and loving care was bestowed on the furnishing of these rooms, which were tastefully decorated with palms and flowers for the opening service.

Later in the day, eight of those present, being members of the Mother Church, met together and organized themselves as First Church of Christ, Scientist, Edinburgh. Seven others were admitted on Communion Sunday, December 10, making a total membership of fifteen to start with. C. L. R.

The first act of the newly organized church was to request the First Reader to despatch a letter expressing love and loyalty to our beloved Teacher and Leader, Mary Baker Eddy.

### Christian Scientists Move.

Christian Scientists of this city, who, under the name of First Church of Christ, Scientist, have been holding services on Sunday mornings for the past year in Gould Hall, had their first service in their new quarters on Bassett Square, Shurtleff Street, near Broadway, on Wednesday evening (January 31). There was an attendance of more than one hundred and sixty, and a number of Scientists from the Boston and Roxbury churches were present.

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Many were in the audience who were not members of any Christian Science church but were interested to attend this first service in the new hall.

There was considerable satisfaction expressed that the church in Chelsea could at last meet in what may be spoken of as its own quarters.

Since this branch church was organized a year ago, it has been impossible to have all the meetings of the week in the same place, and the Wednesday evening meetings, which are customarily taken up with voluntary statements as to what Christian Science is and what help its followers have obtained from it, were first held in the Unitarian Church vestry, and later in one or the other of the halls at 220 Broadway.

This arrangement is now given over for a hall on the street level in the block of brick residences between Grove and Marlborough Streets, obtained by converting the double stores recently built there, into a fine hall. Everything is new, and the interior is plainly but tastefully decorated. New furnishings for the platform and new furniture and a piano have been put in. The services will now continue there every Wednesday evening at 7.30, and Sunday forenoons at 10.45.

It is the intention of the church to use the front part of the hall before long as a reading room, where the literature of Christian Science will be accessible at times when services are not in progress.—*Chelsea Gazette.*

### Plans for a New Church.

The First Church of Christ, Scientist, has acquired the old Butts place at the corner of McKinley Avenue and Travis Street, and will erect a handsome church building there shortly.

Architect W. A. McMillan is now drawing the plans and it is announced that he will be ready in a day or two to consider proposals from contractors for the construction of the Sunday School wing of the building.

The board of trustees, composed of Mr. O. B. Kone and Mesdames Stella C. Heard, Beulah G. Hines, Emma L. Webb, Charles Guenard, chairman, announce that this wing of the church will be completed and ready for occupancy by Easter.

This organization, of which Mrs. Jennie M. Myrs and Mrs. Lelia S. Kirby are the Readers, has heretofore held services at 1007 Rusk Avenue, in the Mason Building, but owing to the growth of the congregation find it necessary to build a church.

The new building will be a credit to the congregation erecting it, and a material addition to Houston's many fine churches. While this congregation's membership is not as large as that of several other churches in the city, their successful efforts toward the building of a house of worship are indeed commendable.—*Houston (Tex.) Post.*

### Site for a Church Building.

After the morning service at Second Church of Christ, Scientist, yesterday, it was announced that the trustees have secured a site for a church building, thus bringing nearer fulfilment a cherished wish of the congregation.

The lot selected has a frontage of ninety feet on Mount Royal Avenue, adjoining Music Hall, with a varying depth up to ninety feet, and is considered a very eligible location.

The Second Church of Christ, Scientist, is a chartered institution, having been organized in March, 1897, since which services have been held in the Lyceum parlors pending the erection of a church building. The new structure will include accommodations for the Sunday School, and also for the free reading rooms of the church, which are now maintained at 1201 North Charles Street.

*American,* Baltimore, Md., Feb. 5.

## The Lectures.

### At Hartford, Conn.

The Hon. William G. Ewing lectured in Hartford, Conn., on the evening of January 25 at Parsons Theatre, under the auspices of First Church of Christ, Scientist, to an audience that nearly filled the auditorium. It had rained nearly all day, and was very stormy in the evening, but notwithstanding this, almost every seat was taken in the lower part of the house before the lecture commenced. Many of Hartford's leading citizens were present and expressed themselves as much interested in the subject so ably presented by Judge Ewing.

The speaker for the evening was introduced by the Hon. William E. Simonds, ex-member of Congress. Mr. Simonds spoke as follows:—

*Ladies and Gentlemen:*—I am about to introduce to you a well-known gentleman who will speak to you upon the subject of Christian Science. I am not myself a Christian Scientist, at least I do not know that I am, I shall be better able to say as to that after I have listened to the gentleman who is to address us, but I do know that I am glad to express in this way my love of fair play and free speech. If there be truth in Christian Science it will live; if it has not enough to sustain it, it will die, and the best way to administer its deserts is to let the people know all about it.

I am persuaded that the honored gentleman who is to speak to us can and will do much to enlighten those who, like myself, now sit in darkness in regard to the teachings and truths of Christian Science; for there must be some truth in a system that has been able to make such a wonderful growth in numbers and strength as has this new doctrine in the last few years. The gentleman who is to address us is a man of affairs. At the bar, on the bench, and in the field of national politics he has long been a force recognized and respected. It is a part of his distinguished good fortune that he has been a personal friend of our great President Abraham Lincoln.

It is most certainly not for profit or worldly gain that he gave up his seat on the bench, where he had served long and honorably, for the cause that brings him to our city to-night. He merits from us that appreciation which all men deserve who bravely prefer that which they believe to be right rather than that which would be purely worldly gain.

This world of ours has great need just now for brave men who have a message to deliver in truth and sincerity. Many of the dogmas and doctrines of other days have lost their hold on the minds of men. This does not mean necessarily less of belief in God or less love for Christ. To me it rather means a greater love and reverence for God and a greater and more tender love for His Christ. But for minds that have been ruled by fear and guided by misunderstanding it does mean a certain measure of wild license, and it is a fact that in a measure explains the unnatural developments in the centralization of business enterprises, the unhealthy tone in some fields of journalism, and a tendency in politics to be over-grasping that saddens and puzzles our social philosophers.

I am told that Christian Science discloses God as very near to us in our daily lives, and that to realize this we must be very near to God in our thoughts and acts. Surely we cannot have too much of such teaching as this. It is to be feared that in our practical, every-day ideas of God we are too apt to be not unlike the good old lady who was at sea in a fearful storm. She went to the captain of the ship and made some distressful inquiries. He said to her, "My dear madam, we must put our whole trust in God." "Goodness gracious," she said, "is it as bad as that?" I may be mistaken about the matter, but I seem to feel from what I have heard of Christian Science that it teaches its

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followers to trust God in all things, no less in physical than in spiritual matters. If the speaker of the evening can tell us how to gain a fuller realization of our nearness to God and how to increase our faith in the healing power of His love I shall indeed be pleased that I have been called upon to introduce to you, as I now do, the Honorable William G. Ewing of Chicago, Ill.

MYRON G. MARSH, *Clerk.*

### At Longton, Kan.

The lecture on Christian Science given in the Congregational Church Saturday evening, November 25, was largely attended. There were visiting Scientists from Howard, Elk Falls, Independence, and Chanute. The speaker was introduced by Rev. T. Edgar Watt, pastor of the Congregational Church, whose remarks were in part as follows:—

The presence of so many indicates a desire to know something of Christian Science. No intelligent or reasonable person will refuse to listen to facts on a subject of interest, whether they are in harmony with his views or not. I came here this evening to learn something. I trust you are here for the same purpose. I have heard of the speaker from other appointments he has had, and he is spoken of in favorable terms. I now take pleasure in introducing to you Judge Joseph R. Clarkson of Omaha, Neb., who will entertain you this evening.

MRS. MARY A. WOOLDRIDGE, *Clerk.*

### At Salt Lake City, Utah.

A large audience, filling the three lower floors of the theatre, with a number in the gallery, greeted Judge Clarkson of Omaha at the Salt Lake Theatre last evening (Saturday, January 27) when he rose to speak on the subject of Christian Science.

The stage was tastefully arranged, a table near the centre being adorned with beautiful cut flowers. D. C. Dunbar presented Judge Clarkson to the audience.

No better testimonial to the power of the speaker could have been given than the fact that although he spoke for almost two hours, scarcely one in the great audience departed until the final words of the address were pronounced. Nor were Scientists the only ones there, for all denominations were represented, and the interest in what was said was manifest throughout the evening.

*Tribune,* Salt Lake City, Utah.

### At Akron, O.

The lecture on Christian Science by Hon. William G. Ewing at the Universalist Church Thursday evening (February 1) was well attended.

The audience was made up of all classes, some believers, others doubters. Many of Akron's best-known business and professional men were present. Mr. Ewing was at his best and delivered an excellent address. He was introduced by Judge J. A. Kohler, who said,—

A few days ago I was invited to be present to-night, to listen to thi lecture, and was requested to introduce the speaker. I am a believer in liberty of speech and freedom of thought, whether I concur wholly in the opinions of the speaker or not. I therefore take great pleasure in introducing to you Hon. William G. Ewing.

*Beacon Journal,* Akron, O.

### At Wilmington, Del.

Judge W. G. Ewing delivered a lecture on Christian Science before an audience of about three hundred and fifty persons in the New-Century Club building last evening (Monday, January 29). He is a lucid and interesting speaker and the lecture was much enjoyed.

In the audience there were a number of prominent residents of the city, and visitors from New York, Philadelphia, Baltimore, and West Chester. Mr. Carol Norton, C.S.D., of New York introduced Judge Ewing.

*News,* Wilmington, Del.

### Lectures at Other Places.

Eureka, Cal.—F. J. Fluno, M.D., C.S.D., Thursday, January 18.

## Aid for the Shakers.

*Editor of The Monitor:*—I have learned with regret of the great misfortune which has befallen the North Family of Shakers at Canterbury in the destruction of many thousand dollar's worth of property by fire, with no insurance to offset their loss, even in part. I have frequently enjoyed their hospitality, and I am sufficiently acquainted with their pecuniary situation to realize how heavily the wiping out of their herd of cows, much of their provisions, and their costly buildings, must burden them. Concord people have known the members of the community for many years, and I am sure many share with me my sense of their worthiness and my sympathy for them in their present embarrassment. I therefore propose that contributions be made to aid them, and I gladly offer my subscription of twenty dollars as a beginning for a Concord fund in aid of the North Family of Shakers at Canterbury. General Harry H. Dudley at the Mechanicks National Bank has kindly consented to receive and forward such contributions as may be made to him.

Very respectfully,

FRANK W. ROLLINS.

Concord, February 5, 1900.

The first response to Governor Rollins' appeal in behalf of the Canterbury Shakers was received from the Rev. Mary Baker Eddy, who this morning sent one hundred dollars to General H. H. Dudley at the Mechanicks Bank with the request that he forward the sum to the Shakers with her sympathy.—*Concord Monitor.*

### No more Sentinels Wanted.

The Christian Science Publishing Society is now plentifully supplied with back numbers of the *Sentinel* recently asked for. We desire to thank the Field for the generous response to our request, and ask that no more copies of the *Sentinel* be sent us.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

PHILLIPS BROOKS.

Liberty may be endangered by the abuses of liberty, as well as by the abuses of power.—MADISON.

Sin may be clasped so close we cannot see its face.

TRENCH.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Church By-law.

BY MARY BAKER EDDY.

A MEMBER of the Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from this church membership. Also, he shall reasonably reduce his price in chronic cases of recovery,—and in cases wherein he has not effected a cure. A Christian Scientist is a humanitarian—he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.

## Order of Communion Service.

THE following is the order of service for Communion Day, as revised:—

1. Organ voluntary.
2. Hymn.
3. Reading a Scriptural selection.
4. Silent prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
5. Hymn.
6. Announcing notices.
7. Reading Tenets of the Mother Church.
8. Reading Sec. 1, Art. XXXII., of Church Manual.
9. Collection and solo.
10. Reading the explanatory note on first leaf of *Quarterly.*
11. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
12. Reading the Scriptural selection entitled "Responsive Reading" alternately by the First Reader and the congregation.
13. Reading the Lesson-Sermon. (After the Second Reader reads the Bible references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I shall read correlative passages from the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy.")
14. The First Reader briefly invites the congregation to kneel in silent Communion. This is concluded by the audible repetition of the Lord's Prayer (spiritual interpretation omitted).
15. Singing the Doxology given in the Church Rule.
16. Reading Scientific Statement of Being and pronouncing benediction.

This is the order of service of the Mother Church, and the branch churches shall adopt this form of service.

The Church Tenets shall be read at the Communion service in the branch churches.

Of course, it is well known that there is usually an address from our Leader to be read at the Communion service in the Mother Church. The order is changed accordingly.

## "Cause of the War."

UNDER the above heading Count Tolstoi discourses upon the war in South Africa. The newspapers report him as saying, among other things, that he cannot agree with those who attribute the cause of this war to the behavior of this or that political leader. "The real causes," he says, "are perfectly evident in regard to the Transvaal war, as well as to all the wars which have lately taken place." He then divides these causes into three:—

1. Unequal distribution of property; 2. The existence of the military class, or a class educated to the profession of war; and 3. Erroneous religious teaching.

He concludes that it is not only useless, but harmful to attribute the causes of the war to the Chamberlains and Wilhelms, and such like, thus hiding from one's self the true causes, which lie nearer and in which we are ourselves participating. He asserts that all history is a series of actions on the part of politicians exactly similar to those which preceded the Transvaal war.

Although Tolstoi's strictures upon these preceding causes may seem somewhat untempered with a due regard to the apparent difficulties with which nations, as well as individuals, in this mundane sphere, have to deal, yet that he has sounded a keynote to the situation, all thinking, right-minded persons must admit.

Lying back of all wars are untoward human conditions; conditions apart from the true principles of Christianity, if we admit that the teachings of Christ Jesus constitute the basis of Christianity. If his teachings are not to be regarded as the groundwork of Christianity, then this name, as applied to any system of religion, is a misnomer. In all his acts he demonstrated a higher method of settling earthly grievances than through war and bloodshed. In all his teachings he pointed to love, forbearance, and forgiveness, as the qualities which should control in human relations.

His Sermon on the Mount *lived,* would obviate the necessity of wars anywhere or under any circumstances; and not until the precepts of this Sermon shall become the watchword of the nations, will wars cease. Men can never redeem each other by slaughtering each other. One nation cannot permanently establish itself by unjustly dealing with another nation. Lasting prosperity cannot be built upon greed, tyranny, and oppression. This moral law is of universal application, applying as well to the smaller and weaker as to the greater and more powerful nations. All history has repeatedly proven the unvarying force of this moral law. We have but to think of the ancient nations, in their rise and seeming power and splendor—for a season—and their subsequent downfall and humiliation.

These historical results are the fulfilment of biblical prophecy in its plainest import. No one can read the biblical prophecies without easily seeing that nations cannot permanently endure on the basis of human greed and selfishness. As individuals have permanent success, so must nations; for to be worthy the name, the power of nations must be resident in the will and wisdom of the people. Never, therefore, until the people are under the sway of the one universal Will and Wisdom, will national government be rightly based. And what does this kind of government imply? What the Bible teaches from its Genesis to its Apocalypse: Love of God and love of neighbor. This love must become a living, practical thing. It must be made the main plank in political platforms. It must be made the issue of political campaigns. It must be made the theme of political orations—the heart and soul of stump-speeches; and it is the duty of Christian people to bring this about.

Government officials, in all republican forms of government, from the Chief Magistrate down, are but the servants of the people; they carry out the will of the people; there-

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fore, until the people themselves have a right apprehension of government it were folly to expect its servants, the officials, to administer governmental affairs according to the highest right. The servants will not, cannot, reach a higher plane than their masters.

If the believers in the verity of the Bible, and the advocates of the teachings of Christ Jesus everywhere, regardless of creed or sect, will awaken to the true sense of government, and through prayer and exhortation, precept and example, assert their kingship and dominion in and through Christ, if faithfully done, the time will certainly come when the promises of Scripture will be fulfilled, and war will be no more.

## An Evidence of True Fellowship.

WE take great pleasure in publishing the following letter from a Jewish Society at Orange, N. J., which breathes a spirit of Christian fellowship well worthy of emulation by all religionists. We are glad to say that we have the cordial permission of the society to publish the letter.

Orange, New Jersey, January 22, 1900.

To the Society of Christian Science.

It is with feelings of deepest and most sincere regret, that we are obliged to announce to you, that at the present time it is utterly impossible for us to comply with your wish to extend to you the privilege to meet in our house of worship.

The same is not as yet in perfect condition, and needs particularly, proper heating facilities.

We have held a special meeting to thoroughly consider the matter, but upon very extended deliberation find that we are not in position to undergo further responsibilities, than those already assumed. At the same time we beg to assure you, that should we be able to give you proper accommodations you would be welcome to them, not for any monetary considerations, but simply as an act of duty, and as a proof of the love and esteem we feel for our Christian fellow-workers in the vineyard of the Lord.

With fraternal greetings we are

Very sincerely yours

ISAAC LEHMAN, *Vice-Pres.*

S. SELIGMAN, *Sec.*

For the congregation Sharey Tefilo.

### Lecture at Tufts College.

On Wednesday, February 21, at three o'clock P.M., by invitation of the college authorities, the Rev. Irving C. Tomlinson will deliver a lecture at Tufts College on Christian Science. Doubtless many Christian Scientists will wish to attend. The college authorities have kindly authorized us to extend a cordial invitation to Christian Scientists to be present, which we hereby do.

A train leaving the Union Station on the Boston & Maine road at 2.29 P.M. will reach the college in time for the lecture.

### The Publication Committee.

Matters relating to the Publication Committees should be addressed to Alfred Farlow, C.S.D., The Westminster, Boston, Mass., who, it should be understood, has the general supervision of this work throughout the entire field of Christian Science.

Rev. Thomas K. Beecher said, "He alone is trustworthy who stands by his work, ready to acknowledge his failures or wear the laurels of success with the beautiful composure of an honest man who has done his best."

# Selected Articles.

## Compensation.

*To the Editor of the Herald:—*

The following is an answer to the query in the mind of your correspondent from North Easton published in your issue of December 30 last.

I readily agree with your correspondent that "the idea of developing one's spiritual nature as a means of physical health is not new." Indeed, the idea itself may not be so new to this age as the practice of it. The work of developing one's spiritual nature is greatly aided by the comprehensive and clear definition of the nature of God as taught in Christian Science: for to be spiritual is to be godlike. Through Christian Science we have a definite idea of what God is, even an understanding of His very nature; and this constitutes a definite idea of what we must do to be like Him.

I have no doubt of the honesty of our friend's position in respect to taking pay for healing the sick, for I once thought just as he expresses himself. Experience with this proposition has brought to my knowledge many things which I had not learned without experience. Truly divine favor cannot be bought with money, though the time and labor of those who are able to show us how to merit such favor may be justly paid for. Under proper conditions, Peter could not have been harmed by receiving Simon's money. On the other hand, the sorcerer could not have been harmed by an humble sacrifice of his money. Therefore, no evil could have come out of the mere act of giving or receiving money.

Simon was not only wrong in his sense of the method whereby to become a healer, but he was also wrong in the motive which prompted his offer of money; hence Peter said, in substance, "Both thou and thy money perish."

Is the man who sets himself apart for the work of divine healing the only one who is doing God's service, and for this reason the only one who should labor without pay? Is not the preacher, the doctor, the teacher, the merchant, the mechanic, the agriculturist, and the day laborer, each doing God's service? Is not each filling his niche in this great universe, if he is honest and industrious; even though some vocations may afford greater opportunity to serve God than others?

The preacher receives pay for his labor, and this is right. The doctor receives pay for his service, and this, too, is right. The Christian Scientist is both preacher and doctor; why should not he receive remuneration for his work? Should he labor without pay because he heals the sick by his preaching? If his calling is an exalted one, his compensation should be abundant. Who made the law that we should be rewarded for the more material efforts of life, and not for the spiritual? Paul said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

If a Scientist, or a laborer in any sense, misappropriates his fee, the evil does not consist in the receiving of pay, but in the wrong appropriation of it.

Doubtless many of us have at some period of our experience tried to plan some way whereby we could get something for nothing, but we have failed. It is not only right that we should have recompense from those for whom we strive, but it is also right that they should sacrifice for benefits received.

One might be unselfish enough to be willing to work for another without remuneration, and yet encourage the other to be selfish by doing this. To be unselfish one's self, and at the same time encourage selfishness in another, is not keeping the golden rule. The patient who pays will "hurry up" to get well, while the one who does not pay is

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apt to assume this attitude of thought: "Drag me out, and take all the time you please, as it costs me nothing."

Some one has truthfully said, "The best charity is to teach men how to dispense with charity." I believe it is wrong to allow labor without pay in any line, except for charity's sake. This rule of compensation is not only necessary, but is also just.

I believe I may safely say that all Christian Scientists devote a large portion of time to gratuitous work, and many have been healed who could not pay. Many of this class have been healed of their poverty as well as of disease by being helped into a condition wherein they could find employment and pursue it.

I do not know of a worthy applicant for help who has been turned away because he had nothing to give in return.

If Jesus were here to-day he would find a very much changed world, and, for aught I know, would deem it wise to use methods differing from those employed nineteen centuries ago. But why should we believe that he received no money? He had a man appointed to carry the money bag. Whatever he practised individually, one thing is certain, he taught his disciples to receive remuneration for their services. His words indicate that he expected them to have plenty, even a surplus.

Jesus said to his disciples previous to starting out upon their mission, "Provide neither gold, nor silver, nor brass in your purses." He taught them that they were safe to go out empty handed, trusting to God alone for support: "For the workman is worthy of his meat." This statement shows that he believed thoroughly in the law of equitable compensation for service rendered.

After the disciples returned he inquired: "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And they said, "Nothing." Then he said unto them, "But now, he that hath a purse, let him take it, and likewise his scrip." The lesson learned from this is that only that sustenance which is gained in God's way can be retained.

Financial prosperity which is based upon Principle will stand better than that which has no principle. God must be recognized in all human affairs to insure their permanency; hence our Master's words:—

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold, now in this time, houses, and brethren and sisters," etc.

ALFRED FARLOW.

## Reports of Healing.

IT was the writer's privilege, this week, to attend the regular Wednesday evening meeting at the Church of Christ, Scientist, 109 Fourth Street. There was a good-sized gathering of bright and happy people. In fact, this is one of the most noticeable features of Christian Science, the believers are always happy and contented. The order of service was the same used in all Christian Science churches. The meeting opened with a hymn, followed by reading from the Bible and from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. After silent prayer, followed by the Lord's Prayer and a hymn, the First Reader of the church, James E. Brierly, C.S.D., gave all present an invitation to tell what the Christ-Truth had done for them, physically and spiritually.

A young lady at once arose and briefly said: "I am very happy to be here and to give my testimony to what Christian Science has shown me. I became interested on account of the spiritual help. The logic and truth of its teachings impressed me from the first, and I thank my Heavenly Father that through Mrs. Eddy's books I have found the understanding of the Bible—that is now an illumined book—whose promises are all true.

The next speaker was a noted ex-newspaper artist from Boston, who said, "I am happy to bring to this church greetings from the church in Roxbury. I can report a rapid growth there, and before a great while they will be obliged to seek larger quarters in a church building of their own." He spoke of the science of Christian Science and how an earnest student could find to his satisfaction that it is logical and correct.

As he finished speaking a visiting Scientist from Rhode Island spoke as follows: "I am always glad to meet with this dear little church, where I know we are all dwelling in the one Mind." She spoke very sweetly of the loving faith of children and the necessity of all becoming as the little child—pure and trusting.

The next speaker advised all seekers for truth faithfully to study the Bible and Science and Health thus to work out their own salvation, not depending upon the explanations and opinions of others.

A lady then told of seeing many claims of sickness and discord healed, especially the cures of ailments in her little ones.

A young lady, whose native land is Germany, spoke very sweetly of her experiences during the week, how she found Science to be the one help in every disturbance that came up in matters of business, health, and morals. She said she desired so to live the truth of its teachings, that she might show by her deeds, rather than by words, that Christian Science is fulfilling the law.

A lady who had been healed of paralysis and typhoid fever, as well as many nervous disorders, spoke of how her home was saved from serious damage by fire through her realization of the Ninety-first Psalm.

The gentleman from Boston again arose and said, "I should like to speak of a few cases of healing. Take my own case. I was fairly driven to try Christian Science as a last resort. On account of ill health I was without employment, having tried, without help or relief, everything the doctors could offer, and I will say, as for the doctors, they are doing the best they know, God bless them, and they have helped us through many a hard place. Finally, when I was in the depths of despair, a friend loaned me a copy of Science and Health. I read it all the way home in the car and read on, until after nine o'clock, something new for me, for I had even been having the newspapers read aloud to me, on account of my eyes being in a very bad condition. The moment I began to read I knew it was the truth, and I was healed in a few weeks, simply by studying Science and Health.

"My first test came one evening after church, when my little daughter was seized with a severe attack of tonsilitis. She had suffered from this ever since she was a very small child, and the doctors said she could never be helped until her tonsils were removed. I sat down by her side on the bed and treated her. Soon she was asleep, and has never had a return of the once dreaded disease.

"Another case was also with a member of my family, who was a great sufferer with rheumatism. This time I saw it was best to wait until help was asked for. When the call came it was completely met, and never to this day has it returned.

The last speaker was a lady who was an invalid for years before she was healed by Christian Science. She said the testimony just given reminded her of a demonstration of God's power that she saw Christmas time. She was spending the holidays near Boston, and while there she called on a lady whose little baby was very sick. At one time the child seemed to be dying, but through the understanding of God's power as taught in Christian Science the babe was restored, alive and well, to its mother's arms.

The meeting closed with the singing of one of Mrs. Eddy's hymns.—*Mercury*, New Bedford, Mass.

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## From Our Contributors.

### Exultation!

BY E. F. V.

He "maketh the *clouds* His chariot!"
And why should we
From sorrow flee
In fear and trepidation?

He "maketh the clouds His *chariot!*"
In Him abide
And safely ride
Above the desolation.

He "*maketh* the clouds His chariot!"
So let us make
Each sorrow take
Its place of degradation,
Below our feet,
A chariot meet,
And ride to exultation.

### Sowing Beside All Waters.

BY M. A. T.

With a heart overflowing with love and gratitude for all that Christian Science has done and is doing for me and for the whole world, I wish to tell of a very beautiful experience which came to me over two years ago. I had been visiting in another state, and on the homeward journey, it was my very good fortune to make the acquaintance of a lovely young woman from Michigan. During the hours we spent together, she told me of her school life, of travels in this and foreign lands, and was seemingly as happy and well satisfied with the pleasures of the world as one could be.

All this time I had an unutterable longing to tell her of the joy and peace which filled my life because of Christian Science. Error said, "She will not care to listen," but Good governed, and I asked if she had heard anything of Christian Science. Instantly she was all attention, and said, "Yes, I have heard of it, but know nothing of it. Are you a Christian Scientist? Tell me about it." I told her of some of the beautiful instances of healing, both spiritual and physical, of which I personally knew. Then she most sorrowfully told me of her dear mother, who had been many years a hopeless sufferer; not hopeless I assured her, in a land of Christian Science; but she asked, "Do you believe that Christian Science can cure where the most skilful physicians fail?" I answered, "I do not believe, I know it." We soon separated, each taking the other's address.

About five weeks after I received the following letter:—

*My Dear Mrs. T.*:—Do you recall a young woman who was fortunate to be your traveling companion from E. to G. in October,—a Michigan girl with whom you kindly spoke of Christian Science? I was called home from my visit east by my dear mother's rapidly failing health, and found her in a most pitiful condition. I think I did not tell you her trouble is a paralysis of the vocal organs and softening of the brain; besides this, the most distressing convulsions. The doctors can do her no good. They also think it will be a marvel if she lives through the winter. I told you I had a longing to know something of Christian Science. I have had mamma begin to take treatment from a healer in town. I want to study it, and I take the liberty of asking, if you will kindly select for me the books needful to inform myself. Asking that you will pardon this seeming liberty, and thanking you for all your kindness to me while with you,

I am yours cordially,

December 3, 1897. M. E. W.

It is needless to tell a Scientist, that no time was lost in going to the Publishing House and selecting "Science and Health with Key to the Scriptures" and "Miscellaneous Writings" by Mary Baker G. Eddy; also subscribing for the *Journal* and *Quarterly*. About ten days later the following letter was received:—

*My Dear Mrs. T.*:—One week ago I was the most forlorn, grief-stricken, and desolate of mortals, and now I am as happy as any king because I have accepted Christian Science. I wish I could tell you all it means to me, this stepping forth into the light. My dear mother has now been treated a week, and already there is a vast improvement in her. I had known nothing of the teachings of Christian Science, but for many years religion has meant nothing to me, has seemed mere form, no spirit in it at all. I have taken no interest in church work, and the Bible has meant nothing; I have not read it. The Truth came like a flash. At last I have found a religion, not a creed, and all seems so beautiful and clear to me, and the Bible such a wonderful book. As yet I have had but the merest glimpse of it all, but I am happy. I have all faith for my mother's recovery. I thank you, dear Mrs. T., for your kind interest in me, and all your trouble in sending the books. My meeting you was a very beautiful thing, for you seemed to bring the idea of a "something in Science" more to my mind, you seemed so happy yourself. I was tired of living on the old plane, and beginning to wonder if it paid, that being all. Now I know differently. Every one notices a vast change in my mother and you must know my happiness. Trusting we may meet again some day, I am, as ever, affectionately yours,

December 12, 1897. M. E. W.

An extract from a letter a month later, says, "My dear mother's health is improving daily, so that I have dismissed her regular nurse and have only a little maid to serve her. For myself I am striving daily to live in Truth and find great happiness in it. The most forlorn thing is, that none of my dear friends have the least faith in it, and it is so hard not to have them know too. I keep up my reading, and when possible go to the Christian Science Church here. . . . Every one is rejoicing over my mother's returning health and marvels at it. To be sure it is a gradual thing but a *positive* fact. I am a happy and contented woman, thanking God without ceasing for the wondrous Truth which has come."

Another letter some four months later, says, "Your letter has long been unanswered, but I am very sure you will rejoice in this note which tells you I am here in Chicago for a course in Christian Science with a loyal student of Mrs. Eddy. The last two months I have felt the need of knowing more of the Truth, and am now reveling in the lessons, which are bringing a more glorious unfolding than I had dreamed possible. My mother is so well that on the 16th of April we went to Detroit for ten days, and she went everywhere, shopping, driving, to dinners and luncheons, and the horse show, and was not over-wearied. I trust we may meet again before many months, the first meeting has brought me great peace. I thank God."

I am indeed grateful that Love prompted me to tell of my experience, and may it encourage some hesitating one to speak for Truth. How little we realize that very many of those with whom we come in daily contact are hungering for the bread which satisfieth, thirsting for the living waters. My heart's desire and prayer to God is to be worthy to break this bread, to give of the living water, of which Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst."

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Are we doing all for Christ, Truth, that we can, faithfully and obediently following her to whom it was revealed how to unlock the never-failing treasures of the blessed Bible, with her God-inspired "little book," "Science and Health with Key to the Scriptures"?

## The Everpresent Christ.

BY JAMES A. LOGWOOD.

ALL Bible history, all history of reason and revelation, has established glorious proofs of the eternality and omnipresence of the Christ in every age.

Isaiah (the meaning of which is, salvation of Jehovah), early in his career as a prophet, saw the deplorable, rebellious spirit manifested in the ranks of Israel and Judah against God. He saw the inevitable destruction that would follow, and thus his heart went out to God. After this he had the prophetic vision of the Christ child; he caught a glorious glimpse of the divine idea that must finally come to rule all people and nations, with Peace on earth and good-will to men, for he says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." He further says, "The zeal of the Lord of Hosts will perform this."

The definition of the Christ in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is: "The divine manifestation of God, which comes in the flesh, to destroy incarnate error."

St. John refers to this new spiritual idea, or Christ, as the Word. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." He further says, "For the law was given by Moses, but grace and truth came by Jesus Christ."

There was a period of nearly seven hundred years, from the time of Isaiah's vision of the Christ child, before the Christian era, or the manifestation of the Christ in the fleshly form, or in the child Jesus. Here we see how the divine manifestation of God came to the flesh to destroy incarnate error; for while the blessed Jesus was tempted like as we are in all points, yet was without sin, it was because the ever-present, indwelling Christ consciousness enabled him to meet and overcome every temptation and suggestion that the world had to present to him.

Thus it was that the human Jesus manifested the Christ, for in him was centred the present, practical possibility of the power of God with men, for he said, "I can of mine own self do nothing;" "but the Father that dwelleth in me, He doeth the works." And of his followers he said, "The works that I do shall he do also." And finally, he said, "Lo, I am with you alway, even unto the end of the world."

Note that the "I" referred to was not the fleshly Jesus, for he knew that the material Jesus would soon vanish forever from their sight, but the eternal "I," the Christ, would be always present, even unto the end of all human strife.

In speaking to his followers who did not clearly perceive the impersonality of the Christ, but who were more or less blinded by the veil of the flesh, or the fleshly Jesus, he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you," "but when the Comforter is come, . . . even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

After the ascension of the great Leader and Way-shower, a few faithful followers braved the tide of sectarian bitterness and malicious persecution, and practised the teachings of Jesus, in healing all manner of diseases and in raising the dead.

History shows that the healing continued for more than three hundred years after the ascension. After this the power of healing was gradually lost until it became generally accepted by most religionists that the healing of the sick belonged entirely to Jesus and his immediate disciples, or to what is termed the age of miracles.

Christian Science is now thoroughly established, and its purity, Christliness, and healing efficacy is acknowledged and demonstrated in the whole civilized world. All church bodies representing this denomination, are authorized to meet every Wednesday evening to extend an opportunity for expressions of love and gratitude, and the giving of helpful testimony and experiences to the efficacy of this great Truth, Christian Science.

## Love's Messenger.

BY SARAH A. HUGHES.

As I read the various items under "Among the Churches" in a recent number of the *Sentinel,* I was especially interested in the contribution from Pasadena; and though I have not had the pleasure of visiting the church or of meeting any of its members, I hear much of its good works, and must tell of the pleasant impressions made by a reader of their literature, and how one of their little messengers of Truth came through our home on its mission of Love.

My son, who attends Throop University at Pasadena, finds it necessary to remain at that place Friday evenings, to attend the Debating Club of the Institute. One evening while strolling about trying to pass away the time until the hour for meeting, he wandered into the Public Library. When telling me about it, he said, "I had been there but a few moments when a gentleman came in whom I knew had seen many years; his hair was white, but his face gave the impression of youthfulness in its happiness, his form bore no trace of care's burden, his step was quick and almost noiseless. He selected a book, seated himself at one of the tables, and quietly read for about an hour, then arose and departed, leaving the book on the table. Desirous of knowing what could interest such a happy looking being, I stepped over to the table at which he had been seated, picked up the book, the November issue of the *Christian Science Journal,* and read until time for business. At the depot, while awaiting my car, I picked up a small paper which some one had left upon the seat, and found it to be a Christian Science tract; it had been taken from the neat holder on the wall marked 'Christian Science.'"

The following morning my son took the little paper from his pocket, and handed it to me, while relating his pleasant experience. The tract was written by Dr. Sulcer of Riverside, and though I had read it many times, and had given away a number, I read it again with interest, then put it in a case with other literature for distribution, knowing it had a mission to perform, as Love had started it on its journey. That evening when my husband came home, he said he had met a lady who was in great distress mentally and physically, and he had recommended Christian Science. She said she had heard of it, would like to know more about it, and would like something to read. He asked me to hunt up something for her, and said, "I would like to give her something she can understand, something that will give her hope." I gave him the tract. She read it, and the next time my husband saw her, which was a few weeks afterwards, she met him at the door with this greeting, "Oh! how can I thank you people enough for what you have done for me." I sent her some Sentinels and she said she had asked a friend to get the Christian Science text-book, "Science and Health with Key to the Scriptures," for her.

She is investigating in the right direction, and fast regaining her inheritance, the spiritual understanding of holiness (wholeness), health, and happiness.

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## Abiding.

BY EMMA J. COE.

"ABIDE in me, and I in you." Christian Scientists attach a new meaning to the word "abide." It is indeed significant in the Truth. Abide, sojourn, stay with. Stay with God—Good. To be conscious only of ever-present good, "With whom is no variableness, neither shadow of turning."

If we in thankfulness acknowledge His supremacy, His ever-presence, we need not fear. For the blessed promise is, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" and in Christian Science that sweet assurance is being continually verified.

The Bible command is "Bring into captivity every thought." Mrs. Eddy says, "Stand porter at the door of thought" (Science and Health with Key to the Scriptures, p. 391), which means being obedient, faithful, and vigilant; "Instant, in season, out of season" with the denial of error and the affirmation of Good. We cannot one moment declare the allness of God, and the next dishonor Him by acknowledging a power apart from God, and be honest in thought. This blessed practical Truth is indeed the seamless garment, for it means wholeness, holiness, in thought, word, and deed.

## Distribution of Literature.

WHAT the Students' Christian Science Association, No. 39, of Minneapolis has been doing in the way of distributing literature this past year, may be of interest to the Field. Many of the students are not residents of Minneapolis, so we decided to send to the places represented by these non-residents two dollar packages of literature for free distribution, that the attention of many who were strangers to it might be called to the blessed truth of Christian Science.

Twenty-six packages were thus sent out containing tracts, pamphlets, Sentinels, Journals, "Christian Science Healing," "People's Idea of God," "Rudimental Divine Science," "No and Yes," etc. Besides this nine copies of Science and Health were donated variously to state penitentiaries, public libraries, military post libraries, the Associated Charities, etc. The *Journal* and the *Sentinel* have been sent to the county jail, the state penitentiary, an engine house of the fire department, and the post library at Fort Snelling. A State University library which had considerable call for something on the history of Christian Science, was furnished with "Retrospection and Introspection" and the pamphlets which contain historical material.

Other gifts of literature have also been made, and it is encouraging to know that the seed thus sown has already begun to bear fruit. This coming year we hope still further to "enlarge our borders" in doing similar work. Surely at the present time there are large opportunities in this direction, and in so doing we are helping to spread the knowledge of the "living God" throughout the land.

A. L. G.

During the last three months the Commonwealth Institute Association of Christian Scientists has placed copies of "Science and Health with Key to the Scriptures" and other literature in fourteen various libraries and institutions in this city and state.

We, as an Association, consider this as an important work in preparing the thought for the reception of Truth.

Our efforts, almost without exception, have met with kind consideration and acceptance of the literature. Many interesting letters have been received, especially some from physicians.—HENRY C. LAWRENCE, Roxbury, Mass.

## Testimonies.

### Acknowledgment of Benefits Received.

When only one of the ten lepers healed by Jesus, returned to give God thanks, the Master said, "Were there not ten cleansed? but where are the nine?" I am constrained to give expression to the facts concerning my healing so I may be accounted as one who can and is willing to glorify God for the manifold benefits received.

Business complications and a disturbed mental condition resulted in bodily ailments until I was considered a sick man. *Materia medica,* in extraordinary doses and in attenuations, was applied, and to my mind my condition was incurable. It was stated by physicians that I had every indication of diabetes, yet I was told that through dieting this trouble might be greatly relieved. All that winter the starchy and saccharine elements of food were denied me,—no potatoes, no bread, and little meat. After some months, no apparent improvement could be seen or felt, and in sheer desperation, a change was made to homœopathy, not, however, until I was compelled to take to my bed.

In the care of a conscientious homœopathic practitioner, improvement was soon plainly evident, as he immediately dispelled the fear of Bright's disease, at the same time putting me on a broader plane of privilege in diet and exercise.

After some months of treatment, I started on a business trip. On this trip I was absent from home about five weeks, and all the time I was in close touch with my physician. One of my most formidable troubles did not yield to treatment, even with the most careful living, and upon my return I consulted my physician, putting the question, how long must I wait before this disease would be reached through medical science. The reply was, probably as long as it had taken up to that time, possibly longer, but no assurance could be given as to a cure being effected. Discouraged and depressed, I left the office of my physician ostensibly to find out what Christian Science was, that I had heard was doing wonderful works in healing. My sister had written me while on the trip mentioned above, as to the wonderful cures of which she had heard. When this information was received I scouted the idea of Christian Science healing, though I had never investigated it, and should not have condemned that of which I knew absolutely nothing.

As a drowning man reaching for any straw of help or support, I concluded here was my opportunity to learn what Christian Science was, and called at the home of a practitioner.

In my introduction I did not fail to portray my condition to be desperately alarming. At this first interview, so much was said by the Christian Scientist that was hopeful and encouraging, that I could not be sceptical, and I was compelled to think that Christian Science was something which could help me.

One thing that particularly impressed me at that time was the statement, "God and matter do not mix," and that all my remedies used internally and locally must be given up. I replied I could not, as I had already spent too many sleepless nights and lost too much rest. My healer encouraged me, but I looked forward to the night with dread. As I did not want to go contrary to instructions I did not take any medicine on retiring. When bedtime came I simply went to bed, and before I could think of anything disagreeable, I fell asleep. I awoke after a most beautiful and peaceful night's rest, with the sunshine of God's love streaming in my windows. I was so much encouraged, I continued to investigate, and read "Science and Health with Key to the Scriptures" until I realized I could be every whit whole. Many of these deep-seated, long-

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standing diseases were not immediately destroyed, but I have the consciousness now that they are destroyed, and at this present time I am in the full enjoyment of health, thirty pounds heavier in avoirdupois. I had worn glasses constantly for ten years. My sight is completely restored. The desire for tobacco is destroyed. I had used it for fifteen years.

During the past month, my wife and I have been privileged to sit under the instruction of one of our dear Mother's students for class teaching in Christian Science. We cannot express enough gratitude for the happiness and sunshine that Christian Science has brought into our home.

JNO. C. FIELD, Brooklyn, N. Y.

### Love Supplies all our Needs.

After reading "Science and Health with Key to the Scriptures" for some few months I saw that I must stop hating. At that time my sense of hate was centred on one who had been with me in a mining enterprise and who caused me to lose a large sum of money. By meeting the thought of hate with love every time it presented itself it was finally utterly destroyed in my own consciousness. About that time in my efforts to be established as a Christian Science practitioner, our finances became very low, and with nothing in sight from which to replenish our stock of needful things. With the cupboard about empty and the rent almost due error screamed louder and louder, and the greater the lack seemed to be the harder my wife and I worked to meet it with Truth, but seemingly without success. When our cash on hand got down to thirty cents, with rent due and no sign of an income, there seemed to be but one thing to do and we did it.. We sold our household goods and went to boarding.

I then looked for material work, but still held in thought that I had God's plenty and would demonstrate it. I could find nothing to do but to solicit orders for a coal firm, and that did not bring much income. Going about in this work I went to the gentleman above mentioned to get an order from him. At this meeting (though we had stormy ones before) there was not a sign of that old evil —hate—present. Meeting him again the following day he requested that I join him and his partner in their business. The thought of becoming his partner had never occurred to me. The proposition was that I was to put in no money and get one third of the profits of the concern, to which I agreed, and with the result that the past eighteen months I have had our living expenses out of the business, and on December 8 last received thirty-five hundred dollars cash as my share of profits.

"Divine Love always has met, and always will meet every human need" (Science and Health, by Mary Baker G. Eddy, p. 490). Love never fails those that trust and look to Love for help, wisdom, and guidance.

LOUIS HELM, St. Louis, Mo.

### Quinsy and other Diseases Healed.

Ever since I can remember I had the quinsy. Sometimes I could not eat for a week, only drink a little milk, and sometimes I would hardly be able to do that. Last fall it seemed to come on severely. Although I could eat, I could not speak aloud. My mother thought I must have a doctor, but I said to her, "You know when I had a doctor, I was in constant pain, and could not eat; but now I am taking Christian Science treatment, I can eat and I have no pain, and surely my voice will be all right too." And so it is; I have not had the trouble since.

My husband was treated for his eyes. He was almost blind. He had treatment between two and three months, but he was patient and the Scientist that treated him was as faithful as she could be. Now his eyes are clear and he can see better than he ever could. He also had a very severe attack of diphtheria, which was overcome in one night.

Our little boy seemed to be ill one Sunday morning. He was very cross and in the evening we noticed red spots on his face, but did not pay much attention to it. The next morning the spots had become very bad. I wrote to our healer at once to treat him. She received the letter Tuesday. The case seemed stubborn for a day or two, but then the spots started to heal, and by the next Sunday they were all gone, only red spots left; but now there is not a trace of it on his face. A number of children were afflicted in the same way. They were under the doctors' care, and it was from three to four weeks before they were well. The people here who have opposed Science, thought it was wonderful that the child was healed so quickly.

MRS. W. LOESEWICK, Tonawanda, N. Y.

### Healed of a Disease Pronounced Incurable.

Through the columns of the *Sentinel* I wish to express my thanks and gratitude, for the messages of love which have come to me of late through its pages. Through the issue of January 4, I seemed to have received such a blessing that words are inadequate to express my thanks. Through the reading of the "By-laws" the scales have fallen from my eyes, and I know I am a better woman. It was such a glorious message of impersonal *Love*. I have felt ever since that I was standing on holy ground. I also feel very, very grateful to the editor, the committee on Lesson-Sermons, and last but not least, to all contributors. Above all I want to say to the dear Mother, "The only desire I have is to consecrate my life to the work of Christian Science, and to try, as nearly as I can, to be obedient, and follow in the footsteps of one who is laboring so unselfishly for all mankind." I was healed in Christian Science some six years ago of what *materia medica* called an incurable disease. From the very first glimpse I had of this Truth it was settled in my mind, This is the way of Life, and I have never doubted for one instant the efficacy of the Word as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

MRS. MINNIE A. WHITE, Chicago, Ill.

### Restored to Health and Strength.

My attention was first called to Christian Science in June, 1894. I was at that time almost constantly under the care of a physician. I at once gave up all medicine, and with three treatments was changed from a bundle of nerves to a woman with perfect health and strength. I have never had the slightest desire for material remedies since. I have always found divine Love the best remedy.

About two years ago we commenced reading the lessons with three interested. One year ago we organized as First Church of Christ, Scientist, Camanche, Iowa, with eight charter members. January 14, 1900, we held our annual meeting and passed a resolution of loyalty to Mrs. Eddy, the *Journal, Sentinel,* and *Quarterly*. I feel that we cannot be too thankful for the messages of Truth, nor too grateful to the sources from which they come.

MRS. ALLIE TONG, Camanche, Iowa.

God has given each of us His orders for the day;
His words do not need translating; the text is full and clear;
"Whatsoever thy hand findeth to do, do it with thy might.

CLARA CONWAY.

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

ALICE CARY.

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## Religious Items.

### He "Forgot Mother."

A man who sent presents to many of his friends and relatives at Christmas, said some time afterward, "Why, I forgot mother."

Forgot mother! His mother never forgot him. The Bible suggests that monsters in the shape of mothers may. She may be old and blind or deaf, wrinkled and feeble, a care, and may seem a burden where love is not; but no son who can be truly said to have manhood will either forget his mother or be ungrateful to her. More likely will he be to indulge a hope against nature, that his mother may live as long as he. Such will know the inwardness and outwardness of these lines which recently appeared in the *Christian Register*:—

MY MOTHER.

BY MILTON L. MURDOCK.

She gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day.
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And Time has set the seal of care
Upon her brow.

And, though no other eyes than mine
Their meaning trace.
I read my history in the lines
Of her dear face.

And, 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From His kind hands.

*The Christian Advocate.*

---

In an editorial on prayer, the *New York Christian Advocate* says:—

Is it not to be feared that if most of our prayers could be properly interpreted they would mean, "My will be done"? The prayer "Thy will be done" is the broadest, deepest, and highest supplication that saints on earth or saints and angels in heaven, yea, that the only begotten of the Father, can offer. And it meets the need of an awakened sinner. One who offers this petition intelligently and sincerely surrenders his will to the will of God. The trouble with man is that he has been doing his own will instead of the will of God. This way leads to innumerable and inextricable entanglements.

The picture in the parable of the prodigal son correctly represents the outcome of a life in the pursuit of one's own will. It does not always lead to the same depths of shame, but it always leads downward. There is one Supreme Will in the universe, and by this perfect standard all other wills must be regulated, or there can be no peace, no harmony.

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Concerning the outlook for Christianity the *New York Christian Advocate* says:—

The signs of the times are not so dark as some men seem to think. Freedom is marching on, and wherever freedom spreads her banner humanity awakes from the slumber of ages and catches a glimpse of a better day. The borders of the kingdom of God are being extended in every direction. The nations are in commotion. War has not ceased, but men look on war now in a new light. The king cannot make war to gratify his ambition for conquest as he once could. The people who fight the battles now have something to say. Carnal weapons are far more deadly now than they once were, but carnal weapons are being superseded by the sword of the Spirit. The great revival which shall fill the whole earth with the knowledge of the Lord is hastening on. The thing will be done suddenly. The time is not yet ripe, but the shadow of the dial shall not move backward. The time is nearer than we think when the shout shall ascend from earth to heaven, "Alleluia: for the Lord God omnipotent reigneth."

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The *Congregationalist* gives the following suggestive hints which it calls "Christian Secrets:"—

Translate duty always into terms of privilege if you would think in the language of God's kingdom. Faith is a duty the outsider may confess with grudging, but the child of the kingdom calls it a delight. Obedience is hard, the disobedient heart complains, but the children of God are glad to obey because they are His children. Cross-bearing is a bitter trial the slavish spirit thinks, but the companions of the Crucified count it all joy that they are counted worthy to be sharers of his sufferings. All experiences thus translated into the language of the kingdom are transfigured also by the glory of the presence of the King.

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## Miscellany.

### A Story of the Obelisk.

A lieutenant in our navy, whose name for obvious reasons I shall refrain from mentioning, related to me recently a good story, which I believe has never been told, which is authentic, and gives one of the numerous examples illustrating Russia's friendship for the United States, writes H. I. Dodge in *Voice*. I give it in his words:—

"When Lieutenant Commander Gorringe was sent to get the Obelisk, now in Central Park, New York, he met with obstacles of a wholly unusual and unlooked-for character. It seems that certain interested foreigners had incited the Egyptians to rebel against the removal of the great stone from their shores, and a pretty formidable opposition had been secretly organized. Gorringe's crew was by no means adequate to combat this unexpected opposition, and there was no American man-of-war in the harbor to render assistance.

"A Russian flagship was there, however, and the admiral, learning of the plot to defeat the American captain's purpose, sent Gorringe a very respectfully worded note in which he spoke in very high terms of the unique engineering feat which the Americans were about to undertake in moving the obelisk, and begged that Mr. Gorringe would do him the very great favor of permitting his officers and men to witness the great work. The request was of course granted, and early the next morning the wily Muscovite landed four hundred men, armed to the teeth with fixed bayonets and pistols loaded with ball cartridges, who formed a hollow square about the obelisk. These men really saw very little of the engineering feat of moving the great stone, as they faced about when the mob came, and no one was allowed to go through the square without a pass from Mr. Gorringe. As the obelisk was landed on trucks and moved down to the sea, the square moved along with it, and not until after it was safely on board did the Russians return to their vessel. The next day the Russian admiral sent another very polite note to Mr. Gorringe thanking him for the opportunity given to his officers and men to see the wonderful work, and stating that not only the admiral himself, but the Russian Government, would always remember, with feelings of keenest pleasure, Mr. Gorringe's great courtesy."—*Boston Transcript.*

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### A Story About Lincoln.

The following incident occurred at one of the joint meetings between Stephen A. Douglas and Mr. Lincoln, during the memorable senatorial campaign of 1859.

Douglas opened the debate with a speech of an hour and a half. He seemed to be inspired by the occasion. His argument and oratory were convincing and overpowering.

As point after point was made, amid the applause of his friends and admirers, they grew more and more confident and elated; while Lincoln's friends were correspondingly discouraged and depressed. So eloquent and convincing was his address that Prof. Smith leaned over and whispered to his friend and colleague, Prof. Bateman: "Bateman, we are licked this time. Lincoln can never answer this address. The crowd is so carried away with Douglas that it will be impossible for Lincoln to get a hearing." "Wait and see," was the reply of Bateman.

During the delivery of his opponent's address Mr. Lincoln sat with legs crossed, head bowed, eyes partially closed, and countenance as expressionless as parchment. When Douglas had concluded his address and taken his seat Mr. Lincoln remained seated, allowing the friends of Douglas to cheer and shout to their hearts' content.

He then arose, and walked slowly and deliberately to the front of the platform, raised himself to his full height, and looked over his audience for a little without uttering a syllable. He then began to unbutton and slowly remove a long linen duster, which covered a conventional suit of black. After folding it with great care and deliberation, he handed it to some one just back of him, and said, in his clear, penetrating voice, that reached every ear in his now quiet and expectant audience, "Young man, hold that while I stone Stephen."

The effect was electrical, and all that Mr. Lincoln's friends could have desired. Douglas's eloquence was forgotten. The audience was quick to catch the force and point of this play on words. They laughed and cheered and were at once placed in that receptive attitude that was necessary for Mr. Lincoln's successful rejoinder.—*Selected.*

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## Notices.

### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

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### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the First Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The year for payment of per capita tax will commence June 1 and end May 31, instead of beginning October 1 and ending September 30, as heretofore. See Church Manual, eleventh edition, Art. XII, sec. 1. The per capita tax for the year beginning June 1, 1899, and ending May 31, 1900, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

**Political Events.**

Charles E. Macrum, former United States consul at Pretoria, who gave up his post recently and returned to this country, has issued a brief statement to the public to the effect that he sought leave of absence to come home in order to lay before the Secretary of State certain matters which could only be satisfactorily explained in person, and that he was superseded before reaching Washington. He complains that the British censors opened his official mail and held up his cable messages, and insinuates that a secret alliance exists between the United States and Great Britain. A resolution has been introduced in Congress calling for an investigation of the charges.

Public opinion seems to be turning in favor of the new treaty between the United States and Great Britain relative to the construction of a ship canal through Central America, connecting the Atlantic and Pacific oceans. Some of the opponents of the treaty in its present form have abandoned their opposition, and it seems possible that it may be ratified without amendment. The European and South American nations are well pleased with the provisions of the treaty. The House committee on interstate and foreign commerce have submitted a favorable report on the Hepburn bill for the construction of the canal and urged early ratification of the treaty.

Acting Governor Taylor of Kentucky has sent away all the state troops from Frankfort except two companies, and has invited the Legislature to resume its sittings in the Capitol. The Democratic majority has refused to sit in Frankfort until all the troops be dismissed. Application was made by the leading officials under Acting Governor Taylor, to Judge Taft of the United States District Court at Cincinnati, for an injunction against the Democratic contestants for their offices and against the state board of elections, but the application was denied on the ground that the court had no jurisdiction in the matter.

The joint committee of the Pennsylvania Legislature, appointed at the last session to consider the subject of election of United States Senators by a direct vote of the people, with a view to submitting an amendment to the national constitution, has completed its work, and forwarded copies of its resolutions to the secretaries of the States of New York, New Jersey, Ohio, Massachusetts, Tennessee, Maryland, Iowa, Kentucky, and Mississippi, where Legislatures are now in session.

An anti-trust conference, called by the National Anti-Trust League, was held in Chicago February 12-14. A set of resolutions was adopted covering the following points: Government ownership of all railways and telegraph lines; the abolition of all special privileges by legislative enactment; placing on the free list of all trust goods; and direct legislation by petition from the people.

George Y. Wisner of Detroit, a member of the Deep Waterways Commission, recently appeared before the Committee on Rivers and Harbors of the National House of Representatives and urged that a dam be built across the Niagara River for the purpose of raising the level of Lake Erie three feet.

The House Committee on Interstate and Foreign Commerce decided by a vote of eight to five to report a Pacific cable bill along the lines of the Sherman bill appropriating $400,000 for a subsidy, defeating the Corliss proposition for a government ownership.

The National American Woman's Suffrage Association, which has been holding its convention in Washington, on February 13 elected Mrs. Carrie C. Catt of New York president of the association to succeed Susan B. Anthony, who declined re-election.

By a vote of 46 to 29, the United States Senate passed the finance bill which provides for the formal adoption of the gold standard. By action of both houses the bill was placed in the hands of a conference committee.

Governor Roosevelt of New York has definitely announced that he will not be a candidate in the National Republican convention for the nomination for Vice-President. He is expected to be renominated for Governor.

The Committee on Election Laws of the Massachusetts Legislature has voted ten to one against municipal or presidential suffrage for women, and unanimously against taxable or married woman suffrage for women.

The President has approved an act of Congress for the preservation of the old frigate Constitution.

**Industry and Commerce.**

H. C. Frick, the former manager of the steel interests of Carnegie, but now a powerful rival, has begun equity proceedings against the Carnegie company to recover $16,238,000 for his stock in the concern, instead of $6,000,000 which Mr. Carnegie has offered. It is stated that Mr. Frick is supported in his litigation by Henry Phipps, Jr., and other partners of Mr. Carnegie, who are said to have combined to divide up the property of the great Carnegie company. It is reported that H. C. Frick and his associates, in execution of their plans, have already acquired control of the Bethlehem Iron Works, one of the largest producers of armor plate in the country.

The National Biscuit Company, known as the cracker trust, has declared its regular quarterly dividend of 1.75 per cent. Twelve months' earnings were equal to 5.6 per cent on the outstanding common stock, against 5.7 earned in thirteen months the previous year. The gross earnings for the past twelve months were $35,651,898, with profits of $3,302,155.

A Tacoma dispatch says: Dawson advices say little will be left of the Klondike metropolis after the home rush in May and June. Merchants are closing out their places of business, and instead of every building being crowded, "To let" signs are frequently seen. Business is dying, and most of these dealers are going to Cape Nome.

Taking the entire year for the five islands or groups of islands, Cuba, Porto Rico, the Hawaiian, Philippine, and Samoan islands, the total for 1899 shows an increase of more than one hundred per cent in exports to those islands over 1898, while the imports from them show an increase of nearly fifty per cent.

A combination of the steel sheet mills of the country has been formed, twenty-five concerns out of twenty-nine being represented. The capital stock is fixed at $52,000,000, of which $26,000,000 will be preferred, carrying a seven per cent dividend, and $26,000,000 common.

The year 1899 brought our foreign commerce for the first time past the $2,000,000,000 line, and February, 1900, shows our money in circulation for the first time more than $2,000,000,000.

**Foreign News.**

Lord Roberts, the British military hero and field marshal, who was sent to South Africa after the campaign of the British had come to a standstill, has justified the popular confidence in him by his first important move. He has forced a way through to Kimberley in a remarkably short time, without any severe fighting so far as reported, General French, acting in accordance with Lord Roberts' general plan of campaign, reached Kimberley with a large force of cavalry, mounted infantry, and artillery Thursday evening, February 16, and the town is safe for the present at least. Kimberley, which is a city of twenty thousand inhabitants, is the diamond centre of the world. It has been under siege by the Boers for 123 days. This is the first important success gained by the British in the present war, and it was almost a bloodless success. It was due to superior organization of transport facilities, which enabled the British to throw forward an overwhelmingly strong force by rapid marches. In addition to reaching Kimberley, the British have gained advantages in position at various points in the Orange Free State, which it is said will seriously embarrass the movements of General Cronje, who is in command of from fifteen to twenty thousand Free State soldiers. The dispatches state that General Cronje was in full retreat on February 17. Ladysmith, the besieged town in Natal, is still holding out. General Buller, on February 14, started for Ladysmith for the fourth time, but has made small headway. Some of the Boer forces around Ladysmith are being withdrawn.

Premier Waldeck-Rousseau has introduced a bill in the French Chamber of Deputies providing for varying terms of imprisonment as a punishment for ministers of religion who disobey the laws. The present law provides for banishment in all cases, and the severity of the penalty causes the law to be inoperative.

In the British House of Commons the government military scheme for largely increasing the army, was passed by a vote of 239 to 34.

**General News.**

The cable sounding ship Nero made what is said to be the deepest ocean soundings that have been yet recorded, between Manila and Guam, when the depth was found to be 5,260 fathoms or 31,560 feet, almost six land miles. The spot was named Nero's Hole.

The ninety-first anniversary of the birthday of Abraham Lincoln was celebrated throughout the country by banquets and public meetings, and the good deeds of the emancipator were reviewed in the pulpit and in the public schools.

One hundred and seventy-seven men have handed in their names as aspirants for places on the 'Varsity baseball team which is to represent Harvard next season.

Edward Moran, the celebrated marine painter, has given Admiral Dewey a fine painting of the flagship Olympia.

The national assembly of the League of American Wheelmen has voted to surrender control of cycle racing.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Pan-Helio-Motor.

### Concentration of Heat Effected by Means of Mirrors.

WITHIN the past two weeks Dr. William Calver, a man of science who has been working for twenty odd years on the vastest material problem which has ever presented itself to mankind for solution, has been granted letters patent simultaneously in the United States, England, Germany, and France on an invention which contains within itself possibilities of a revolution as radical and of a reorganization of society as great as those which followed the first practical introduction of steam power. As a matter of fact the powers of imagination fail when one commences to contemplate the invention and its bearings on society with all the far-reaching consequences of its universal introduction. And yet men have been working for thousands of years at the problem which Dr. Calver claims to have completely solved. Scientists of every generation since the time when it was first propounded by Archimedes have studied and striven for its accomplishment.



The correspondent of the *Herald* called on Dr. Calver at his home in Washington. The doctor is a man of something past middle age. Like many inventors, he seems thoroughly wrapped up in the work that he has accomplished and the work that he has in view.

"I believe, in fact, I know," said he in answer to a question, "that I have solved the problem of the direct conversion of the sun's rays into a heat which can be utilized on a far cheaper commercial basis than coal. I have also devised a method for the storage of this heat so that it can be used at any desired time and place. I feel that beyond a doubt I have settled forever the question of the actual commercial harnessing of the direct rays of the sun and of their conversion to the use of man.

"The process which I have invented is a distinct departure from anything which has ever before been attempted by men working in my line. My methods are the acme of simplicity. No complicated and costly machinery is used in a single portion of my invention. Once my machine is built, it will last practically indefinitely, and as long as the sun continues to give heat and light to man it will labor in his behalf.

"There is no limit to the intensity of the heat which I can generate. I can produce in one spot a heat vaster and more fierce than that on the face of the sun itself, and a greater heat than any now attainable through the combustion of known substances or through the agency of the electric arc, which now furnishes the fiercest heat known to man.

"As to the cost of this heat for commercial purposes, I shall only say that I can furnish it at the mouth of the coal pit or on the edge of the forest for a tithe of the cost that it takes to dig and raise the coal and to cut down the timber. And the heat which I generate by this process is available for a thousand and one things for which fuel is absolutely unfit. With it I shall be able to smelt easily the hardest and most rebellious of the ores. With it I shall make a quality of glass which cannot exist at present. With it an innocuous gas can be made at a cost far less than it is now made from coal.

"I conceived the principles on which my invention is based in three days. I was a young man then. It is going on now thirty years that I have been laboring on it. You must come to my laboratory where I shall be glad to show you my apparatus and explain my methods."



The sight which met the reporter's gaze as he entered was both novel and interesting. In the centre of the inclosure stood a small round house, about twelve feet in diameter, roughly constructed and resembling an upright water tank.

This tank seemed to form the centre of a system of circular wooden tracks. And it was on these tracks that the unique features of the exhibit were located. These were nothing more nor less than a number of mirror frames. In the big frame, for example, to which Dr. Calver led the way, instead of a single solid mirror or reflector, which might naturally have been expected, there were a great number of small mirrors set in a series of rows one above another. These mirrors, which were only four by six inches in size, exposed to the sun a perfectly flat surface. The method of arrangement of the rows in the frame was slightly convex. It was found by a simple count that there were twenty-seven rows of thirty mirrors each in the entire frame, or eight hundred and ten mirrors in all.

"It will be understood," said Dr. Calver by way of explanation, "that the great question which confronted any one working in my field was that of arranging the reflectors of the sun's rays so that any number of them could be concentrated on the same point at the same time and kept there throughout the entire day. Working on this idea I have constructed the form of reflector which you see before you. To this I have given the name of 'pan-helio-motor,' Greek, which translated means 'universal sun-power.'



"This motor consists of the simplest arrangement possible. Each of the small, flat mirrors is attached to a simple gearing device by which it can be moved at pleasure. Each and all of these surfaces, four by six inches in size, can be concentrated on a very small surface at any desired distance. In practice they are concentrated on the reservoir in the centre of the yard. Each glass reflects from twelve to fifteen degrees of heat from the sun."

"How about the point of concentration when the sun moves around?" was asked.

"That is simple enough," said Dr. Calver. "The frame moves, too. It is geared and adjusted in such a simple manner as to be moved along the circular track by even the most ignorant of attendants."

Copyrighted, 1900, by Mary Baker G. Eddy.

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"But how about the cloudy and rainy days?" questioned the writer.

"Simple enough; we can keep ice in hot weather; after exactly the same principle we can store and keep heat in cold weather for use by day and by night, in sunshine and in storm. Two well-known examples will suffice to explain the principle of our heat reservoir. For instance, the heat of the sun's rays goes through the closed glass of a hot-bed and raises the temperature within. Heat goes through glass, but it does not come back. It is a universally known fact that a brick or a bag of hot water retains imparted heat for a considerable length of time.

"What more simple, then, than to throw the concentrated rays from our mirrors through two thicknesses of glass and collect their heat in a reservoir of clay and stone on the inside. This is what has been done in the present instance, and in practical work on an extended scale this same principle will be applied, only to a much greater extent and on a much larger scale than in the small experimental reservoir here.

"At the same time it may be stated as a matter of interest that I have kept three hundred or four hundred degrees of heat—a much higher temperature than is needed to make steam—in this small reservoir for a week at a time.

"From the sixteen hundred mirrors in the laboratory here, which can all be concentrated on a single point, I have generated on the coldest days sufficient heat to solder copper and Russian iron. I have burned a brick half way through in half an hour. I have concentrated the combined heat from the mirrors on an ordinary unburned brick and have burned it so hard that it scratched steel."

⚜

Dr. Calver described a number of experiments which demonstrated the efficiency of his methods and the terrific amount of heat, nearly ten thousand degrees, which he can concentrate in a single spot. He then showed the party some of the brick which he had burned as well as the metals which he had melted and welded. Some of the simpler of these experiments he performed.

The rays from a couple of the smaller helio-motors were concentrated on a corner of the reservoir. Some one walked near and held a handkerchief for a moment at the point of concentration. A dazzlingly brilliant white light was reflected, causing every one around to close his eyes.

Dr. Calver reached down and picked a stick from the frozen soil. He mounted the reservoir, and holding the stick in one hand he focused by means of a small hand reflector the heat of the combined mirrors on a portion of the frozen wood. In a moment it cracked, smoked, and burst into a fierce flame.

Sixteen feet in front of a small helio-motor whose reflecting surface was but ten feet square he placed a tin boiler full of water. A few minutes after he had concentrated the mirrors on its surface the water was boiling merrily. "Why, that little trick could cook a dinner for a whole family in summer time," remarked a member of the party. "And the cost of cooking for the whole year would average about a cent a day," said the doctor.

When asked what he believed the effect of his invention would be on humanity, Dr. Calver said:—

"I had few better friends than the late Senator Leland Stanford, who knew my invention well and sympathized with my purposes and ends. Conversing with me he one day said of my helio-motor: 'If perfected, it will do more for humanity than all we have at present. The steam engine made a great revolution, and this will make another and a greater.' I have nothing to add to what my friend has said except that my invention is completed now," said Dr. Calver.

JAMES M. THOMSON.

*Boston Herald.*

## Speech of Monkeys.

PROF. R. L. GARNER, student of, and instructor in, the speech of monkeys, lectured in Steinert Hall to a large and very intellectual audience, who listened intently for nearly two hours to a discussion of the possibilities of simian eloquence. The professor told of his experiences while living in an iron cage in the midst of a central African jungle for one hundred and twelve days without seeing a human being, and especially the attainments and accomplishments of one "Moses," the young chimpanzee which was Professor Garner's companion during his residence in the cage.

The Rev. Dr. Edward E. Hale introduced the speaker. Professor Garner appeared in the costume of brown duck, with trousers oddly cut to fit the contour of the legs, in which he conducted his jungle experiments. Behind him on the platform was the famous cage, deftly constructed of iron bars and made in sections for convenient folding and shipment.

Beginning with the assertion that not only monkeys, but all mammals, possess the power of speech, Mr. Garner related how he stood for seven hours before a cage of monkeys in Cincinnati, observing how the little ones would assist each other in avoiding the attacks of a large one. Their cries of danger were intelligible to him, and he determined to study the subject till he had mastered it. Going from one menagerie to another, he then collected the remarks of various monkeys in all parts of the country, and, taking the phonographic records of these conversations to another city, he would reproduce them to another monkey of the same species and take a record of his answer. In this way a vocabulary of nine words was collected, including the words meaning food, drink, vexation, and satisfaction.

In order to study the monkeys in their pristine innocence and free from the influences of civilization, Mr. Garner then went to a place one hundred and twenty miles south of the equator and one hundred miles inland, on the west coast of Africa, where he set up his cage in the primeval jungle and watched the gambols of the denizens of the wilderness. He lived on canned goods, with the meat of an occasional alligator, jungle-pig, or parrot. Twenty-two gorillas came under his observation here, more than any one man ever before saw in the forest. The time was happily passed in the education of "Moses" and in watching the wild beasts stalking about his cage.

In closing, the speaker said that he was shortly going back to Africa again, and after a few years would return with a school of talking monkeys which should convince the most sceptical that these little creatures, endowed with the same physical and mental outfit as man, are perfectly capable of learning spoken language, especially the French language.—*Boston Herald.*

### "Sow beside All Waters."

Broadcast thy seed!
Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day—
Or when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil, and gentle wind,
Refreshing dew, and ripening shower,
To bring it into beauteous flower,
From flower to fruit, to glad thine eyes,
And fill thy soul with sweet surprise.
Do good, and God will bless thy deed;
Broadcast thy seed.

*Unknown.*

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## The Lectures.

### At Auburn, N. Y.

Music Hall contained a large and thoughtful audience, last evening (Tuesday, February 6), the magnet of attraction being a lecture upon Christian Science by Carol Norton, C.S.D., of New York. Believers in the power of Mind over matter were there in force, to be sure, but, naturally, the larger part of the audience was made up of those who came merely through curiosity, or with an honest desire to derive information on the subject. How well they succeeded may be learned from the copious synopsis of the lecture which is herewith published.

The speaker was introduced by his host, the Hon. John D. Teller, in his usual eloquent manner and Mr. Norton entered at once upon the discussion of his subject.

*Daily Advertiser,* Auburn, N. Y.

The introductory address by Judge Teller was as follows:

*Ladies and Gentlemen:*—The honor of being asked to preside at this meeting I accept as a compliment to the legal profession of which I am a member. The speaker of the evening, being a Doctor of Christian Science, represents two of the learned professions,—divinity and medicine,—and I suppose it is proper that courtesy should recognize the law.

From my earliest association with the Presbyterian Church, when my resources were even more limited than at present, I have been given the opportunity to contribute to the sending of missionaries abroad. I have often wondered how it would seem to have missionaries sent from foreign parts to educate us. To-night we are to have some experience of that kind. We are to listen to an apostle of Christian Science, who speaks with authority.

In 1874, when Dr. John W. Draper gave to the world his "History of the Conflict between Religion and Science," the good people of our churches experienced a shock. They felt that an attack had been made upon holiness, and they resented it. Twenty-one years later President Andrew D. White gave to the press his work upon "The History of the Warfare of Science with Theology." The impression made upon the public mind was not so serious. Theologians had in the intervening years become more liberal and the conflict treated of was recognized as being not between exact knowledge and piety, but of science on one side and doctrine or dogma on the other. Disagreements which arise from imperfect understanding or futile attempts to supply in our theological systems truths that have not been revealed, can have no damaging effect upon essential truths. There can be no conflict between different truths. They all have their *raison d'etre,* but while different doctrines may disagree they should have fair consideration. This belief has placed in our fundamental law a safeguard for religious freedom, and it is consistent with the principles of our government that in judging of any form of religion we should take our data from authorized sources.

Christian Scientists, as well as other denominations, have reason to feel that they have not been at all times fairly reported by the public press. The claims of extremists and cranks, being somewhat sensational, have most readily received reportorial notice and been accepted as representing the tenets of the Society. To correct such errors and properly set forth the doctrine of Christian Science is the desire of the true exponent, such as we have the privilege of hearing to-night, and I am sure his statements will much more nearly agree with what is considered orthodox than may be generally supposed.

Whatever may be our object in attending this lecture, whether we come out of curiosity or as devotees, it must be a source of satisfaction to every hearer who respects Christianity, that the lecturer speaks in the name of the great Physician, whose life and example is the inspiration of all Christianity, and that he conscientiously reasons in support of harmony rather than of conflict between religion and science. To him Christianity is an exact science of itself.

There is one thing we must certainly all concede, that one of the most potential evidences of Christianity is found to a remarkable degree with the Scientists. Experimental knowledge has conduced to sincere faith in its truth. The believer seems to have the witness in himself. Such a believer and recognized representative is the distinguished speaker, whom I have the pleasure to introduce to you, Carol Norton, C.S.D., of New York City, member of the Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass.

### At Louisville, Ky.

Library Hall was well filled yesterday afternoon (Sunday, February 4) by people of all creeds and conditions who had gathered to hear the lecture of W. G. Ewing of Chicago, former judge of the Illinois Superior Court. The subject of Judge Ewing's lecture was Christian Science. Judge Ewing is now a member of the official Board of Christian Science lecturers. He became interested by reason of his restoration to health through the prayers of Scientists and has recently associated himself actively with the movement.—*Courier-Journal,* Louisville, Ky.

The lecture was given under the auspices of First Church of Christ, Scientist, of Louisville, Ky. J. M. Chatterson, a well-known lawyer of that city, introduced Judge Ewing as follows:—

All the world is engaged in the pursuit of a more perfect knowledge of the truth, and there is great divergence of opinion. Tolerance for the opinions of others is, however, a characteristic of this modern civilization. There was a time when if the followers of a particular belief became numerically strong, they considered it to be a duty to persecute those of opposite opinions in order to show their zeal and their faith. This is all changed, except perhaps in the minds of a few whom we call fanatics, who probably would to-day burn at the stake those who dared to differ from them, if they had the power.

However, it is now recognized that the truth belongs to no person, or set of persons, and it is well that this is so, because the human mind is so constituted that what appeals to one may wholly fail to attract another, according to the receptive condition of the mind of each. We have assembled to listen to one of the most eminent expounders of the truth *as he sees it,* and I have been requested to present to this audience the speaker, a distinguished citizen of a sister state, one who, to a long and honorable career at the bar, has added the cares and responsibilities of both official and judicial position, and who to-day is giving his talents and learning to the dissemination of the truth as he believes it to be. Ladies and gentlemen, I present to you the Honorable Judge Ewing of Chicago.

### At Jacksonville, Fla.

Judge Ewing, the noted Christian Science lecturer who enlightened a large and appreciative audience last evening (Friday, February 9) at the Park Opera House, was introduced by Mayor J. E. T. Bowden, in the following short and telling address:—

*Ladies and Gentlemen:*—I know nothing of Christian Science, but I have had some intercourse with families who are Scientists, and I want to say to-night that those people are as honest and true in their convictions as any people I have ever met, and I hold them in the highest regard and respect.

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I wish I could make an eloquent speech in my introduction of the far-famed lecturer who will shortly address you, but I cannot. I see a great many people in this splendid audience to-night who have known me from boyhood, and I can see honest sympathy in their faces for me in my present dilemma, but I want to say that a subject which will draw together such a large and intelligent audience in so small a city as Jacksonville must have a great deal of truth in it.

I am told that it has been about thirty-four years since Christian Science was discovered by its Founder, the Rev. Mary Baker Eddy, and that it was brought about by an accident in which she was badly hurt, and after having been given up by the most prominent doctors of that time, she decided to go to her God, with the result that is shown to-day by her wonderful following. I take great pleasure in introducing the speaker of the evening, Judge William G. Ewing of Chicago.

Judge Ewing was greeted with hearty applause.

*The Evening News*, Jacksonville, Fla.

### At Provo City, Utah.

Judge J. R. Clarkson delivered an able lecture on Christian Science at the Opera House Monday evening (January 29) before a fairly large and appreciative audience. Ex-Mayor S. S. Jones introduced the lecturer in a fitting speech expressive of the idea that we should give audience to all creeds or religious denominations.

*Utah County Democrat*, Provo City, Utah.

### Lectures at Other Places.

Savannah, Ga.—William G. Ewing, Tuesday, February 6.

## Among the Churches.

### Forward not Backward.

In a communication to the *Tribune*, Miss Clara Shepard, C.S.B., First Reader of the First Church of Christ, Scientist, in Sioux City, says:—

A remark which was reported to me, hinting that Christian Science was dying out, because we were moving from our former office rooms, made me wish to tell a little of what we are doing as a religious body in this city. We were simply moving out of the old into the new, for the demand of the work increases, and larger and better rooms must be had to accommodate the needs of the people and the better accomplish the good the cause represents. We now have three rooms instead of two, the larger one to be arranged in a comfortable manner for a reading room, where any one wishing to know something of Christian Science may come and read the authorized books on the subject, and also the monthly and weekly, published by this denomination. The rooms will be open every day in the week, from 10 A.M. to 3 P.M., except Sunday.

Our church in the month of December collected and paid out over twelve hundred dollars from those only who have been helped by the Truth which Christian Science teaches. And every one gave, glad of the opportunity to express in some way the gratitude they felt for the great good this religion has brought them. There are many hundreds in this city whom Christian Science is blessing. All manner of evils have been destroyed for those unfortunately under their influence, and not knowing how to overcome temptation. Sickness of every kind has been healed. Death in some degree has been overcome.

*Sioux City (Ia.) Daily Tribune.*

### Another Small Church.

The small churches are sharing nobly in the great work which is required at the present time. I was pleased to see an account in the *Sentinel* of January 25 of the work of a small church in Vermont. I wish to speak of some of the work of another. Some interest was awakened in Barre, Vt., over ten years ago by the healing through Christian Science of a few persons. About five years ago a church was organized by one of the Mother's students. Most of the original members have since moved away, and are helping to swell the attendance in larger places. Only a few persons carry on the work. The present Readers are students of one of the Mother's students. During the past year a large amount of literature from the Publishing House has been distributed. Pledges were given for the money to have a lecture several months ago; but as the engagements were full for the New England lecturers, they were obliged to wait until another year. A small building fund has been started. The work is growing in a deepening sense of harmony and personal responsibility. And here where there is so much activity and growth in everything else, there is surely destined to be a wonderful growth in Christian Science.

REV. S. C. HAYFORD, Barre, Vt.

### A Word from North Dakota.

I have always corrected every untruthful or mistaken article pertaining to Christian Science or Scientists appearing in our local papers, during my ten years residence in Grand Forks. Long since, Christian Science has had fair representation in these papers, and antagonistic articles are rarely copied from other periodicals.

Our church has gone through some troubled waters, but it stands loyal, undivided, and enters upon the new year with a new lesson learned. The work in this field marks the healing of many hopeless cases of sin and disease.

By the abnegation of self and exaltation of the spiritual idea we endeavor to work out our salvation by walking in the narrow path our dear Leader is treading before us. This is the only way we can hope to pay our great debt to her.—MARTHA SUTTON THOMPSON, Grand Forks, S. Dak.

### Church at Savannah, Ga.

First Church of Christ, Scientist, was organized March, 1899, with twenty-one charter members. The existence of a church called forth renewed comment on, and interest in, the Christian Scientists and their belief, all of which was followed by visits from the ranks of the thinking public. Many came inquiring, and spent a while daily in the rooms, simply to inform themselves of what Christian Science *really* is. It is needless to report the result—increased membership—for where one really informs himself of Christian Science, there is that longing for a broader view and desire for a higher life that awakens us to the transforming Christ Love, and lifts us into a world of which we had never dreamed.—C. T. BYRD, Savannah, Ga.

The *Observer* says: "The Bible is not a neglected book. The Christian converts of Tahiti, on the approach of the French army, hurried as fugitives to the mountains, leaving their Bibles behind them. But they came back at great personal risk, declaring that they must have their Bibles for they could not live without them."

The *Watchman* has the following: "The more we see of life the firmer is apt to be our persuasion that we get the best of any power or advantage we may happen to have by using it for the welfare of others. The riches that we can amass in that way are truly laid up in heaven."

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## Letters to the Sentinel.

Baltimore, Md., January 26, 1900.

*Dear Sentinel:*—I feel the need of expressing in a few words my appreciation of all that comes to us so regularly, and always just at the right moment, in our helpful publications. What the monthly visits of the *Jour al* are goes without saying; and I have always felt gl d of our *Sentinel,* as it stands on the watch-tower, ever sending out the next word of warning, encouragement, or command from our revered Leader and Mother. But lately it seems I have only just begun to appreciate its importance to the Cause and to each individual worker, as week by week the new By-laws and the messages have so closely followed, one after the other in these stirring days,—beacon lights set upon a hill. My heart is very thankful for *all,* and also for the Manual, which I find needs to be placed very near my books for daily use. Then the poems from our beloved Mother,—"Signs of the Heart" in July, and the latest, "Satisfied," whose deeper meaning will be revealed day by day. The by-law Article 21, Section 4, "Church Prayer," is a tremendous step upward and onward in the "unity of prayer" so necessary in order to bring into a demonstration the outpouring of Spirit which is Love *of* God reflected in love *to* Man. I also want to express my thanks for the two editorial articles,—"Our Baptism" and "Christian Science Prayer," in No. 18. They are truly beautiful; and so clear upon what and where the purifying process (Baptism) is; and the true prayer, bringing out those wonderful lines in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as manifested in Jesus, "whose humble prayers were deep and conscientious protests of man's unity with Truth and Love."

LOUISE SCHMIDT.

Geneva, Ill., February 9, 1900.

*To the Sentinel:*—Shortly before the late departure of the *Washington News Letter,* Colonel Sabin wrote an editorial in which he spoke in the highest terms of Mrs. Eddy, and apparently took a stand for true Christian Science.

I was about to renew my subscription and wrote him a friendly letter commending his attitude. This letter of mine was published in that issue of the *Washington News Letter* which came out boldly, showing that it was *not* on the side of Truth, and many persons seeing it thought I was upholding that error, which of course was untrue.

I wrote to Mr. Sabin asking him to correct the false impression, but he has never done so.

Since then it has occurred to me that if he *did* publish it, probably not many Scientists would see it, so if you care to set this right before the world, I shall appreciate the kindness. I shall be glad if you feel that it is right to do so, as several people have been misled by the circumstance.

MARY EMMA BENNETT.

## Acknowledgment of Gift.

There was placed in my hands this week, an enveloped book on which is written "Presented to the San Mateo Public Library by the students of Christian Science in San Mateo, December 25, 1899. The book is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; cost $4. Published by Joseph Armstrong, 95 Falmouth Street, Boston. The library receives from the same publishers the *Christian Science Sentinel,* a weekly, and the *Christian Science Journal,* a monthly, without cost. These publications are clean and well-edited religious journals, and the enterprise which confers them upon us might well be emulated by others.—C. H. KIRKBRIDE, *Librarian.*

*San Mateo (Cal.) Leader.*

## Christian Science Notes.

THE reading rooms of the First Church of Christ, Scientist, on the third floor of Pythian Temple building, are now open in the evening from half past seven to nine o'clock, as well as during the day from 9 A.M. to 4 P.M. All Christian Science literature can be obtained there, and Christian Scientists will always be found in attendance. Gentlemen are attending the rooms in the evening. The public is cordially welcomed to these rooms.

The Christian Scientists had the pleasure of having Judge William G. Ewing of Chicago with them on Wednesday evening at their meeting, and he spoke to them at length, after listening to demonstrations which were given during the meeting, the point of his talk being that there were no small demonstrations in Christian Science, for each one proved a dividing line between man's weakness and God's strength or allness. He illustrated this point by telling a story of a good man who had been brought up in one of the Orthodox beliefs, who was kind, lovable, but solemn in his religion, and who thought there should be more earnestness in the face of his growing boy, rather than the lovable smile that always greeted him. One day while driving with this boy he began a long discourse on his belief in the power of God, when the boy interrupted him with the remark: "Well, father, don't you think you're going a long way around to tell me something which you can get at in a very short way? You know as well as I know that you could not make even a corner of a star, nor could any man, and if you could make a corner of a star you could make the whole star,—you could make the whole universe; and I say that it is the one power which makes not only the little corners of the stars, but the whole universe."

Judge Ewing further impressed his hearers with the fact that the only proof which Jesus ever left from which the Christian religion was established, was the proof of healing power, and this was the same proof given to-day to Christian Scientists in what they might term very large or small demonstrations, for "these signs shall follow them that believe."

It will be remembered that Judge Ewing gave a very interesting lecture in the Chamber of Commerce building on the 28th of September last, and on Thursday night of this week he lectured at Akron, O.

*Cleveland (O.) Daily World.*

It is not the most active people to whom we owe the most. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellowmen. But still it is good to know we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.

PHILLIPS BROOKS.

### No more Sentinels Wanted.

The Christian Science Publishing Society is now plentifully supplied with back numbers of the *Sentinel* recently asked for. We desire to thank the Field for the generous response to our request, and ask that no more copies of the *Sentinel* be sent us.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Church By-law.

ONLY one of the largest Branch Churches in each state of the United States, and in Canada and Great Britain, is requested to appoint a Publishing Committee to serve in its locality and under its Church By-laws. This Church can appoint a Publishing Committee conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist, to serve in this capacity.

NOTE.—It is understood that the committee referred to consists of one person as indicated in previous By-laws.

## Abraham Lincoln.

THE anniversary of the birthday of Abraham Lincoln, the great emancipator, was generally celebrated on February 12, 1900. Many eloquent eulogies of the great man were pronounced in various parts of the country by eminent speakers. We cull from a few of them.

The Hon. Chauncey M. Depew said:—

The distinguishing characteristic of the nineteenth century is emancipation—emancipation of the soul from bigotry and dogma; emancipation of the mind from the formalities and dead forms of the past; emancipation of the individual from class, from privilege, and from slavery; emancipation of education from studies which consumed valuable time without imparting instruction; emancipation from restrictions upon the suffrage; emancipation of commerce, of travel, of the fertile lands and navigable waters of the globe, of the restrictions of nature by discovering the secrets and utilizing the forces and powers of nature.

While Washington stands as representing the construc tive forces which created modern representative government and the power of the people, Lincoln will stand as the representative of the marvelous advance in emancipation and reconstruction. In these days, when it is common to try to build parties and create issues upon class hatreds, Lincoln stands as the representative of all classes, if there be such in our country.

. . . . . .

The emancipation for which Lincoln stands in the nineteenth century will bear its fruits in the twentieth. The mighty spirit of emancipation for which he stood, and of which he was the noblest and most conspicuous representative, has worked a salvation for the North and the South, the East and the West, which has demonstrated both the elasticity of our constitution and the resurrection and revivifying powers of American liberty and American institutions.

Speaking at Portland, Maine, the Hon. James E. O'Grady, M.C., of New York, said:—

In the history of every great nation or people there are men standing forth separate and distinct. Many of the great heroes of the world have been men of the people, who remember with difficulty, if at all, the names of their ancestors; who enjoy none of the advantages of lofty estate and ancient lineage. Poverty and misery seem to be their birthright, hardship and pinching want their earliest memory. Yet time's eternal flight will not halt, and whether the future brings evil or good, it must be risked, and tested to the last drop in Fortune's cup.

Such a man was Abraham Lincoln. His birth could hardly have been more lowly, his childhood more obscure or disheartening. His youth and early manhood were marked by every hardship. Bound out in accordance with the custom of the time during his minority, he respected his obligation with scrupulous fidelity and honor. Indeed, the one great characteristic of this man was his high sense of honor, which he maintained even with himself. Throughout his very busy career no man could point to any act or word of his that was other than entirely honorable.

His nomination for the presidency was inevitable. By his own individual force he had made himself the one predominating representative of the great party opposed to the extension of slavery. His voice was heard throughout the land to be listened to and followed by eager men, believing with him that the time for compromise was passed, the time for vigorous action had come. No more quibbling, no more procrastination. Action, determined action, was to be the watchword. The present generation often wonders why there should have been any doubt of his election. Looking back from this date success seems the only outcome of the contest. Yet doubt was there, and party feeling never ran higher. Through it all Lincoln's personality strode firmly, his eyes upon the goal, his voice raised for human freedom and against national disgrace.

Of course he was successful. We say now he was heaven-sent, intended by Providence to secure his fellowmen from longer committing the hideous sin of slavery. No President ever had so hard a chance. How much he merited our confidence the result shows. After four years of bloody struggle, consuming vast resources and exhausting the Confederate commonwealth, the United States of America as a nation was saved to the civilized world. Slavery was forever abolished under the stars and stripes.

No resource was too great for him, no step too far in advance, if it tended to the grand result. Yet, how few mistakes were made, and then how quickly recognized and corrected—no stubborn insistence upon a wrong line of action; the honesty of Lincoln's character forbade that. There was prompt recognition of error and immediate steps to set the wrong aright.

As we review our national history and seek for the typical American, we think of Lincoln; do we look for the matchless orator, the wisest statesman, no other man recurs to us. His personality seems to measure up to all our standards, to realize our highest ideals. Such men are few in the world's history.

That disinterested and indefatigable laborer for the education and elevation of his own race, Booker T. Washington, in the course of an able oration delivered at Anderson, Ind., said:—

If we would continue to spread the spirit of Lincoln, and finish the work which he began, it should be our highest ambition to make the negro, first of all, a property-holding, industrious, intelligent, virtuous citizen, and a Republican or Democrat afterward.

The time has come when all of us should take high ground with reference to the negro's position in the South. In this we must lift ourselves above mere temporary party advantage or the influence of tradition. The negro must be taught that in every manly, straightforward, honorable way, he should cultivate the confidence and friendship of the white man, by whose side he lives in the South.

In turn, the southern white man should be encouraged not to distrust the negro, but to give his hearty consent and active personal co-operation to every measure that has

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for its object the lifting up of the negro to the highest plane of citizenship.

The Rev. H. E. Barnes, D.D., of North Andover, Mass., said:—

Fortunate we, who have lived long enough to recall the man while he was living and working out the rugged problems that met him for solution; fortunate we, who in the sixties took his hand, looked into his honest, homely, serious face, and heard his cheery, friendly words; fortunate we, who, in 1860, stood among tens of thousands of his prairie neighbors in Illinois and heard his grand, inspiring public utterances, when great, threatening clouds were gathering in the nation's sky; fortunate we, who remember voting for him once, and, perhaps, twice, for President of the nation for which he was ready to die, for which, through years and years, grand years, but bloody, he lived and thought and worked and struggled and suffered and prayed; fortunate we, who hailed him commander-in-chief, when we fell into line, and, with inexpressible enthusiasm and invincible determination, sang,—

We are coming, Father Abraham, six hundred thousand more,
Shouting the battle cry of freedom.

A rare theme for oratory will the life, character, virtues, and achievements of Abraham Lincoln continue to be for ages to come.

Yet, after all, it is not so much his personality, grand and commanding as that was, that calls forth the rich tributes to his memory, as it is that for which he stood. He stood, in a pre-eminent sense, for honesty: honesty in personal relations and in national affairs. He stood for government "of the people, by the people, and for the people." This kind of government necessarily meant a free people; a people free to enjoy life and property, and free to worship God and exercise the privileges of their religious belief, untrammelled by unjust, restrictive, or prohibitive laws. He stood for the beneficent provisions of the Bill of Rights constituting the ground-work of our American citizenship in their highest, broadest, deepest, and most generous interpretation. He stood for American citizenship in all—and the highest—that the term implies. He stood for right, justice, equity, in all their essentials, hence he was, of course, in favor of the equal rights of all, from the lowest to the highest, regardless of race, color, lineage, or antecedent conditions. His humanity was as broad as the human race. His sense of justice and right almost divine. Of course, such a man could not believe in human bondage, and, of course, by the very force of such a nature as his, when circumstances made it possible, he became an emancipator of his fellow-men from the bondage of chattel slavery.

And Abraham Lincoln stood for *Christianity*. Although a member of no particular church and allied to no sect, he was a Christian, for he believed in and practised the precepts of Christ Jesus to the best of his perception thereof, and that perception was lofty.

That he would have united with a church which represented his views of Christianity, if he had known of one such, he himself declared. He is authentically reported as having said:—

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize the articles of belief and the usual confessions of faith. When any church will subscribe on its altars as its sole qualification for membership the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself,' that church will I join with all my heart and with all my soul."

Had such a mind as was Mr. Lincoln's grasped a conception of the larger freedom embraced in emancipation from the slavery of the false material senses—the slavery of human error in all its forms—there is no doubt that he would have lent the force of his great nature to the abolition of this awful bondage with the same directness and honesty that characterized his proclamation of freedom of the American slaves.

The world is awakening to that larger outlook of freedom, and great minds are lending themselves to its proclamation throughout the nations.

## Selected Articles.

### Christian Science Methods and Results.

VERY few persons realize the scope of Christian Science work, and few deny that it is accomplishing good results in the development of character as well as in the healing of disease, when they have a fair opportunity to observe its operations.

One or two cases carefully stated from the writer's own observation may serve to illustrate the "diversities of operations" and the "same spirit" referred to by St. Paul in the twelfth chapter of First Corinthians.

A little girl about six years of age was brought to Detroit for treatment several years ago. Her relatives said that the physicians had pronounced her case a severe hip difficulty and had declared it to be incurable. She wore an iron brace and had besides the ailment above referred to a painful bladder trouble and seemed a very delicate child and practically helpless.

Her aunt, who had been healed by Christian Science, undertook to care for her and found it no small task, as she cried most of the time. She was treated by a student of Mrs. Eddy, who urged her, young as she was, to rely upon divine power, and to help herself whenever possible.

The brace was removed and in a few days all sense of pain had vanished and functional regularity was established. She was taught to repeat every morning this statement from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy (page 392):—

"Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed."

The little one gave the proof that she understood this statement by demonstrating it with the courage of a Spartan and the faith of a Christian. Very soon she was able to care for herself entirely, and to walk about readily with a slight limp which grew less and less.

She was invited to spend the day at a friend's home, and a lady who noticed her happy face and who knew nothing of her past experience, said, "You're a happy little girl, aren't you?" The child looked up and responded quickly, "I should think I am. Don't you know that God is my Life?"

Upon her return to her home she was noticed one day by some people who asked whose child she was. Some one said (from force of habit): "She is Mr. ——'s little cripple girl." The little one met this by saying, "Oh, no, I'm God's child, and He hasn't any cripple children." One of the listeners, a gentleman of education, was deeply impressed by the little one's remark, and on questioning her further was greatly surprised to learn from the lips of such a young child that Christ the Truth healed the sick now as surely as in the bygone centuries. He packed his trunk the next day and started out for the same help. He had suffered from nervous prostration for several years and had failed to receive any relief from material means.

During his first treatment in Christian Science he inter-

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rupted the healer five times to ask that a window be opened, then closed; then the hot air register the same, etc. He was quite surprised when reminded of Jesus' words, "Take no thought for the body," and saw readily that he had been sinning against a spiritual law in so doing until he had become a veritable slave to his own body, or rather to the mortal thought which claimed power to govern it. As he learned further the meaning of Jesus' words, "Is not the life more than meat?" the healing came by degrees, but not so quickly as to the child, thus contradicting the general opinion that nervous diseases yield more readily than functional or organic difficulties.

Really this has nothing to do with it at all; it is the state of the patient's thought and also the bias of education which influences the results. If thought has been held down to fear and a false or mistaken sense of God and man's relation to Him, this will have to be corrected in order to establish health upon a sure foundation, even the recognition of the divine Principle which saves alike from sin and sickness.

In Genesis, first chapter, twelfth verse, we are told that the earth brought forth grass, herb, and fruit-trees all yielding seed after their kind. In the wonderful realm of Mind this is no less true; thought is reproduced and multiplied after its kind.

Understanding this great law of Being, the Christian Science healer needs to be the closest observer of cause and effect in the world. He sees everywhere the thorns and thistles springing up in the form of disease-beliefs, and he knows that they have no place in the kingdom of God, for all therein is good according to Scripture. Then Jesus' words again appear in very clear light when he says, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Everything which does not represent a spiritual and moral fact will in process of time disappear, be it sin or sickness, for this is the law of God.

If we are to be co-workers with him as Paul teaches, we need to understand better the spiritual law of progress in order that we may advance more rapidly and also help others. A few idle words spoken may add to the burdens of the sick and oppressed, while a calm, scientific declaration of the supremacy of God, or Good, may, must, bless alike the giver and believer of Truth.

A single statement taken from our text-book, Science and Health, is often like the bread broken by Jesus when the multitudes were fed, it may feed many and never be lessened, because it passes from one to another. That great storehouse, the Bible, is thus opened and its treasures liberally poured forth, and they are indeed found unlimited. Why should not all rejoice to speed the Truth on its glorious mission, since to be a sharer in the work is to know and experience all the good which has ever been, and to echo St. Paul's statement, "All things are yours; . . . and ye are Christ's; and Christ is God's."

ANNIE M. KNOTT.

*Grand Rapids (Mich.) Herald.*

## From the Boston Globe.

Boston, February 1, 1900.

*To the Editor of the Globe:—*

In your issue of the 26th I note a report of a criticism on Christian Science by Rev. George H. Wallace. This report states in substance that Christian Science perverts the Scriptures and denies the sacrificial atonement of Christ.

I know of no better way of answering this charge than to give a brief definition of the atonement as I understand it under the light of Christian Science. For a more comprehensive and satisfactory definition of the atonement I would refer to our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The death, resurrection, and ascension of Jesus mean much to Christian Scientists. We believe that his whole earthly life was a demonstration in the presence of mortals, showing the true relationship between God and man, and illustrating what could be accomplished by an understanding of thi relationship. Jesus' experiences in the flesh, including his death and resurrection, not only manifested his boundless love for mankind, but were object lessons, teaching the oneness between himself and God; and thus he also proved the relationship between God and mankind in general. Jesus labored and prayed that all mankind might become one with the Father.

We believe that the atonement, which is generally interpreted to mean reconciliation, consists in bringing about that spiritual state wherein God, and man awake in His image and likeness, constitute perfection and entirety of being.

Jesus' death was a pure sacrifice, for it was not necessary on his own behalf except to carry out his divine mission. He said, "Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels?" He allowed his enemies to do their utmost, even to spill his blood, which the physical senses claim is the life of man, while he made no resistance. Afterward he lifted out of the grave the same body which had been crucified, proving that his life was not in matter, that it was not in blood, but that the infinite Spirit, God, outside the body, was his real life and sustained him always.

Jesus' death and resurrection, together with the ascension, demonstrated the truth of his theory, "It is the spirit that quickeneth; the flesh profiteth nothing." Taking up this theory and practising it, as far as we are able, in our own lives, we gradually become reconciled to God. Without this sacrificial atonement of Jesus Christ we could not have known the way to accomplish this, but would still be in darkness. By his sacrifice he demonstrated his theory of life, illustrating the truth of certain ideas, which, understood, enable us to work out our salvation.

The charge is also made that Mrs. Eddy and her specially endowed pupils turn about and sell this power to less favored ones at several hundred dollars a head. Our critic may not believe it right to accept pay for preaching, but most preachers do; and so do I. Is it more un-Christian to accept remuneration from a class of students in a parlor, or from a person whom your prayers have healed, than it is to accept pay for services rendered to a congregation in a church edifice? Is the good minister selling the Gospel? No, he is serving his flock, and it is but just that they should pay for his earnest labors in their behalf. So the Christian Scientist is not selling the Gospel. He is simply receiving a recompense for his preaching. There is no just reason why an audience of one should not pay its preacher as well as an audience of many.

Now, as to the amount that shall be paid, who shall be the judge? Men pay more for an ordinary horse than Mrs. Eddy has ever charged for a course of lessons in Christian Science. The horse is useful and good, yet his value, in the estimation of a Scientist, is incomparable with that which the pupil receives from Mrs. Eddy. Of course our readers will understand that I speak for those who have been willing and glad to pay the fee, considering it but a trifle compared with the spiritual help received.

In this matter of paying out money, the Christian Scientist does just what he cheerfully allows others to do—uses his money according to his own judgment.

A man's right to recompense is usually based upon the virtue and value of his service, and is determined by mutual agreement between the benefactor and the one benefited. Both parties are satisfied with the contract; and a third party in the matter could be nothing more or less than a meddler.

ALFRED FARLOW.

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# From Our Contributors.

## In the Vineyard.

BY WILLARD G. FLEMING.

WHY art thou downcast, O my soul, and why disquieted?
Trust thou in God to show thee what is best;
Through many dark and desert paths His hand hath safely led,
Commit thy way to Him and be at rest.

Do pitfalls threaten? Is thy view by mists of earth obscured?
Think not that human sense can guide aright.
Be not deceived by prophets false, by error's voice allured,
Trust Him alone thy path of life to light.

What though at times within thy heart the tempest fierce may rage?
His outstretched arm is ever near to save.
Be not dismayed; let Truth and Right thy sympathies engage,
His "Peace, be still" will calm both wind and wave.

Think not, with ever-present Love, thy efforts go for naught;
Each word and deed is taken to account.
'Tis thine to struggle 'gainst the foe; 'tis thine to hold in thought,
The pattern that was shown thee in the Mount.

Have faith to battle falsehood's claims; at length will fade the night,
And erring sense no longer bring defeat;
And through the disappearing clouds, in beauty, glory, light,
The New Jerusalem thy view shall greet.

## The Joy of Work in Christian Science.

BY ALBERT HORTSMEIER.

THE keynote of Christian Science is joy. Jesus said to the sick of the palsy, "Son, be of good cheer." The first effect of Christian Science on us is to cheer us up; we feel an irresistible inclination to look on the bright side of things; things do not look so hard as they did, and at last we find that our faith, our understanding, does make us whole.

Thinking of how hard things are never helps, but on the contrary is the very circumstance that makes it impossible to accomplish what we would and should; whereas every one knows by experience that looking on the bright side has helped us to overcome seemingly insurmountable difficulties. And here is where Christian Science is of such great assistance, because it shows us that there is in reality only *one* side to every question, and that is the bright side, because God is Light and He is everywhere, and how then can there be a dark side? How can there be shadow when Light is all about us? So in healing disease, ailments which seemed so difficult, so impossible to cure, which impressed us so forcibly with their seeming reality, vanish into nothingness before the joyful realization that there is only the *one* side, that man is perfect because he is the child of God. Every achievement that seems difficult to human sense at once becomes easier when we learn that Jesus' words, "My yoke is easy, and my burden is light," are proven true in Christian Science, which has come to take away the hard yoke of men and put in place an easy one, and to remove the heavy burden from men's shoulders and substitute a light one.

But, says some one, "If the yoke in Christian Science is easy and the burden light, why do Christian Scientists usually work so hard?" The fact that Christian Scientists see so clearly how far from the reality this seeming condition of the world is, and know how these errors can be eliminated through Christian Science, impels them to the most earnest, serious, persistent, joyful work,—*joyful* because they know that spiritual activity means work with God and *not* the *toilsome labor* of man-made methods. They are taught in their text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that "God rests in action" (page 513), and that all that is really done is perfect, and that the chief work to be done is to get the material, the unreal, self out of the way and so *let God do the healing;* but all the work they have to do to arrive at this point is light compared with the wearisome labor men are accustomed and compelled to do while still groping blindly in the darkness of mortal belief, before Christian Science came to call them into "His marvelous light," emphasizing the Biblical statement that "with God all things are possible;" and as they have the light of Christian Science to work by, they consider the work necessary to heal as a sacred privilege rather than a laborious duty. Christian Scientists *are* workers, but they are *not* a laborious people; really the great fact is that the object of Christian Science is to do away with the laborious methods of men, and show man how to work intelligently with God. It should be a joy to work when we have been shown how. Cheerful, unselfish work cannot hurt anybody; it is the toilsome labor without knowing where the end will be, "without hope and without God in the world," that wears out men. As Christ came to his disciples on the shores of Galilee after their night of unavailing toil in the dark, so Christian Science comes to us and tells us to cast our net "on the right side" and we shall find how *easily* God does what all the most strenuous human labor cannot accomplish.

## Christian Science Healing.

BY GEORGE TOLMIE.

SINCE taking up the study of Christian Science, some fifteen months ago, I have enjoyed reading the Christian Science *Sentinel* and other literature. The many demonstrations mentioned in the *Sentinel* during this period, have been of much interest to me. At first they suggested what I might some time accomplish for myself. Now they prove doubly interesting as they voice my own experience, only perhaps along different lines.

I have been as deeply interested in cases of healing that have taken months as those that were accomplished in hours or minutes. To my mind there is good and sufficient reason for some demonstrations being slower than others. It is quite natural for us to wish for, and rejoice over, quick healing, still there is no occasion for regret or disappointment over what we are accustomed to speak of as slow demonstrations. With our limited understanding of divine Love, it may be we are unable to recognize the great benefit it will prove to us to have some demonstrations extend over a period of weeks or months, or even a longer time. To all who are in haste I wish to say, be patient and persevere and Truth will prevail.

As my personal experience during the past year may be of interest to some who are in haste to recover I will briefly relate it. On one occasion after endeavoring to overcome a severe strain of the right arm and limb, which almost paralyzed them, I called in a Christian Science healer, and it required about a week to give me ease, and another one to effect a complete cure. Since then I have felt no effects of the strain, and walk as easily and rapidly as before.

On another occasion I ran a rusty shingle nail fully an inch into the inside of my right hand. On pulling it out it was followed by a copious flow of blood. I took up the case at once. The trouble was met almost instantaneously, and I did not suffer more than a moment's pain.

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There was very little swelling and only a slight discoloration on the back of my hand over the wound. The puncture made by the nail healed at once, and no trouble whatever followed.

About two months previous a friend of mine suffered severely for over three weeks from a similar accident. Some two years ago a sister-in-law was laid up several days as the result of running a pair of new scissors into the palm of her hand about half an inch. In these two last mentioned cases everything possible in a material way was done for the sufferers.

I mention my own case to show that even with the same person one trouble may require time, while a second, which seems equally severe, may be healed at once.

## Our Highway.

BY LILLIAN MORGAN GUSTIN.

If we are earnestly seeking the understanding of the Bible and "Science and Health with Key to the Scriptures," conviction gradually dawns upon us, that many of our disappointments are the result of a misconception of God and our fellow-man; that many of our troubles are caused by entertaining an exaggerated sense of our brother's faults, or of his virtues.

What are we, to demand perfection in others? The best that we can say for ourselves is, that we are endeavoring to conform our lives to the teachings of our text-book, Science and Health. This brings error out from under cover, and too often we gaze with horror upon the uncovered sin of our brother, placidly unconscious of our own shortcomings. We gradually learn to appreciate the labors of the pioneers of this work; to marvel at their courage in blazing the path for themselves and for us. As we realize that the gnarled trees have been hewn down and the boulders removed, we forget to censure them for the clump of weeds, or the unsightly mound, but we stoop and help remove the objectionable feature. Thus the way becomes easier for us all, and Isaiah's word promises fulfilment, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; . . . the wayfaring men, though fools, shall not err therein."

As a ray of light passing through a prism is divided into the various colors, yet all are combined in the pure white light, may it not be that this ray from the Infinite shining through the prism of human consciousness is, to human sense, divided? One seems to reflect more truth, another, more love; one possesses a clearer perception of life, yet the perfect idea embraces all these. How much we need each other. The one who seems to be lacking in truthfulness, may be assisted by the man with a clear perception of honesty and justice. The one so truthful and upright, yet inclined to be uncharitable towards him who occasionally fails to reflect these attributes, may he not be benefited by him who is filled with gentleness and love?

As we recognize our dependence upon each other, our hearts are filled with gratitude to every one who has lent a helping hand as we endeavor to surmount the hill of Science. We learn to discover our friends. We become more discriminating as to what constitutes a friend, and we begin to comprehend the article, "Love Your Enemies," in "Miscellaneous Writings" by Mary Baker G. Eddy.

## Stand Still.

BY SUSAN P. POOLE.

John tells us that "the leaves of the tree were for the healing of the nations." We know that the Truth contained in the Bible, and revealed to us through the study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is the Truth which heals all sickness and sin.

The Bible was indeed a sealed book to me, but through the light of Christian Science I have learned not only to read it, but to understand it, to love it, and to find in it an unfailing help for every day and every hour.

Some days ago when I had been working to overcome a claim of error, I took my Bible and seated myself to read. It opened to Second Chronicles, twentieth chapter, and I read the seventeenth verse; it was this: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah, and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you."

I read it over and over, and as I read I realized that I had been fighting, and with that which had seemed to be very real to me, but which was really nothing. I had not obeyed this command, "Set yourselves, stand ye still," but had allowed myself to be led this way and that, forgetting that man is made in the image and likeness of God, and that "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

As I thought about it, I realized that if we were only to obey this command, we should never allow ourselves to be influenced by anything but Love; we should never admit a thought of pain or discord; never admit an unkind or unloving thought toward any one.

With this realization, harmony was restored, and I have found these words ever since an unfailing source of health and strength, "He sent His Word, and healed them."

## A Word of Thanks.

BY EDNA L. CONARD.

I have received much benefit through Christian Science, and feel that nothing could induce me to give it up. My feelings are best expressed in the words of the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

My thanks arise first to God for His great goodness in giving to this age such a Leader as we have in our beloved Mother, the Rev. Mary Baker Eddy, who is true to God and the mission which has been given her. Does she not deserve the love and gratitude of every one who has caught even one faint gleam of this great Truth? Should not each give to her the encouragement, love, and gratitude she deserves? And is not this best manifested in a life of loyalty and obedience to God in all the demands made upon us?

In my giving of thanks I must not forget our efficient Publishing Society, its able editors, and all connected with it. Much praise is due them for their noble work and labor of love. Many times when reading the *Journal* or the *Sentinel* have I been thankful indeed for the pure, loving, Christlike attitude manifested therein, giving to the world a higher, holier, truer sense of man's duty to his fellow-man. It has been an incentive to me to strive more earnestly to "let this mind be in me [you], which was also in Christ Jesus."

I have received many words of cheer, comfort, and encouragement from articles in the *Journal* and *Sentinel;* and for every means through which I have been enabled to gain a higher understanding of God and His creation, I humbly and sincerely return thanks.

Associate Justice Brewer of the United States Supreme Court says, "Religion that spends itself in creeds, and does not ripen into character and the richness of a pure and lovely life, is like a barren fig-tree—covered with leaves, but fruitless."

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# Testimonies.

## Testimony of a Dentist.

I became interested in Christian Science because the Christian Scientists with whom I came in contact in my profession and otherwise seemed to possess something better than any one else I had ever met. I have never seen a Christian Scientist unhappy or disturbed by any pain I was obliged to inflict, and I have seen many who seemed to dispel every evidence of pain under trying circumstances from a mortal mind standpoint.

About the time I began the search for this Truth I closed my safe door one afternoon, with the thumb of my right hand inside. I will not attempt to describe my feelings, but simply say that I went home at once. My thumb gave me all I could attend to and I had no thoughts of business and cared little for anything except to get rid of the pain. I retired with my right hand propped high with pillows, the only way I could get any relief, and very little even then. I went to my office the next morning with my arm in a sling to give my bookkeeper directions regarding putting off my patients. My first patient whom I could not notify arrived about the time I did. I told her not to take off her hat and wraps, and explained my condition. She being a Christian Scientist laughed at me, and told me I could work just the same as ever, and finally induced me to try, which I did, and succeeded.

I never had a moment's pain or soreness with that thumb from that day to this, and although I lost the nail and experienced the tenderness which usually follows, I never realized one particle of pain or inconvenience, and there is no scar or evidence of an accident in the thumb or new nail, and the thumb has done its good work in earning a living for myself and family every day since the accident occurred in April, 1898.

I have witnessed many wonderful demonstrations in my practice. A patient for whom I had tried to prepare hypersensitive cavities for filling, and was obliged to give up, came to me at a later date with a Christian Science healer, and I excavated seven cavities in thirty minutes without pain.

Another case with whom a Christian Science healer came, had two teeth with chronic abscesses without fistulous opening. (I mention these terms hoping some dentist may read and understand, they mean more to a dentist than to any one else.) These teeth were badly broken down and were capped without any treatment, outside of cleansing, at one sitting. They started in with the usually expected pain, but were met by the Truth and controlled immediately. I have seen the patient many times since and the gums and mouth are in a perfectly healthy condition now. I also extracted three teeth for the same patient without causing a flush in the cheek. He laughed at my expression of sympathy at being obliged to cause him pain.

Another case, a cavity with exposed nerve which had caused much pain was filled at one sitting and the pain following controlled, and the nerve preserved healthy. This was done under treatment by a healer.

I have not been able to do much for myself and others, but I am gaining a little and begin to see a ray of light and am certainly better natured, and love my neighbors better, and they and my patients and associates note the change. My work is easier, although I am doing much more, and more difficult work every day with less weariness, in fact very little of the old tired feelings.

I desire to express my sincere thankfulness for Christian Science. If it is an illusion let us have more of it. I believe, however, that it is the Truth. I am convinced of its usefulness and I am longing for a clearer knowledge that I may demonstrate in its fulness for myself and for all I am called upon to assist.

EDWARD L. JORDAN, Boston, Mass.

## Heart Trouble and Influenza.

Last March, while attending the last of several Good Friday services which had been held during the day at his school chapel, my eldest boy was suddenly taken with a very severe attack of heart trouble attended with fainting, terrible sounds in his head, darkness, and breathlessness. He does not know how he got up and left his place in chapel, but his one thought was to get his Science and Health which was kept in a locker that had the lock out of order. He kept saying as he went, "God is All, God is Good. He didn't make *this,* it is not *true.*" At first he could not see or feel well enough to get the locker open; but he finally got his book, and read until he was able to go to bed and sleep naturally. The symptoms went down one by one, and next day he wrote home, "Mother, I can only say that Christian Science and Science and Health saved my life last night, and I am thankful."

He had been troubled somewhat for several months, and he was now on the eve of competing for the first time in the annual athletic sports at this school. His schoolfellows had often urged him to consult a doctor. How thankful I am that he was firm in his refusal to follow their advice. A doctor would have ordered him to abstain from hard exercise for two or three years. He had help for a few days from a Scientist, and when the day of the sports came he won two cups; competing with boys of fourteen (his own age) up to sixteen years of age.

Any Scientist will know what are our feelings of gratitude to Truth when we look at those two silver cups.

My second boy went away to another school last September. Towards the end of November there was an epidemic of influenza in the school. One Sunday my boy wrote to ask my help to overcome an obstinate headache. I received the letter at half past ten on Monday morning, and immediately gave him a treatment. Meanwhile, earlier in the day, the authorities had sent him to the doctor, when he paid his daily visit to the school, and he had sent him to bed, reporting high temperature, and influenza threatening. Later in the day the doctor was surprised to find the boy's temperature normal, and so it continued, until the doctor had to give up expecting influenza, and let him get up. The boy wrote very indignantly at having been put to bed, but he took good care to take his books with him (Bible, Science and Health, and Miscellaneous Writings), and he wrote next day, "They tried to make out I had influenza, but of course I had nothing of the kind."

The joy of seeing the Omnipotence of Truth destroying the seeming power of material laws, is a great strength to me, and I must remember to bow gratefully to this proof of divine Love when I am next tempted to feel afraid for the children. "God is our refuge and strength, a very present help in trouble: therefore we will not fear."

ANNIE SMITH, Sidney Sussex College, Cambridge, Eng.

## "There is Health for You."

That was the welcome message brought me, after years of suffering and despair, by one of our dear Mother's loyal students. How sweet those few simple words sounded—those words of Life, health, and Love!

I had been a constant sufferer for almost nine years from diseases the most complicated and mysterious; I had tried nearly everything known to medical skill, and had employed twenty of the best physicians in this and other cities. I had undergone two severe surgical operations, tried electricity, etc., all to no purpose. It was deemed best to take me South hoping the climate would do for me what medicine could not.

A consultation at Chattanooga, Tenn., with its leading physician, revealed the fact that climate had proved a failure and hope had now nothing, not even a reed, to lean upon. My husband was kindly advised to take me back

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to my northern home as soon as possible. The medical verdict was that my lungs were about gone. The diseased condition of the spinal cord had caused paralysis of the lower limbs. For three years and four months I was unable to walk. For many months I lay completely helpless. As my decease was daily expected, on reaching home I arranged with as much reconciliation as I could command, to place my little daughter with kind friends.

At this time Christian Science came to my rescue, and I at once became as obedient to my healer as I had tried to be to the doctors. My husband most lovingly cooperated with me, never talking of disease or the dark past, and reading "Science and Health with Key to the Scriptures" aloud when I could not even hold a *Journal* in my hand, or turn myself in bed. Every improvement, even the least, I watched for and eagerly reported to the healer—never questioning time or expense, even when friends visited me, finding me happy that I could sit up, and coldly said, "But you do not walk yet." Treatment had continued ten weeks when my healer advised me to take care of myself, and the following Sunday I attended Christian Science services, standing bravely and joyfully with the congregation.

That proved to me the power of Truth. It has been two and a half years since I was healed, and I have had many beautiful demonstrations. Words cannot express my deep sense of gratitude to our dear Mother, whose pure spiritual thought has made us free and our lives so bright. Nor will I cease to be thankful to my healer and teacher for her patient, loving care.

MRS. SOPHIA A. STARK, Columbus, O.

### Catarrh and Neuralgia Healed.

About three years ago, after having tried medicines and climate for four years, and submitting to a number of surgical operations with very little benefit, I heard of Christian Science. I thought I would try it and see if I could be helped by it. I had a very bad attack of catarrh of the head and the grip. My head felt as if it would burst and every bone in my body seemed to ache. I sent for a practitioner and received a treatment in the forenoon. The healer told me I could come to her office for a treatment the next day. I doubted if I would be able to do so, as the weather was very cold and snow on the ground. I had spent three winters previous to this in the South and feared that I would have to go again. I was at her office the next morning by nine o'clock, having walked about nine blocks. In three days the pain had all left me and afterwards catarrh of the throat and stomach and a severe nervous trouble disappeared. I had an eruption on my chest which specialists of skin diseases pronounced eczema. This has also been overcome.

Before coming to Christian Science I was a slave to tobacco, having used it from early boyhood, both smoking and chewing. I had tried to stop it a number of times, but the desire for it was so strong that I always failed. But through Christian Science I have overcome it altogether. I have no desire whatever for it.

About a year ago I had a very severe attack of lame back (something I had been subject to for years), which I was able to overcome. Other troubles have also been mastered.

My wife was healed of neuralgia of the stomach and a number of other diseases. We have used no remedy except Christian Science in our family for three years. I had been a member of the Lutheran Church when a boy; afterwards I united with the Presbyterian Church, but the Bible was a book I could not understand, and for five or six years did not attend any church. I became almost an infidel.

Since I became interested in Christian Science I have scarcely missed a meeting. The book Science and Health has been a Key to the Scriptures to me, and I am daily growing in my understanding of Life through reading it. I also read the *Journal* and *Sentinel* and find them a great help to me. I find Christian Science of great benefit in my work; a "very present help" at all times.

CLAAS DE WEERTH, Peoria, Ill.

### Asthma of Long Standing.

Although not a Christian Scientist, I will gladly give an account of what a kind Christian Scientist of this city, through his treatment, has done for me.

For over thirty years I had suffered with asthma, and four weeks ago I called on him at his office, not knowing that he was a Christian Scientist. I had never before seen the gentleman. This was on Thursday. I told him my troubles and he took me out to his residence and asked me if I would like to try Christian Science. I told him that I would try anything. He read a few paragraphs from Science and Health, quoted a few verses from the Bible and told me something about Christian Science. He then gave me a treatment. About three or four o'clock in the afternoon of the next day I had a very curious feeling all through my lungs and bronchial tubes, which had been closed for over thirty years, so when he came home I told him what had happened and he said, "Why, man, your asthma is all gone."

Yes, it had gone, and the tobacco habit with it, although I had used tobacco ever since I knew what it was. I have given up all my bad habits.

There are only two sides, the good and the evil. I had been working for the evil all my life, in fact I did not know any better. Christian Science has healed me of all these evils and I cannot find words to express my gratitude for this wonderful Truth and Love that have made me free.

I am still studying Science and Health, also the Holy Bible, and intend to continue until I become a Christian Scientist.

May the only God (Good, Spirit) bestow untold blessings upon this good man and his lovely family forever, is my prayer.—JOSEPH P. HIGDON, St. Louis, Mo.

### A Remarkable Case of Healing.

One morning a short time since our little daughter, a child five years of age, was seated in the buggy and her sister who had hold of the reins was about to get in, when the horse started. Not being in a good position to guide the animal, he ran into a post, and becoming frightened started to run. He had not gone far when the buggy was overturned and the child thrown violently to the ground. When picked up she was to all appearances dead; blood was oozing from mouth and ears and the senses said, "She has gone." This occurred about nine o'clock in the morning, and it was afternoon before she again seemed to notice anything. The appearances were that she would never be able to speak again. It seemed as serious a case as possible; but it was fully overcome. She is now a bright, happy child with no knowledge whatever that such a thing ever seemed to happen. There was no suffering at all.

We feel that we are only beginning to know how to be grateful for the blessings we have in Christian Science.

WALTER L. COCROFT, ROSELLA COCROFT, Beaumont, Wis.

---

You may meet with much to offend and distress you, but only look a little further, and you will see the heavens beyond, as the last object in sight, governing, comprehending, and terminating all the rest. It matters little what course things take if it only tends to heaven.

GOTTHOLD'S Emblems.

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## Religious Items.

"With Cheerfulness," is the subject of an article in the Home department of the *Watchman*. The writer says in part:—

"The apostle Paul enjoins his disciples to exercise mercy with cheerfulness. That phrase, 'with cheerfulness,' is too often slurred over in reading the passage, but it is the significant thing about the precept. It was not necessary to tell Christians that they should show mercy. They had learned that long before, but he put the virtue in a new light when he says that it is to be exercised with cheerfulness. That is just the trouble with much of our forgiveness and mercy and charity: it lacks the supreme quality of delight and joy. It is sour, constrained, and grudging. We do it because we think we ought to. There is no gladness about it. But you see at once to what a new level the virtue is lifted when its manifestation is the outcome of a glad and cheerful heart. Then it becomes winsome and charming. We may be grateful for the charitable judgment, the merciful construction, the forgiving temper, but we love the one who manifests these qualities if he is cheerful in displaying them."

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Writing of the influence of New England Pilgrims and Puritans on the citizenship of America, Frank Forbes says in the *Universalist Leader*, that at the close of the eighteenth century, "The world did not *then* realize that the religion of America was a greater power than the philosophy of France, the education of Germany, and the wealth of England all combined. But the vital force of the Christian religion was in all the movements of the people and *now* it is perfectly understood that the great strength of this Nation has been built on the foundation of religious faith laid by that band of men and women who landed on Plymouth Rock and made religious knowledge, faith, and conviction the rule of their lives. Our literature, our policies, and our laws, have been moulded by their influence, and nothing else has ever given us any degree of pre-eminence. Whenever there has been a decline in that religious element in the people, or a weakening of the puritanic influence, it has brought about trouble and shame."

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There was one thing about Jesus no one could fail to notice: his great popularity with children. A certain fulness of humanity always seems to attract children. In Jesus this constituted an irresistible attraction. They ran after him, they clung to him, they shouted for him. His must have been a joyous presence. I think this power of attracting and interesting the little ones is one of the hall-marks of good men. The children's unspoiled natures seem to cling to unspoiled souls, as like cleaves to like. "And they brought young children to him." The best way of bringing our children to Christ is by being Christlike ourselves. Let them see in us nothing but his kindness, wisdom, strength, tenderness, and sympathy, and they will learn to love their religion, and grow close to Jesus, as in the days when he took them up in his arms, put his hands upon them, and blessed them. REV. H. R. HAWEIS.

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A correspondent of the *Baptist Courier* says: "It may be interesting to your readers to learn that the business men of the country are beginning to declare war against the cigarette habit. I frequently receive letters from bond and guarantee companies asking for the records of young men who formerly attended this college. This is done when a young man is required to give bond in a position that involves the handling of money. Naturally the guarantee company writes to the college authorities to find what record the applicant made when a student.

"One of the largest guarantee companies in the world has added this question to the ones usually submitted, 'Does the applicant smoke cigarettes?'"

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The *Standard* (Baptist) editorially endorses the following recent utterance of Mayor Jones of Toledo, Ohio:—

"It isn't a good spirit that prompts men to rob others in order to get so well fixed that they can afford to give charity—later on."

"I don't take much stock in plans. We have too many plans and too little purpose."

"The man whose life's success depends upon the impoverishment of others will find, when it is too late, that the same operation which made his fellow-man poor has beggared his own soul."

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Julia A. Morgan, in the *New Church Messenger* of January 17, thus speaks of the Bible:—

I feel that the greatest need of the age is a right understanding of the Bible. I meet people every day who have no idea what the Bible is; they seem to think that it was useful at a certain time, but has now passed its usefulness, and that this age "has no need of it."

---

Rev. Theodore L. Cuyler compares Dwight L. Moody with Abraham Lincoln. Both, he says, came from the common people, and both developed into greatness. The one emancipated slaves, the other sinners.

## Miscellany.

### Light Fluid in which Cork Sinks.

Now that hydrogen has been liquefied there seems to be no more worlds to conquer in that special direction. It was a remarkable coincidence that the first public exhibition of this latest wonder was made in connection with the centenary of the Royal Institution of Great Britain. Professor Dewar, in opening the exhibition, spoke of liquid hydrogen as a new instrument of research, which it eminently is by virtue of the extremely low temperature at which alone it can exist, and which low temperature, it, by its presence of contact, enables other substances approximately to reach. The liquid was exhibited in a state of gentle ebullition in a vacuum tube immersed in liquid air, the latter serving to impede the access of the heat. The hydrogen is a transparent liquid and, besides being the coldest, is also the lightest liquid known.

A cork drops immediately to the bottom of it. At the bottom of the vessel containing the liquid there appeared a whitish substance, which is, in fact, solid air, or air ice. It is impossible to avoid the air ice in the bottom of the vessel, as the air at the surface of the liquid is, by the intense cold, condensed, liquefied, and subsequently solidified; and, being so much heavier than the hydrogen, it sinks and accumulates at the bottom. To show that the liquid was really hydrogen a light was applied to a small quantity, which at once burst into brilliant flame. Solids immersed in the liquid long enough to attain the same temperature were, upon being taken out, covered with liquid air, which would run down and drop off.—*American Machinist.*

### Hiram Powers.

I had at Florence one memorable conversation with the distinguished American sculptor, Hiram Powers, in which he expressed his firm conviction that the great need of our country was more education of the heart.

"Educate the hearts of the people," said he. "Give in your schools rewards to the good boys, not to the smart ones. The great danger of our country is from its smart men. Educate the heart. Educate the heart. Let us have good men."

These were the words of that old man eloquent, with an eye like an eagle's and a face full of sunshine.

*Autobiographical Recollections.*

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and Church notices, should be sent direct to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent direct to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

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Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent direct to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as clerk of the church.

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### Supplements to the Sentinel.

Two supplements to the *Christian Science Sentinel* have been issued. The first is the able lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The workers in the Field will readily see the wisdom of giving these supplements the widest possible circulation, and the extremely low price at which they are issued will enable them to do so. The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

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### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist in Boston, Mass., should be set to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

### Political Events.

The answer of the State Department to the House resolution calling for information regarding certain charges made by ex-Consul Macrum was transmitted to the House February 21 by the President. It is signed by Secretary Hay. The charge that official messages were opened by the British censor is met by the statement that Mr. Macrum never has made any complaint to the State Department, and the insinuation that a secret treaty exists between the United States and Great Britain is flatly denied.

Lawyers for Governor Taylor and Governor Beckham have agreed upon a judicial solution of the Kentucky crisis. The various suits for injunction brought by both sides are to be combined and taken before Judge Emmett Field of the Jefferson County Circuit Court. He voted for Goebel, but is regarded as the severest and most scrupulous judge in the state.

Admiral Dewey has expressed the opinion that the fortification of the proposed Nicaragua canal would be a military mistake. Opponents of the new treaty with Great Britain respecting the canal, base their opposition on the fact that the United States will not have the right under the treaty to fortify the canal.

The conference committee of the Senate and House of Representatives have reconstructed the gold standard bill, and it is to be passed this week. The gold dollar is made the standard for the future, and it is declared that all other money of the United States shall be maintained at a parity with this standard.

At a meeting held in Washington February 22, the Democratic National Committee decided to hold the party's national convention at Kansas City, Mo. July 4. The Populist party will hold its national convention May 9. It is conceded that both conventions will nominate William J. Bryan for President.

On February 19, the net gold reserve was $222,969,642, the highest point ever attained in the financial history of the United States.

### Foreign News.

Governor General Wood has decided to issue an order that persons, Cubans by birth, who renounced their nationality during the Spanish régime in order to become American citizens, but who are now ready to fulfil the required conditions, may vote at the coming elections. This order will affect more than thirty thousand men, and it may result in a complete change in the constitution of political parties, although it is believed that the Cuban-Americans will be fairly scattered among those existing.

The invasion of the Orange Free State with a powerful army by the British under command of Lord Roberts has changed the whole war situation. After the relief of Kimberley, nearly the entire army of invasion started in pursuit of General Cronje and surrounded his army of eight thousand men. The contending armies fought day after day with heavy losses to the Free Staters, and up to February 26 Cronje was still holding out, though his surrender is said to be unavoidable.

The dangers threatening the Free State forces compelled General Joubert to weaken his forces about Ladysmith to send reinforcements to General Cronje, and, taking advantage of the opportunity, General Buller, commanding the British in Natal, captured Colenso and forced his way toward the besieged town, the relief of which is now regarded as certain.

In the British House of Commons the report of the committee of supply for the addition of one hundred and twenty thousand men to the army, was passed February 19, and on the same day an army order was issued on advice of the Queen inviting the reservists (retired soldiers) to rejoin the army for home defence.

The British naval estimates for 1900-1901 aggregate £27,522,600, an increase of £928,100, providing for an increase of 220 officers, and 4,020 men for new ships. It is proposed to build two new battleships, six first-class armored cruisers, a second class cruiser, two twin-screw sloops, two gunboats, and two torpedo boats.

A cable message to the *New York Journal* from London says:—

"William T. Stead's *Review of Reviews* intimates that President Kruger's plan to make England pay a price that will 'stagger humanity' for victory over the Transvaal is to fill the trenches with women."

All business at Mafeking, one of the British towns in South Africa besieged by the Boers, is conducted in underground apartments to avoid Boer shells. The Mafeking Hotel underground dining-room seats forty people.

### Industry and Commerce.

Because of dissatisfaction with bills recently passed by the Illinois Legislature, the headquarters of three companies, known as the triple steel trust, were shifted from Chicago to New York, the transfer being made by means of a special train carrying office fixtures, papers, officers, clerks, and stenographers. The three companies are: The American Tin Plate Company, the National Steel Company, and the American Steel Hoop Company, the combined capitalization of which is one hundred and forty-two million dollars.

Arthur E. Stilwell of Kansas City, who successfully financed and built the Kansas City, Pittsburg, and Gulf railroad, has announced another great project, an international railway system, eighteen hundred miles in length from Kansas City to the Gulf of California. A company has been incorporated to carry out the plan. The proposed route is from Kansas City, through Indian Territory and Texas, to Chihuahua, where connection would be made with a line now being built to Topolobampo, on the Gulf of Mexico.

On February 21, a committee from the Merchants and Manufacturers' Board of Trade of New York proposed to the postmaster general to adopt the same rate of letter postage between the United States and foreign countries as now prevails within the borders of the United States. It is said that the postmaster general approves the suggestion.

The capitalization of the proposed new Armour & Co. corporation will probably be about $20,000,000. The grain business of the firm of Armour & Co. will not be taken into the corporation. The interests to be included are the packing house and closely allied plants,—the glue factory, the soap factory, the hair factory, and the car factories.

Men of experience in the ocean shipping business predict that steamships will soon be forced out of the trade between the United States and the far East on account of the great advance in the price of steam coal, and that the trade will revert to the sailing ships, which will revive the building of large sailing vessels.

The American Sash and Door Company, a new corporation with a capital stock of $6,000,000 has been incorporated. The company was formed for the purpose of acquiring sash, door, and interior-finish mills in Chicago. Of the forty-five plants sought, thirty-two are to be included in the new corporation.

George E. Roberts, director of the mints, says that the Philadelphia and San Francisco mints are running almost exclusively on gold twenty dollar pieces. To supply the Christmas demand for change the mints, during last fall, were kept busy stamping out pennies, nickels, and dimes.

Under the name of the American Clay Manufacturing Company, the sewer pipe interests have consolidated, having a capitalization of ten million dollars. It is estimated that the new company will control sixty per cent of the output of sewer pipe in the United States.

The Chicago City Council has passed an ordinance authorizing the controller to issue four per cent city bonds to the amount of not more than $2,500,000 for the purpose of procuring money with which to develop the water power expected to be generated by the drainage canal at Lockport.

A London cable to the *Chicago Tribune* says: The English wallpaper trust, which has been forming since September, is now complete. The capital stock is $30,000,000, and practically every manufacturer in the United Kingdom is in the combination.

It is estimated by lumbermen that 53,250,000 logs have been cut around the headwaters and on the tributaries of the Kennebec River in Maine, the largest cut ever known on this river.

A company has been incorporated to build an underground street railway in New York City to back John B. McDonald, who has been awarded the contract.

A representative of the Marconi Wireless Telegraph Company states that five islands of the Hawaiian group are soon to be connected by the Marconi system.

### General News.

A party of American archæologists and tourists recently left Guadalajara, Mex., to visit the recently discovered pyramids and other prehistoric monuments located in the district of Istlan, near Tepic, on the western limits of the State of Jalisco. One of the pyramids measures fifty-three feet in diameter at the base. These monuments are supposed to be the work of the Nahautl race. Fragments of structures found around them are made from volcanic rock, and are covered with hieroglyphics. Many human bones and clay idols are also found.

The ninth continental congress of the National Society of the Daughters of the American Revolution was held in Washington, D. C., the third week in February. On February 20 nine hundred delegates were received by the President. The secretary's report showed the membership to be 31,192, an increase of nearly four thousand during the year.

President Eliot of Harvard College, through Alexis E. Frye, superintendent of schools at Havana, has invited the Cuban teachers to the number of one thousand to attend the Harvard summer school free of charge for six weeks next vacation. Governor-General Wood has promised to furnish free transportation for the Cuban teachers.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## A Remarkable Event.

### Recovery of Mrs. Mary Baker G. Eddy after an Accident in Lynn Recalled.

In 1866 Mrs. Eddy met with an accident in Lynn, Mass., as stated below, and was healed through Divine Power.

It has recently been stated in the public press that she was healed by Dr. Cushing, and we publish the following as a correction of this report.

*To the Editor of the Herald:*—After the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, met with the accident in Lynn, Mass., 1866, which history records, the following report of it was published the next day in a Lynn newspaper, which article was alleged to have come from a conversation with Dr. A. M. Cushing.

At that date Mrs. Mary M. Patterson was the name of the present Mrs. Mary Baker G. Eddy. In her book, "Retrospection and Introspection," she names her second marriage, and it was to Dr. Patterson (deceased).

The newspaper article reads as follows: "Mrs. Mary M. Patterson of Swampscott fell upon the ice near the corner of Market and Oxford Streets, on Thursday evening, and was severely injured. She was taken up in an insensible condition and carried to the residence of S. M. Bubier, Esq., near by, where she was kindly cared for during the night. Dr. Cushing, who was called, found her injuries to be internal, and of a very serious nature, inducing spasms and intense suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition."

The above-named Dr. Cushing, a homœopathic physician, was called on Thursday night to attend her. He left some powders to be taken, but she declined to take them, and three days thereafter, on Sunday, through the divine Power, she rose from her bed in health. When the doctor called again on Monday he found her well, and congratulated himself on having healed her. She then stepped to her table, opened the drawer, and said, "Look, doctor; all your medicine is here; I never swallowed it." He arose, stood by her side, and looked, as if dazed, at the powders; took up one of them and opened it, then laid it back in the drawer, and made many inquiries as to how she was healed. Afterward he called on her once; at that interview his sole conversation and apparent purpose was to learn what he could about this event, which had stirred the good people in Swampscott and Lynn.

The third day after the accident Mrs. Eddy enjoyed better health than she had ever before known, hence the self-evident fact that she did not need a doctor. Some of the loving friends who were with her at that momentous hour have passed away, but they knew and had told others that she took no medicine, and for three reasons—1. Dr. Cushing gave her no encouragement that she could recover; 2. At that date she had lost all faith in drugs; 3. She did not even ask for a doctor; it was her friends who sent for him.

Mr. Calvin A. Frye of Concord, N. H., states: "Mrs. Eddy holds the original article that she clipped from a Lynn newspaper, and that I have copied for you."

Mrs. Eddy says: "Rather than quarrel over being vaccinated, I recommend that, if the law demand an individual to submit to this process, he obey the law, and then appeal to the Gospel to save him from any bad results. Whatever change belongs to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages." She also recommends in our text-book, Science and Health, to leave surgery at present to surgeons. Her very nature would incline her not to dictate terms to them, but strictly to comply with their methods, if one were employed.

ALFRED FARLOW.

## Washington's Birthday.

ALL honor to that day which long ago
  Gave birth to him who Freedom's cause espoused;
Who, by his ardor in the sacred fight,
  The fire and strength of patriots aroused;
Who knew no master, save that One divine
  Whose strength was his, who knew no fear, save one—
The fear of doing wrong! All hail the day
  That gave to Freedom's cause George Washington!

Years come and go, and generations fall
  Into the dust. The world its heroes gives.
They step upon the stage, then pass away
  And are no more, but Freedom ever lives.
And while it lives, and while its banner bright
  Is upward flung into the golden sun,
Within the heart of every freeman's child
  Will live that honored name, George Washington.

Then honor to the day that gave him birth,
  For it is also Freedom's natal day.
Let all who worship Freedom's cause stand forth
  And to his memory their homage pay.
And let each loyal son the work take up—
  For, know ye, Freedom's work is never done—
And greater, grander, build the edifice
  Begun so long ago by Washington.

ARTHUR J. BURDICK.
*Denver Republican.*

### A Soldier's Tribute.

Maj-Gen. Nelson A. Miles paid a soldier's tribute to General George Washington at the banquet of the Massachusetts Society of the Cincinnati, held at the University Club Thursday evening, February 22. He said in part:—

One hundred and sixty-eight years ago to-day there was born in a primitive farmhouse in the county of Westmoreland, Virginia, the child who was destined to become the most illustrious and beloved personage the world has known. Every American loves to dwell upon the simplest detail of his noble life. Panegyrics have been written and eulogies have been pronounced by the most prominent pens and tongues of this and other countries, and it would be futile for me to try to tell you anything new concerning that tall, sun-crowned patriot who lived above the fog in public and private doings. On this occasion I cannot refrain from

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reiterating some of his imperishable words of wisdom—words that will serve as beacon lights through all ages and increase in effulgency as time rolls on. John Milton's utterance to the effect that "war has made many great whom peace makes small" cannot be applied to George Washington; for though he was a general whose movements, particularly along the Delaware, that renowned soldier, Frederick the Great, designated as "the most brilliant achievements of any recorded in the annals of military action;" yet it is as a statesman that we can at this time best comprehend and appreciate him.

I would call your reverent attention to the priceless legacy of his jewelled utterances rather than to the memory of his immortal acts. Consider the matchless bequest to posterity of his farewell address to the people of the United States, the inspired words of which I would emblazon, were I able, in letters of fire on the skies of this republic, to serve as a perpetual guide and confession of faith to every American. Webster well said that "America has furnished to the world the character of Washington," and that character has impressed itself on our constitution, and has been, and will continue to be, the perfect and immortal model for all the liberty-loving people of the earth.

The historian Bancroft, describing Washington's first inauguration as President, said that "but for him the country could not have achieved its independence; but for him it could not have formed this Union, and now, but for him, it could not set the federal government in successful motion."

In the same farewell address he tells us of his idea of happiness for the individual by saying: "Happy, thrice happy, shall they be pronounced who have contributed anything in erecting this stupendous fabric of freedom and empire; who have assisted in protecting the rights of human nature, and establishing an asylum for the poor and oppressed of all nations and religions."

In explaining those things which are essential to "the pillars on which the glorious fabric on which our independency and national character must be supported," Washington did not forget that below this fabric there must be two qualities necessary to the glory for which he prayed, for he said that: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would the man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

And finally, after invoking heaven's choicest tokens of beneficence to his beloved country, he gave expression to the hope, in words vibrating with strong feeling and tenderness, "that, in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it."

How completely this prophetic wish has been granted is seen in our own republic of eighty million of free people, and in that great chain of sixteen sister republics of this hemisphere, embracing over forty-six million of inhabitants, who, in forming their constitutions, have either faithfully copied ours, or have drunk deep from that fountain of liberty, whose perpetuity was guaranteed under the pure, lofty, and dominant spirit of Washington. This was Washington's idea of expansion.

I should be rendering this hasty sketch incomplete did I not refer to another state paper of our first President, namely, his letter to the governors of the states, every sentence of which breathes of wisdom and prophecy. In this letter, written in 1783, he says: "For, according to the system of policy the states shall adopt at this moment, they will stand or fall; and by their confirmation or lapse, it is yet to be decided, whether the revolution must ultimately be considered as a blessing or a curse, not to the present age alone, for with our fate will the destiny of unborn millions be involved. . . . There is a natural and necessary progression from the extreme of anarchy to the extreme of tyranny, and that arbitrary power is most easily established on the ruins of liberty, abused to licentiousness. . . . The path of our duty is plain before us; honesty will be found, on every experiment, to be the best and only policy. Let us, then, as a nation, be just."

Since the inauguration of Washington political convulsion after convulsion has shaken Europe, overturning thrones, sending their occupants out as wanderers on the face of the earth, and wiping their kingdoms from off the map. Governments have passed through the change from monarchical to republican, and even anarchical, and back again. It has been given to some of these people to taste of liberty, then to find that the boon has eluded their grasp. Others have wrested from their hereditary sovereigns constitutions limiting despotic power. Yet through all these revolutionary changes the American people continued to live, and do now live, happily under the government of Washington.—*Boston Herald.*

## Selected Articles.

### Veritas Answered.

*Editor Courier, Dear Sir:*—In your edition of December 21, 1899, was a letter signed Veritas, in which the writer ostensibly attacks Christian Science as a religion, but in reality attacks Christianity.

Science needs no logical defence and no logic can overthrow it, for all Science is divine, else God is not the great Author and Creator of all. All God's works were pronounced good and God is conceded to be Omniscience (All Science), hence, all God's works are scientific, therefore to deny Christianity scientific basis and operation is infidelity. To denominate the works which Jesus set for a sign to "every one that believeth," as "belonging to the realm of fancy, imagination, and supernatural,"—to denominate as such, the healing of sickness and sin, and that, too, in the face of all the Bible promises in this direction, is a denial of the Bible itself, and certainly challenges the truth of Christ's doctrine and the sincerity of his promises.

To conclude that God will not hear the prayers of poor, suffering, and sin-laden humanity, and send His word to heal them, is to mock the divine mercy and make "Him a liar; because he believeth not the record that God gave of his Son." What is the record which God gave of His Son? What record did the Son leave behind him? He healed sickness and sin from first to last. What does God require of us? That we believe in the Lord Jesus Christ. What did the Lord himself say of those who believe? "And these signs shall follow them that believe." Jesus said he came to do the will of his Father, and he did just these things. He said that all believers should do the works that he did if they would keep his word; that is, understand his doctrine, and we take him at his word.

I was reared in the Orthodox church and love it; and I believe every word that Jesus uttered, whether I understand it or not. He knew what he was saying and meant what he said.

The Christian Scientist loves good wherever found and honors every channel that works for higher morals and a better humanity. Every lover of Jesus Christ and his gospel has the prayers of the Scientist and his benediction on every good work. If some, or all denominations, differ on unessential points of the Christian religion, or even on seeming vital ones, God will surely redeem this human weakness, for He is Love. He sent His son into the world to save it; to establish His Kingdom on earth;

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and God's purpose cannot fail. Christ taught us to pray, "Thy kingdom come" on earth, and we expect our prayers to be answered. If Christian Science has some ideas which are unique and original, it only stands in the same relation to popular thought as did the doctrines of Luther, Calvin, Wesley, and other reformers in their respective days.

Acquaintance with the lives and teachings of the great reformers and founders of Christian denominations, and of eminent divines and evangelists all through the centuries, teaches us that belief in the interposition of divine Love in behalf of every human need, circumstance, and condition, is a universal doctrine, and has been and is now, the star of hope that points to Emmanuel, or God with us. The Orthodox church has nothing to fear from Christian Science but much to gain.

Jesus was crucified, not because the world did not need and did not want what he came to offer, but because he was not understood. Christian Science is not attacked because of what it is, but because of what the world thinks it is.

Our critic claims that divine power never fails, and he is right. Did Peter heal with divine power? We must concede that he did, and yet he failed to walk upon the water. Did the disciples heal with divine power? We must concede that they did, and yet they failed at times to demonstrate the healing power.

Principle never fails, for it is absolute, and divine power is omnipotent; but we have the treasure in earthen vessels, as it were, and we are doing just as the early disciples did, viz.: the best we can, and this is less than we would have it at times, but God will also redeem this weakness and the fulness of His power will yet be manifest in the earth, for hath He not promised it? "There hath not failed one word of all his good promise, which he promised."

Judge Clarkson of Omaha, says in the *Christian Science Journal* for January, 1900, "At this day no valid excuse can be given for not knowing what Christian Science is, hence no valid excuse can be given for abusing it for what it is not." Now some of our best citizens stand ready to verify the claims made for Christian Science to any sincere inquirer who comes in the proper way and in the right spirit. Intolerance and unjust criticism cannot hide the Truth nor shake the Scientists' faith in all the promises of Christ, nor in the sincerity of Christians generally, nor in the final triumph of Christianity over sin, sickness, and death.

J. EDWARD SMITH.

*The Courier,* Poughkeepsie, N. Y.

## Christian Science.

*Editor People and Patriot:*—In a recent issue of your paper, in an article on Christian Science, occurs a statement which might lead the reader to suppose that the Massachusetts Metaphysical College, of which our eminent citizen, Mrs. Eddy, is president, is a money-making institution. The facts in the case are these: It is true that the college accomplished so much good and its course of studies was so highly appreciated that large numbers of Christian people eagerly sought admission.

It is true also that the college was closed at the height of its prosperity. This fact furnishes good evidence that money-making was not the object of its founder. When Mrs. Eddy felt that her time should be given to other important labor for the welfare of humanity, she closed the doors of her prosperous college.

There is further evidence to the unselfish character of our illustrious fellow-citizen. In November of 1898 Mrs. Eddy taught a class of seventy students in Concord. This class included clergymen, doctors, lawyers, editors, judges, and scholars from this and foreign lands, and all would gladly have paid a liberal fee for the tuition which they so highly prized. For teaching this class of seventy Mrs. Eddy did not receive a single dollar and the checks which were sent to her were returned with thanks to the donors.

This same article contains sentences taken from their proper settings in Mrs. Eddy's published works that are made to appear to have a meaning which they were not intended to convey. These abstracts if read in their proper connection, would be appreciated at their true worth.

In America literature is so plentiful that people buy and pay for what they like. Mrs. Eddy's writings have a very large sale because large numbers of thinking people like them and are glad to pay for them. In a free land this is conceded to be the people's right. But to take single sentences at random from an author's works to attempt to show the poor taste of the large constituency of earnest readers is hardly just to the author or to the readers.

This practice recalls the old story of the over-zealous exhorter who felt called upon to warn one portion of his congregation against the excessive size of their headgear (then called waterfalls). For the text of his fervent philippic he announced "Topnot come down." The argument lost its force when the hearers found that the original read, "Let him that is on the housetop not come down."

With intelligent people it pays, in the long run, to be just; yes, and generous, too.—REV. IRVING C. TOMLINSON.

*People and Patriot.*

## Healed by Christian Science.

CURIOSITY, not expectation of benefit, led me to study Christian Science. I looked suspiciously upon it, and upon its adherents as fanatics. As for healing, I supposed the incantations of a savage about as likely to be profitable. A careful study of its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, led me to revise my opinion. If only the tithe of the teaching of this book be true, I thought, it is no wonder I am a sick man, for it is the opposite of all I have thought, believed, said, and done all my life. But is it true? was the important query. To have lifelong convictions about matter, spirit, body, soul, health, disease, medicine, mortality, causation, etc., ruthlessly bowled down like skittles, staggered me.

Had my health been robust I should likely have left about then. But as it was very bad, I turned to Science and Health again and studied earnestly and continuously, as my feebleness permitted. Reserving for later study abstract propositions and perplexing passages, I turned my mind upon its plainer, and to me, then, more practical teaching. Presently a fascination for the book grew upon me. Illumination began to come. Its truths now reached rapidly the depths of my being and changed the basis of my thinking. Thought reconstruction commenced and its new ideals led me to look to the within rather than to the without. A new consciousness dawned upon me. With increasing diligence and interest I pursued the study, assimilated and digested its truths until its teaching became a part of my daily life and thoughts. With my acceptance of the truths of Christian Science, as expounded in Science and Health, and their incorporation into my intellectual and moral nature, my pains and aches vanished one after another. Insomnia disappeared. My step, so long infirm, is now firm and elastic. Heart spasms are gone; no morphine injections wanted; appetite returned; happiness returned; life is now worth living. As I grow older I feel younger.

But more amazing still, the old cough, with its ceaseless expectoration, which defied medical skill and held its own against out-door life in the sunshine of a California flower garden and orange grove, disappeared under Christian Science.

A. PIDDINGTON.

*Valley Mirror,* North Ontario, Cal.

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## The Lectures.

### At Atlanta, Ga.

Despite the inclement weather, a large audience filled the Grand yesterday afternoon (Sunday, February 11) to hear Judge W. G. Ewing of Chicago in his lecture on Christian Science.

Not only was the floor of the house filled almost to its capacity, but all the boxes were occupied, and the balcony contained quite a number of persons.

Frank Weldon, Esq., one of Atlanta's leading attorneys, in introducing Judge Ewing said:—

A distinguishing feature of the closing years of the nineteenth century, is the remarkable activity in the domain of religious thought. The world is neither so irreligious as some claim, nor tending so rapidly to materialism and agnosticism as others assert, but the people are investigating, studying, thinking for themselves.

In the crucible of storm, passion, and criticism, creeds are undergoing changes, modifications, and re-actions. Religious as well as secular convictions are influenced by the revelations made through searchlights of science and theology. The conflict between science and Christian religion is more imaginary than real. There is more conflict between different denominations as to creeds and between different schools over theories, than there is between religion and science. A learned astronomer, speaking from this very stage a few nights ago, in telling his large audience some of the secrets and mysteries of the firmament, declared that the more profound are the researches of science, the more indisputable is the conclusion that there is a superior wisdom, a higher power, directing and controlling the universe—"a power that never wearies, which controls all forces." Science knows no simpler name for it than God.

Another feature of the nineteenth century is the growth of religious toleration. While a great advance has been made on this line in the past hundred years, there still remains a vast amount of narrowness and prejudice, but this will pass away as we become more enlightened and better acquainted with the religious views, and especially with the lives, of our neighbors. In passing, I would call attention for a moment to the fact that Georgia has ever been broad and liberal as to the religious convictions of people. When she was an infant colony, she welcomed the Jews who were driven from South Carolina, and afforded them a home and an asylum on the banks of the Savannah. Christian and Jew, Catholic and Protestant, have ever dwelt in this commonwealth in peace and harmony.

We have assembled here to-day to listen to a man who is devoting his life to missionary work in behalf of a creed which is attracting and receiving more criticism than any other in this country. I take it for granted that many of us have only a vague idea of the underlying principles of Christian Science. If they are true, they will survive; if false, they will perish and be forgotten. But whatever the final outcome, we cannot but admire the devotion which inspires a man to forsake worldly honors and emoluments, and go out into the world preaching the faith which is in him.

The learned gentleman who will address us this afternoon, was for years a distinguished member of the Chicago bar, leader in the law, in politics, and in the social life of the magnificent metropolis of the great and growing West. I take pleasure in presenting to you an authorized representative of the Christian Science church, Judge Ewing of Chicago.

Judge Ewing was given the closest attention by his hearers. He told in a plain and practical way what Christian Science was and what it does.

Judge Ewing is a relative and a law partner of ex-Vice-President Stevenson, and was for many years judge of the Superior Court at Chicago. He has a large and intimate acquaintance with the public men of the day.

Judge Ewing, it is said, was healed by Christian Science of asthma, from which he suffered greatly. When he had convinced himself of the absolute truth of the beliefs and teachings of the Christian Scientists, he sacrificed his position on the bench and his political ambitions and began devoting his entire attention to the spreading of the belief of Christian Science.

He was congratulated warmly by a number of persons in the audience at the conclusion of his address yesterday.

*The Constitution,* Atlanta, Ga.

### At Macon, Ga.

The profound and widespread interest in Christian Science found most remarkable and emphatic illustration in the assembling Friday evening, February 9, in a heavy downpour of rain, of the large audience which practically filled the spacious auditorium of the Academy of Music to hear the lecture of Judge Ewing on "Christian Science, the Religion of Jesus Christ."

Remarkable as was the audience in numbers under prevailing conditions, it was even more remarkable in its personnel, embracing, as it did, both sexes, all ages, and prominent representatives of every class, trade, and profession. That they had assembled, not to scoff, but to hear, to investigate, to think, to learn, as honest, inquiring men and women, whose minds were free from the fetters of fear and the shackles of prejudice, was conclusively established by the rapt attention with which each auditor followed the lecturer's every sentence.

Neither by word, tone, nor inuendo was offence given to the disciples of any creed or profession, but high tribute was beautifully paid to the pure purposes and good deeds of each.

The beaming eye, the pleasing face, the kindly, sympathetic voice of the speaker effectively re-enforced the cogency of his logic in carrying conviction to the minds and hearts of his hearers, as he so beautifully and eloquently presented the truths of Christian Science, declaring its purpose to be to re-enthrone the same God, and teach again the same helpful, practical religion the Saviour taught nearly nineteen hundred years ago—a religion ever luminous with divine light and freighted with abiding love for all humanity.

Mayor Smith gracefully presented the lecturer to the audience in the following words:—

*Ladies and Gentlemen:*—Within the memory of many of you, certainly within the tether of my own, there was a time when the name of Abraham Lincoln was uttered in this city and country only in derision. To-day, with all wounds healed, each passing year unfolding to us some new and noble trait of his rugged character, not only is that name spoken in gentle tones, but honored as well. And to-night we welcome and have with us a gentleman who has felt the warm clasp of Lincoln's honest hand, and was Lincoln's personal friend. But this gentleman comes to us to-night, not to speak of the dead and perhaps bitter past, but to tell us of a modern doctrine—the doctrine of Christian Science. And knowing the good people of Macon as I do, I vouchsafe him an audience of broad-minded, intelligent men and women, who will respect him and his views, whether those views run counter to or agree with their own.

I now have the honor and pleasure of introducing Judge William G. Ewing of Chicago.—*Press,* Macon, Ga.

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### At New Orleans, La.

Tulane Hall was well filled last night (Tuesday, February 13) to hear Judge William G. Ewing of Chicago, on "Christian Science, the Religion of Jesus Christ." Judge Ewing was at one time on the Superior Court bench of Cook County, Illinois. He is at present one of the Board of Lectureship in the interest of Christian Science.

Prof. John W. Pearce introduced the speaker. He said:

I am told that it is for a curious reason that I have been singled out for the honor of introducing the speaker to-night—the reason that I am myself well known to be not in sympathy with Christian Science. I am told, too, that I am to feel perfectly at liberty to make as harsh comments as I choose upon the doctrines of the cult. I confess that, did I feel ever so competent to take up the cudgels and attack the ideas of those under whose auspices this occasion is held, I should be quite disarmed by this frankness. But for me to enter at all into a discussion of a subject like this, whichever side I might take in the controversy, would be little less than gross presumption. Suffice it to say that if Christian Science be divine, time, which tries all things, will justify its claims; if it be divine, it cannot die; if it be not divine, it will but live its little life, and then be remembered only among things forgotten.

In this day of the Associated Press, of newspapers and magazines almost countless—nay, in this day when thought reigns, the name and the fame of a thinker like the one who is to address you to-night, cannot long remain unknown even to the uttermost borders of our great country; nay, even beyond those borders. I feel sure that the assembled intelligence of New Orleans knows enough of him to welcome the opportunity for listening to him upon any subject. He chooses to speak to us upon Christian Science. The reputation he has achieved bids me assure you that he will not deal in mere dead, lifeless words, but rather in vigorous, living thought. I now have the honor of presenting Judge William G. Ewing of Chicago.

Judge Ewing was cordially received by the audience and was accorded the closest attention during the entire hour and a half during which he spoke.

*Daily Item,* New Orleans, La.

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## A Wednesday Evening Meeting.

At First Church of Christ, Scientist, I. O. H. Hall, Preston Street, Baltimore, Md., some most interesting testimonies were given Wednesday evening, January 24. The hall was filled with those who know what Christian Science has done for them, as well as many who came to hear and see what this leaven is that seems to be finding its way into every condition of mortal thought, like the "holy waters" pictured in Ezekiel, 47, which, issuing "out from under the threshold of the house eastward" gradually rise and spread until they become a river that "could not be passed over;" and behold, "every thing that liveth, which moveth, whithersoever the rivers shall come, shall live . . . for they shall be healed."

After singing hymn 141, the meeting was opened by Edward H. Hammond, C.S.D., First Reader, reading from John 12, then from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 212. After a few introductory remarks, in which he brought out the thought that only through the spiritual interpretation as given in our text-book, Science and Health, can we understand that the Bible is not contradictory, Mr. Hammond announced that the meeting was open for testimonials.

A lady arose and told how she was living where Christian Science was not well known, when a friend loaned her Science and Health. She began reading and was healed of an eye trouble which had manifested itself years before, through vaccination. While reading, a stomach trouble of old standing became very apparent but was soon overcome. She then took the book and read to a friend of hers who was in such suffering on account of trouble with her knee that she felt like taking an overdose of morphine. The reading and talk quieted her, but the physician prevailed upon her to put the leg in a plaster cast. For four weeks this cast was kept on and when removed her leg was useless. Then she asked what she should do. Her friend advised Christian Science treatment; the physician said, "Surgical operation and return to the cast." She refused to undergo any more voluntary suffering and sent for a Christian Scientist to treat her. In six treatments she was healed perfectly. Then her daughter was attacked with typhoid fever. The doctor predicted a long siege. She told her friend (the speaker) who, though fear seemed to take possession of her, mentally declared the Truth for her own protection; and, to the surprise of the physician, the fever was broken the following day. She began to eat and rapidly got well.

A gentleman said, "The question is often asked will Christian Science help me? God is no respecter of persons. Christ Jesus came to teach us how to live and do our work. Many of you know I have been healed of many troubles: rheumatism, etc. I took up the study of Science and Health just as I would take up mathematics or any other science, with the thought that if it could heal me I wanted to know; and I went at it in earnest. I thought the Truth was there, but I had to work for it to find it. My wife was healed of consumption; my daughter was also healed of various troubles. That showed me that Christian Science was the Truth that maketh free."

A lady said, "This passage from 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, page 563, 'Know thyself, and God will supply the wisdom and the occasion for a victory over evil' has been one of the most helpful to me,—to know myself as taught in Christian Science, know myself spiritually as God's image and likeness. In the old thought I had often heard this expression 'know thyself,' and I thought the more self-knowledge I gained, the more discouraging all appeared, for I saw myself as sinning and sick. But Christian Science has shown me the unreality of these things and our work is to walk in the footsteps of Jesus who, as Science and Health says, 'Beheld the perfect man, who appeared to him, where sinning mortal man appears to us.'"

The next speaker testified as follows: "One year ago I got Science and Health and I never knew how much it has been and is to me until ten days ago. For nine years I suffered each spring from insomnia and nervous prostration. A Christian Scientist healed me. Ten days ago a man stopped at my house who was affected just as I had been. Then I realized from what I had been delivered. Only once since taking up Science and Health have I had a return of the old trouble, and now I am free from it all."

A lady said: "One of the most beautiful things is the light Christian Science throws on the Bible. It shows so plainly how we must follow our Way-shower. One passage: 'The Prince of this world cometh, and hath nothing in me,' comes to me very often, and always with renewed power. We know that God having *all* Power, the prince of this world can have *no power.*"

Mr. Hammond spoke of having been in Science seventeen years, and how often he had heard the prophecy that Christian Science would soon die out. It is the Way made known by Jesus Christ. In Science and Health this Way is made plain, and as one reads one finds, as some one has said, "Christian Science is Christianity reduced to a working basis."

Meeting closed with singing hymn 39.

LOUISE SCHMIDT.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## "The Press."

THE *Chronicle* of Wappinger Falls, N. Y., of February 16, 1900, publishes in full our recent article in the *Sentinel* under the above title, and then editorially comments upon the article somewhat at length. After going over the ground in a fair and friendly spirit, the editor, speaking of Christian Scientists, says, "They profess to heal, to cure all manner of disease, injuries, bone fractures, nature's afflictions, etc. Now let the Scientists exhibit in the presence of judges, practical and competent in their several professions, and show its curative power in their presence. If the 'Science' accomplishes what it professes to be able to do, under such a test, we hesitate not to declare that it will revolutionize theoretical doctrine, it will win to its fold followers innumerable. If it cannot stand the test named it will, like its predecessors who have claimed similar spiritual powers, sink into oblivion. If Christian Science denies a just, proper, and impartial test like unto the one named, then it must not be surprised to learn that its claims are disbelieved, its assertions disregarded, and its teachings believed to be hypocritical. This is a plain, simple, and honest proposition, made not in enmity, or malice, but only candidly and impartially. Will the editor of the *Sentinel* advocate a submission of the test proposed in this article, or will he take to cover with the affirmation, 'you must take our word for it'?"

In our former article we made this statement: "To the newspaper fraternity who desire legitimate and candid information only for legitimate and candid uses, Christian Scientists will afford every facility in their power in the way of furnishing such information. There is plenty of evidence to be had, although there are some cases, where, for obvious reasons, publicity is not desired by those interested; and their wishes should be respected. There are, on the other hand, numerous instances where the beneficiary is only too glad to make known the fact of having been healed. The Christian Science publications, extending back for many years, contain testimonies from thousands of this class."

We submit to our friend, the editor of the *Chronicle*, that there is nothing in the above statement to warrant the conclusion that we, the editor of the *Sentinel*, proposed to supply evidence ourselves, or to make exhibitions of patients in the way that he suggests. All intended by our article was, that in the places where articles are published concerning particular cases, the Scientists on the ground, in the spirit indicated in our article, would do everything within their power to aid the newspapers in ascertaining the exact facts of the case, that the newspapers might make a fair and truthful publication thereof.

We also, out of abundance of caution, mentioned the fact that there were cases where, for sufficient reason, the patients and friends of the patients might not wish any publicity given to their cases. This is so entirely reasonable that we apprehend no one will question it.

So far as the matter of taking into consideration the *Chronicle's* suggestion to exhibit the Science "in the presence of judges practical and competent in their special professions, and show its curative power in their presence," we beg respectfully to say that we do not consider it a reasonable or fair suggestion. We feel very sure that neither physicians nor any other healers of disease of any kind would wish to have the privacy of the sick-room invaded for the purpose of making such tests as are implied in our friend's proposition. We fancy that the patients and friends as well as the Scientists, might very reasonably object. We certainly have no power, if we had the disposition, to compel them to submit to any such proceeding, nor should we, under any circumstances, favor exhibitions so nearly akin to the public exhibitions of hypnotists and like performances. We think, with a moment's reflection, our editorial friend will see that he enlarges upon our statement in a way that is not warranted, although his good intention we do not question. We will simply re-affirm our former statement that Christian Scientists "to the newspaper fraternity who desire legitimate and candid information only for legitimate and candid uses, will afford every facility in their power in the way of furnishing such information." In doing this we submit to our editorial friend that we are not "taking to cover with the affirmation 'you must take our word for it.'"

The cases of healing are numerous, and it is only necessary to call upon local healers to get such information as we indicated in our editorial, for the uses therein mentioned. The Scientists of each locality possess such information, and, as we have said, unless there are special reasons to the contrary, they have, so far as we know, always been willing, under proper circumstances, to impart the same. We are not here dictating to them their course of procedure in this matter, but feel warranted now, as we did when we wrote our editorial, in speaking for them to the extent that we therein spoke.

## Changes in Place of Meeting.

WE publish below a letter upon an important subject. We trust it will be carefully perused, and that the shortcoming therein referred to will be remedied so far as may be. In the larger cities it is especially important that changes in the places of holding services, meetings, and the reading rooms should be promptly reported to the Publishing Society.

Denver, Col., February 14, 1900.

*To Christian Science Publishing Society*:—I would like to call the attention of the Christian Science Publishing Society to the inaccuracy of information in regard to Church Services in the *Journal*. It seems a small matter, no doubt, to delay making a change of address or hours for services in the *Journal*, but it means a good deal to a traveler like myself to go time after time to the wrong place for service or to an evening service advertised in the *Journal* but discontinued in practice.

As recently as this very evening I attended the Wednesday meeting here, putting off two quite important material duties in order to get to the church at seven-thirty, only to find that the hour is eight, and that I must wait thirty minutes before service began.

In New Orleans, also Wichita, Kan., I had to hunt up the churches after going to the addresses given in the *Journal*, while in Fort Smith, Ark., I could not reach the place of service on time, when I finally obtained the right address.

Those services are now rightly given, but I attended them in succession and naturally felt that I could not depend upon the *Journal* information. I am in the theatrical profession and cannot control my traveling, hence when I am in a city or town on Sunday in time for service (which is seldom, for we travel, as a rule, Sunday mornings) it is an esteemed privilege, and I have to depend largely upon the *Journal* for information.

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I am sure the good Scientists who put their cards in the *Journal* would gladly make all changes known immediately, if they knew what a boon it is to us wanderers to have accurate knowledge of services and reading rooms.

Occasionally I call on a Scientist at her home, when I am deprived of attending service and am hungry to meet some one who will speak the Truth to me, and I will say that only once did I have trouble to find the Scientist of whom I was in search.

It is wonderful to find, in all the states and cities and towns I have visited this season, some Scientists, and nearly everywhere the Sunday services, but, alas! they were not for me! Since December 31, when I was in San Francisco, I have been able to attend only two Sunday services—one in Portland, Ore., and three weeks after, one in Tacoma, Wash.

I do not wish to complain of the *Journal,* for I love it too well and value it too highly, but the little matter I speak of is easily remedied, and I am sure would benefit others besides myself.

I am, with sincere appreciation and regard for all workers in Christian Science,

Yours most faithfully,
L. M.,
Frederick Warde Company.

Of course, our good friend who thus writes will bear in mind that the *Journal* is issued only once a month; that it takes time to send notice of changes from long distances, and that such notice must reach the Publishing Society in time for publication in a given issue of the *Journal.* Often the notice arrives too late, and has to go over another month.

## From Abroad.

A LETTER recently written to a Scientist friend in Boston by a young lady Scientist who is traveling abroad for the winter, contains many items of interest. By the kind permission of the recipient we cull some of them for the information of our readers.

Referring to a mid-week meeting the writer attended in London, she says:—

"Mrs. Ward arose and said that last Sunday she was at Cambridge attending the first service in a hall there. She said that the work had been begun by the wives of two of the Masters in the Colleges. At the service there were forty present, and she felt the work was well established.

"Then a lady arose and spoke of the beginning that had been made in Dublin, and another of services in a home in Tookshire, and how the farmhands seemed to be interested.

"After the meeting Mr. Miller spoke of the work in Christiana, Norway; how he had lectured there, and though there were five hundred at the hall to hear him, many who did not understand English were not satisfied. That a young woman who understood both English and Norwegian and was a stenographer took down the lecture and the whole audience waited till she gave it to them all over again in their own tongue. Mr. Miller says they, the Norwegians, seem very open-minded and have no prejudice against Science. There are twenty there who read the lessons in the *Quarterly* on Sunday."

She also says:—

"Last Wednesday a lady from Belfast spoke of the work beginning there; and another, after meeting, of the reading of the lessons in Essex County."

The letter concludes:—

"We left London last Saturday and came here for a week, then we spend Sunday next in Plymouth; then to Exeter, Salisbury, and the Isle of Wight, and sail from Southampton, January 6, for Madeira and the Canaries for the winter. We are all well and happy and have seen a good deal since leaving home."

The evidences of the spread of the work on foreign soil are encouraging and significant. This soil is rich, and the seed thus being planted there is taking deep root, to the bringing forth of a future great harvest.

The letter also refers interestingly to the work in Scotland.

### Lecture at Tufts College.

The Rev. Irving C. Tomlinson, C.S.B., was greeted with a large and appreciative audience upon the occasion of his lecture, February 21, in Goddard Chapel at Tufts College. The chapel was filled by professors and students of the college, by former co-workers of Mr. Tomlinson in the Universalist denomination, and by Christian Scientists.

The lecture was delivered under the auspices of the philosophical department of the college, which is under the direction of Prof. Herbert E. Cushman, Ph.D. Mr. Tomlinson's appearance was before the second conference of the Society for the present year.

Mr. Tomlinson is a graduate of the Tufts divinity school, class of '88. His subject was: "Christian Science as the Science of Mind," and was ably presented and well elucidated.

## Among the Churches.

### Services at Cambridge, England.

It may interest your readers to know that Christian Science services are held in a public room every Sunday morning and evening, in the old university town of Cambridge, England.

For more than a year previously two friends had met in a private house to read the Quarterly Lesson. The reading had gradually developed into a full service. The readers were first joined by their own seven boys, and then by a slowly but steadily widening circle of interested friends. Two of them had already become interested in Christian Science in America.

When the little congregation had for one or two Sundays numbered over twenty, it was felt that a move must ere long be made. And yet we seemed in no hurry to move on, for our meetings in the pretty, cosy drawing-room, always beautiful with fresh flowers, so generously and joyously lent to Science, Sunday after Sunday, had been very happy ones, and perhaps there was even, with some of us, a little shrinking from publicity. How it came about, or who proposed it, we could none of us say, but it was suggested that inquiries should be made about public rooms with the result that we almost immediately found a large, bright, upper room, in a very central part of the town, well lighted, and provided with a piano, ready to be hired for a moderate sum. It seemed to have been just prepared to meet our need, and was engaged without delay.

We had made no special plan for our first meeting in this new building, but the fact of our move was mentioned casually to a Scientist friend in London. To our delight we were told that a party of Scientists would come over to join in our opening service; and when the happy day arrived, and we gathered together for the first time in our new home, on November 26, 1899, we felt permeated by new strength and vigor. The sun shone out brightly upon the few who met for morning worship, and seemed a fitting symbol of the sunshine in our hearts.

In the afternoon,—a more convenient time for most of our little band,—we held our real inaugural service. We were quite surprised to find ourselves a congregation of forty. The room seemed to be full of Love. So much

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had been prepared and given to us, without any effort on our own part, that all feelings of personal weakness and personal sense of every kind were swept away in a great wave of thankfulness. During the course of the service a telegram was read bringing loving greetings from First Church of Christ, Scientist, of Edinburgh, Scotland, holding their first public service on that same day.

At the close, friends were invited to remain a little longer, in order to hear or offer testimonies, the presence of our visitors from the London Church being an opportunity for encouragement not to be neglected. Then in prompt succession came words of dear and joyful witness to the power of Truth and Love, and these not from our visitors exclusively.

Since that day our services have been held regularly, morning and afternoon or evening, in the Victoria Assembly Rooms, Market Place. The hours are 11.15 A.M. and 6.30 P.M. The numbers have not again reached those of the first Sunday, but there is a small and increasing nucleus, who find in Christian Science their daily food, and we know that the numbers will come, when we are ready for them.

One of our members has lovingly worked the cross and crown emblem in gold on white for our reading desk, and also a large banner for the end of our room, with the text from the Bible, "God is Love," also from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 490, "Divine Love always has met, and always will meet, every human need." Our work is to bring home the reality of these two glorious messages to every man, woman, and child who shall enter our room.

We have not yet inaugurated a Wednesday evening testimony meeting, but we are all eagerly looking forward to it, and know that we shall soon be rejoicing in it.

A. F. B., Cambridge, Eng.

### Site Purchased at Kansas City, Mo.

Negotiations have just been concluded by Second Church of Christ, Scientist, of this city, for the purchase of a choice building site at the northeast corner of Thirty-first Street and Troost Avenue. The lot is located in a fine residence district; has a frontage of one hundred and thirty-five feet on Troost Avenue and one hundred and sixty-five feet on Thirty-first Street, and is probably the highest point in Jackson County.

Upon this ground the members of Second Church of Christ, Scientist, purpose, within a year, to erect a fine church edifice, suitable to meet the requirements of its rapidly growing congregation. Services are at present held in the auditorium of the Pepper building, opposite the public library.

The architecture of the new church will be Roman classic, and in appearance will be unlike any other religious edifice in Kansas City. The exterior will be of white Carthage stone, surmounted by a beautiful dome which will admit light into the auditorium. The church, when completed, will have a seating capacity of one thousand. It is said to be the consistent practice of Christian Scientists in the erection of church edifices to discharge all obligations as they accrue, and no church is dedicated while encumbered with debt, and that the Second Church of Christ, Scientist, will prove no exception to this rule.

*Kansas City (Mo.) Times.*

### A Fourth Church in Chicago.

Christian Scientists are to establish a new church in Englewood. This will be the fourth of its kind in the city. A business meeting of the members of the First Church, Drexel Boulevard and Fortieth Street, will be held to-night, when a formal decision will be made. The matter has been under discussion for some time and there is every prospect that the meeting will declare for the establishment of the fourth church.

For some time past there has been a growing need for another church on the South Side. A year ago a second church was established on the North Side and a third church on the West Side. Recently the congregations of the First Church have been so large that the building has been crowded beyond its seating capacity. Last Sunday upward of two hundred persons stood in the aisles. It is expected that fully this many members will be found for the new church in Englewood.

The establishment of this fourth church will greatly relieve the First Church from its overcrowded condition.

*Chicago Times Herald.*

### From Chadron, Neb.

First Church of Christ, Scientist, was organized in Chadron, Neb., January 31, 1899, with fifteen members.

The Sunday School was started in May, and in July a reading room was opened and is kept open every day, except Sunday, from 10 A.M. to 4 P.M.

Thirteen copies of "Science and Health with Key to the Scriptures" (nearly all five dollar bindings) have been sold and a great deal of literature has been loaned and given away. We had a lecture by Mr. Kimball last July and expect another from Judge Ewing in the near future.

Just before Christmas the members agreed to put the money they had intended to spend in material presents for each other in a church building fund. We also have sufficient funds for our next lecture. Our present membership is twenty-one.—MRS. M. M. LUTZ, *Clerk.*

### A Word from Ireland.

There are four of us in this house, earnest students of Mrs. Eddy's works, and the seed is being sown steadily in Dublin. We meet together on Sundays and have our little service, which is a great help. There have been several good cases of healing, which show that divine Love is guarding and guiding us. Truly "The Lord reigneth, let the earth rejoice."

CONSTANCE GIBSON, Dublin, Ireland.

### The Immutable Promises.

Some Christians, as in time of trial they look at one of God's promises, are like an old man, a friend of mine, when he first looked upon the narrow suspension bridge just overhanging the falls of Niagara, with the raging, foaming water far beneath. That bridge is strong enough to support one thousand tons; but it is so light, and airy, and slender in appearance, that my inexperienced friend was really afraid at first to trust his one hundred and fifty pounds upon it.

My Christian friend you must remember that one of God's cables never breaks—light and spirituelle though it seems, it never sways beneath the greatest weight. Trust your life upon it then. Trust without fear or the slightest reserve. Trust your whole life upon it. What is your weight upon one of the eternal promises of the eternal and Almighty God? It is like a grain of sand set against the vast world in the balances; it is like a humming-bird perched on the peak of Mt. Washington; it is like a feather resting upon the broad bosom of the Atlantic ocean. The ocean shall evaporate in mist, the mountain shall melt away, and the great earth shall be destroyed at last, but "the word of our God shall stand forever."

Ross C. HOUGHTON, D.D., LITT. D.

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## From Our Contributors.

### "Little Children, Love One Another."

BY BEATRICE ISABEL BEST.

"Little children, love one another," said three times, in a voice of unutterable tenderness and meaning, is, by some, supposed to have been the last public speech of John as Bishop of Ephesus.

INTO the hearts of the list'ning throng
Passeth the peace from above,
For John, the Beloved, is talking,
Telling his children of Love.

"Little children, love one another,"
This is the message he brings;
For John is ambassador loyal
Of his Lord, the King of Kings.

"Little children, love one another,"
Again he says, low and sweet.
Would you know where he caught that accent?
John sat at the Master's feet.

"Little children, love one another;"
He has said these words three times
And their echo round earth is ringing,
One of the sweetest of chimes.

So often this message I'm hearing
I seem to be of that throng;
And oh! may I learn to repeat it
*In practice,*—John's tender song.

### Why I am a Christian Scientist.

BY J. W. RUSSELL.

To me religion was nothing but an undefinable superstition. There were two places I never cared to visit; one was a church, the other a saloon. I was a faithful follower of Ingersoll, and believed in doing right because it was right, without fear of punishment or hope of reward.

I became interested in Christian Science, through the healing of a friend. My prejudice against religion was so strong that when "Unity of Good," the first book on Christian Science I read, was given me, I threw it down several times, and said, "This is too much religion for me, I cannot stand it." But my friend was healed by Christian Science, and I wanted to ascertain how it was accomplished. There must be something in it that I did not understand. My curiosity was greater than my prejudice, so I resumed reading the work. When I began to read "Science and Health with Key to the Scriptures," my prejudice did not last long. It appeared to have so much common sense, and so many practical ideas, besides being free from superstition, that it just suited me. I was not looking for healing but for an understanding of the Principle of healing. Before becoming interested in Christian Science, I had been reading medical works on the digestion of food, and my stomach became so affected that I could not digest anything but the plainest kind of food. If I dared eat any luxuries, I could not sleep. I became a slave to my stomach. Before I was half through reading Science and Health I was free. My stomach was once my master, now it is my servant. I was cured of the belief that life is in matter, and depending on the heart, stomach, and lungs for existence, by the understanding that Life is God, and that God is Mind.

Science and Health is the greatest book that has been published in modern times, for it is the key to the Bible, and all the hidden treasures of Life. I would not, if it were possible, relinquish my understanding of Christian Science for all the gold in the universe.

We often hear people who are in bondage to self and trying to get something for nothing ask, "Why could not God have revealed Christian Science to them as well as to Mrs. Eddy?" Why could He not have revealed the telephone, the phonograph, or wireless telegraphy, to them, as well as to Bell, to Edison, or to Marconi? It was because they were not looking in the right direction. God only helps those who help themselves. We must use the talents we already possess if we wish to receive more.

When a person discovers or invents anything, he must first see the necessity for it. Then let him get away from self, out of the ruts and grooves that others have been working in; away from the seen to the unseen; from matter into Mind, and then thoughts of Truth will be manifest through him. It is useless for us to waste our time trying to discover something that has already been discovered, or finding fault with it because it was discovered by a woman, or by some other person.

No one can advance in any line, who is unwilling to take advantage of the progress made by others. Everything is governed by law, and the only thing that keeps us back is our ignorance of it, or our unwillingness to conform to it. If we wish to succeed we must take the world as we find it and adjust ourselves to our circumstances, whatever they may be. We can soon learn to control circumstances instead of letting circumstances control us.

It is just as much of a wrong to cheat ourselves as to cheat others. The law of right wrongs no one. The value of the book Science and Health is not in what it costs to print it, but in the amount of Truth and information it contains and the benefit it is to those who make use of it. When we take into consideration the amount of time and thought Mrs. Eddy devoted to writing it, the difficulties she encountered in having it published, the amount of persecution she has endured since writing it, no one with any appreciation of the Truth can think that the price is too high. This world can never repay the debt it owes her for discovering the Truth contained in Science and Health.

### A Little Child's Faith.

BY MRS. MELVIN GRIMES.

WHEN the Thirteenth Minnesota Volunteers marched away, there went with them, as one of their number, a young brother of mine, a boy of scarcely eighteen. It is needless to say that many anxious thoughts and fears went with him from the home people in Minneapolis.

Hearing some of these expressed, my little boy, who was then about eight years old, said to me that he was going to realize the Truth for his uncle "all the time he was gone." I asked him how he would do this, and he said, "I shall give him a treatment every night after I have said my little prayer."

Nobly has he kept his word, for in all the long, dreary weeks and months that the Thirteenth has been away, there has never been a night that this little Scientist hasn't sent his message of love and protection far over land and sea to the absent boy in Manila.

To prove how well the work was done, one has only to follow the life of this boy, as I have done, from the time of his departure until he was returned to us a few weeks ago, the picture of health and manliness.

He has been exposed to all the dangers that attend a soldier's life and has never been sick a day. Once, when the news reached us that the Thirteenth was in battle, there were white faces in the old home; and I found my little Scientist off by himself, in a corner, with eyes closed and hands folded. I asked him what it was he was saying,

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and he answered simply, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

In a few days we received word that there were fourteen wounded and two killed in the regiment, and it was several days before we could get the names. Hearing some anxiety expressed in regard to this, Willard said to me, "I know he isn't among them, for all those treatments I have given him have built a little fortress around him and he is safe." And so it proved.

This was at the battle of Mariquena Roads, fought on March 25, in which his company received the hardest of their fighting. They were thrown to the extreme right, so that they received the fire from the side as well as from the front; and he has told me since his return that he stood for an hour and a half with the shot falling like hail all around him, coming so near as to brush his clothing several times. He came out of it without a scratch, and was called one of the "lucky" ones of the regiment.

The most beautiful part of it all was, that when I told him of it, although he knows little or nothing about the Science and had no idea he was under any protection at the time, he showed no surprise. He said, "I know there was some power with me on that day, and I have wondered many times since what it was that saved me."

Of all the many proofs which I have received of God's "tender love and watchful care," this is perhaps the most convincing. The Ninety-first Psalm has always been my refuge in times of trouble, but the true beauty and strength of its many promises have been revealed to me through the faith and understanding of a little child.

"For He shall give His angels [pure thoughts] charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

## Is Death a Saviour?

BY E. F. V.

MANY people are taught that some glad day our Heavenly Father, in the holy purpose of His will, will send His messenger, Death, to claim our suffering friends; and if they are Christians they will be ushered into Heaven and be made free from all physical ailments.

What does this theory make of Death? Nothing less than a Saviour! Although many people entertain this view, yet there is nothing in the Bible that logically leads to such a conclusion.

If Death is a Saviour, then Jesus the Christ must have hindered the work of that Saviour when he destroyed Death and gave the sick and dying back to their friends. If it is good now for people to pass out of this life; if Death saves them and gives them happiness and rest and peace and a permanent home in Heaven, then it must have been the same good fortune in Jesus' time.

Hence, Jesus had no right to destroy Death, for his mission was to do good and not to destroy it.

*No! Death is an enemy and not a Saviour!*

There is only one Saviour, even the Christ-Truth which destroys this enemy, Death, and brings "life and immortality to light." "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Would it not be wise, then, instead of trusting Death as a Saviour, to understand that the One God is Life which by His omnipresence destroys Death and reveals man as immortal? As the Scriptures say, "I will put my trust in him." And again, "Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death *he might destroy him that had the power of death, that is, the devil;* and deliver them, who through fear of death were all their lifetime subject to bondage."

The only death which can in any possible sense be called a Saviour is the *death of sin,* which death we can invite and daily entertain. Paul says, "I die daily." Also, "Knowing this, that our old man *is* crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"The death of a false material sense and of sin, not the death of organic matter, is what reveals man, and Life, harmonious, real, and eternal" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 192).

## An Interesting Incident.

An incident of much interest occurred at our State Prison on Sunday, Dec. 17, when, after the close of the Christian Science services, one of the prisoners stepped out before the others and said,—

"I desire to say a few words to our Christian Science friends from Lincoln. On behalf of the class here assembled it is my privilege to extend to you our sincerest thanks for your untiring efforts in breaking the bread of Life—the Truth—to us; and in doing so you are making us free indeed; for our Master said, 'Ye shall know the Truth, and the Truth shall make you free.'

"Friends, as a small token of our esteem, allow me to present each of you with a broom—a symbol of cleanliness. May your efforts at cleansing our consciousness from erring thoughts be crowned with success; and may you sweep from our minds all clouds and anxious doubts, so that we may be able to hear the whisper of the 'still, small voice' saying to each and every one of us 'God is Love.' I beg you to accept this, our love-offering, in the sense our Master accepted the widow's mite; for, as she gave all she had, so we are giving all we have. Through the magnanimity of brother D. whose loving hands made these brooms each day after his daily task due to the state was performed, we are enabled to offer this small token of our esteem; and let me assure you that the gratitude we owe you for the benefit received, we shall never be able to repay. May God bless and reward you."

The brooms are fine specimens of workmanship. The hard-wood handles are covered, for two-thirds of their length, with embossed velvet, the remaining third with interwoven wire and straw, in beautiful designs.

Encircling the largest part of the handle of one broom, woven in with fine strips of chenille and wire, are the words "Our First Reader," another "Our Second Reader," and the other two have the names of those who have attended all the services and also on "visiting day" have talked with those who have expressed a wish to hear more of this Truth that makes them free men in Christ Jesus. The brooms are treasured by each of us as expressions of love and gratitude, and occupy places in our parlors where they are likely to remain as "symbols of cleanliness."

N. B. E., Lincoln, Neb.

### Weapons not Carnal.

When in the year 254 an epidemic broke out in Carthage, the Christians, answering an appeal made to them by the venerable Cyprian, though they had just suffered a violent persecution, by their zeal and self-denying courage saved the city from pestilence. Their heathen neighbors, afraid of infection, refused to minister to the sick or bury the dead as they lay in heaps in the streets—corpses tainted the air. "Let us now overcome evil with good," exclaimed the good bishop. The effect of these words worked like a charm, and the uttermost parts of the Roman Empire heard him.—*Selected.*

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# Testimonies.

### Astigmatism Healed.

It will soon be five years since I first experienced the wonderful healing power of Spirit, manifested through Christian Science. At that time I was wearing glasses on account of a pronounced condition of astigmatism. I had worn glasses constantly for a dozen years, and was not able to use my eyes without the glasses for even five minutes without experiencing headache, sometimes followed by sickness at the stomach.

Prominent oculists had prescribed the glasses, agreeing that my eyes were astigmatic and far-sighted, and that one eye differed from the other in the degree of defects. With the aid of the glasses I got along quite satisfactorily and I fully expected to require them during the period of my natural life. This expectation was confirmed by the oculists.

I sought Christian Science treatment to obtain relief from an annoying trouble of a different nature from which I had suffered for two or three years. Skilled medical attention had failed to bring permanent relief. The first treatment by the Scientist produced complete relief, and since that time I have used no medicines.

An unsatisfied desire for spiritual truth had possessed my mind for years previous to this experience. This healing convinced me there was some unseen Power at work that I had not known before.

Earnest inquiry followed, and at the end of four days I laid aside my glasses, without any suggestion that I do so; I had not asked for treatment for my eyes. I have not used glasses since.

Christian Science had been brought to my attention two years before this healing, but, after trying to comprehend it I had given up the subject, believing it to be something akin to spiritualism.

My experience convinces me that Truth cannot be given to an individual until a desire for it is felt, and when a real desire for it exists, no sacrifice of earthly things is too great for its attainment.

Though I had no money to spare, upon coming into Science, no edition of Science and Health but the small, leather-bound one was good enough for me.

Is three dollars too much for the text-book that tells us how to get well and keep well, how to become happy and remain so, and how to uproot and destroy the conscious and unconscious mental and physical needs and poisonous and impure growths of mortal sense, and discover the perfection and beauty of the one perfect Mind which man reflects?

No! three dollars is not a high price for the book that imparts this understanding. Only those who do not understand the Truth will say it is.

Many of my relatives and friends have been drawn to the Truth by reason of the faithful effort that opened my eyes at my healing.

Our four children have taken no medicine during the past four years, and they have been healthier than formerly.

To those kind friends whose loyalty to Truth enabled them to present it to me in the convincing form of healing demonstration, I owe a debt that can be repaid only by doing likewise for my fellow-man who is still in the darkness of mortal belief. We yet but faintly realize our debt of gratitude to the loving, toiling, patient Mother, by whose life of self-sacrifice this age is attaining to a sense of peace that passes our present understanding.

W. R. McKiernan, Chicago, Ill.

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### Physical and Moral Benefits.

In August, 1896, I was afflicted with a cough accompanied by the raising of large quantities of mucus. My lungs were congested to such an extent that I seemed to breathe in the top of them only. Added to this was a violent headache, diarrhœa, and copious night-sweating. I became greatly weakened, losing about twenty pounds in weight in two weeks time. I went home and placed myself under Christian Science treatment. The headache and bowel trouble were conquered the first day. The other troubles were overcome one by one, the shortness of breath being the last one to disappear. It was about three weeks before I took up my regular work again. I was in charge of construction work for the New York and Pennsylvania Telephone Co. The first week out I gained seven pounds in weight, and improved steadily until I was heavier by about six pounds than I had been for several years.

I had been a user of tobacco for more than twenty-five years. I was a temperate drinker of liquor; taking a drink when I felt like it, but cannot say there was any habit formed. I had left off the use of tobacco at different times, but always returned to it. In fact was not wholly free from the desire for it at any time. Since being healed by Christian Science I have not had the least desire for tobacco or liquor in any form.

While all these things were great helps to me, and to Christian Science is due the credit for the knowledge of God that made them possible, the greatest blessing received by me at that time was the moral uplift. Before that time I had seen the work in my own family. I knew there was healing power there that I could not understand, still I quibbled and argued about the words and terms that Scientists used, not understanding them. My thought was cleared up. "Science and Health with Key to the Scriptures" read differently. It was all new to me. Since my healing I have not taken medicine nor applied material remedies in any form. I thank God every day of my life that a knowledge of Christian Science has come to me. I am doing my best to follow the teachings of the Great Master and to bring my life into harmony with God (Good).

George L. Lawrence, Bradford, Pa.

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### From a Business Man.

Christian Science found me, some four years ago, a slave to false beliefs and appetites. Error seemed to have persuaded me that indulgence in liquor and tobacco was a necessity in the transaction of business. Truth has taught me that business is successfully transacted only when one is free from the influence of anything apart from the divine Mind.

My wife was spared to me through Christian Science treatment, which healed her of Bright's disease in a few short weeks. *Materia medica* also said that childbirth would probably result in her death. We now have a dear little boy, two years old, whose birth was cared for by Christian Science treatment. He knows no remedy but Truth for his little troubles, and when disturbed by any false claim, he promptly says, "Go 'way, error; Truth's here!" Needless to say his path is free from many of the rough places other children find. He dearly loves to hear us tell of our dear Mother.

As a business man, I can say without hesitation that Christian Science simplifies all problems, and shows us clearly our way out when in doubt. It eliminates the petty cares and troubles that are apt to divert us and take up the time needed for greater and better things.

One thing I am most grateful for is the friendship with the Bible which Christian Science has given me. It is my daily companion, and read under the light which "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy reflects upon its pages, it satisfies my desires and points out the true way in all things.

Albert E. Miller, Philadelphia, Pa.

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### Help in Time of Need.

When the Light came to me through Christian Science, I was in the darkness of despair. I thought, "O, where can rest be found?"

One can easily understand the suffering both physical and mental, that such a state of thought would bring. The physicians said it was nervous prostration and weakness brought on by too steady application to business. I see now it was just utterly giving up, because I saw nothing worth striving for. "Science and Health with Key to the Scriptures," came as a beam of light from a world of light in which there is no darkness at all,—the Light that can penetrate the remotest recesses of mortal thought, dispel the darkness of error, and break the bonds of sense, that the children of the One Eternal, omnipresent Good (God) may be free, governed and controlled only by the One Mind.

After trying many physicians, patent medicines, electricity, massage, and everything that mortal thought could suggest, and finding them a broken reed, I knew not which way to look. It was then the still, small voice of Truth said, "Look up;" and the assurance was given me that my desires were heard and answered, and I had a bright, happy future before me. From that moment I never doubted. I knew it was so, although I did not know how it was to be realized. Truth was leading me. I was advised to go to a Christian Science healer. I did so, and received the help so much needed. My healing was slow, but error cannot stand in the presence of Truth, and as the consuming fire of divine Love burns up the chaff of error, true Being is made manifest and health is found to be man's birthright.

MRS. N. WILSON, The Dalles, Ore.

### A Child's Testimony.

I would like to tell a demonstration over error, for it may help some other little child to demonstrate over error.

One night as I was undressing I dislocated my thumb. When I did it I realized God's presence. Then I pushed it back into place with a crash. I pushed it back into place without pain. After I had finished undressing and had got into bed it was paining me awfully. I said over the "Mother's New Year's Gift to the Little Ones," and declared that there were no broken or dislocated limbs in God. Then I said over and over that God was here and that God was All-in-all. Then I dropped off to sleep. In the morning it was not swollen, discolored, or sore. When I showed it to mother she couldn't tell which thumb it was. I have had many beautiful demonstrations.

Mother and I have been in Science four years. Every Sunday we and others go through the lesson at a neighbor's house. Mother reads in "Science and Health with Key to the Scriptures." There are fifteen that go through the lesson with us. This winter we got half a dozen Christian Science Hymnals. We will have to move pretty soon, as the house where we are holding the service is getting too small.

I always look forward to the *Journal* and *Sentinel*. I read the demonstrations over and over because I find so much help in them.

I feel so grateful to our beloved Leader and Mother who has opened the way for us. I could write all day but will close for this time. I am twelve years old.

MABEL LOY, Fairfield, Wash.

### The Words of Jesus Demonstrated.

I enclose an experience told me a few days ago by a lady who, though not a Scientist, is, with her husband, studying Science and Health and attending our services.

This lady is French, the wife of an American artist here. Her knowledge of our language is so limited that it is only by closest attention that she gets some of the thoughts in the lesson. With broken English and the sweet sincerity of a child she told how some of the good, of which others are telling, had come to her. I asked if she would put it on paper for me to send to the *Sentinel*. She said she could write it in French and her husband would copy in English for her. I send his copy.

MRS. KATE A. M. HILL, Saginaw, Mich.

The letter enclosed is as follows:—

The Sunday of the sermon on "Truth," I felt myself very indisposed to go to church, suffering from a severe attack of bronchitis. I had a bad cough that fatigued me. All at once the thought came to me that I should go. I went then to the church coughing continually.

Towards the end the Reader read, "Man, thy sins are forgiven thee." And in answer to the scribes and Pharisees Jesus says, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" The idea that sickness was sin came to me like a lightning flash; my cough left me, and I felt that an obscure point had been illumined.—MRS. JOHN P. WICKER, Saginaw, Mich.

### Help Received from the Manual.

I want to acknowledge the benefit I have received from the Church Manual. I expected to purchase one, but a friend said, "You can use mine;" but I felt I needed one of my own, so sent for a copy of the thirteenth edition. I was healed of a severe pain and great confusion in the head that had troubled me for several weeks, by the first reading of Section 5, Article XXI.

I feel that we as members of the Mother Church do not fully appreciate the Manual and what it means to us to be loyal and obedient to its rules and by-laws. My heart goes out in love and gratitude to our dear Leader for her watchfulness and tender care. Also to the officers and First Members of the Mother Church, who are so faithful to their trust. I fully appreciate the *Journal* and *Sentinel*. It is now about eight years since I first gained any understanding of Christian Science, although I had known of it, and that it healed, for three years before I sought it for my own needs.

It indeed has been the comforter when I have been surrounded by want, darkness, distress, and despair. Every ailment that has come to a family of six has been met and mastered through the understanding of Truth.

N. C. H., Albion, Mich.

### Testimony of a Soldier.

I could not get along without the *Journal* and *Sentinel*. The text-book, "Science and Health with Key to the Scriptures," is beyond value. Christian Science is the pearl of great price. The leaven of Truth is working

One company sergeant has read my Science and Health and was healed of a complication of ills. He is now a firm Christian Scientist.

A lady living two miles in the country was healed of heart disease by reading Science and Health. The doctors said they could do nothing for her. She is now rejoicing in the Truth.

I cannot be too grateful for what Science and Health has done for me, physically, morally, and spiritually.

CHAS. A. MORGAN, Soldiers' Home, Bath, N. Y.

"All one's life is music," says John Ruskin, "if one touches the notes rightly and in time."

I am being taught never to be disappointed, but to praise.—JAMES HANNINGTON.

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## Religious Items.

Speaking of the Ecumenical Conference to be held in New York next April the *Church Standard* says one of the special features will be a missionary exhibit. Material is being gathered from every mission land in order vividly to present, through the eye, the social and moral conditions of the peoples among whom the missionaries are laboring. It will be the endeavor also to make it, as far as possible, a Progressive Exhibit, showing the results of a hundred years of missionary effort. It will combine a library and a museum, and will comprise publications of all kinds—books, Bibles, and magazines from the field, in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship, and objects of religious worship, such as idols and fetiches—all intended to illustrate the actual surroundings of the missionary in his work.

Germany and England already have very complete Missionary Museums, but America is as yet deficient in this respect. In England these exhibits have proved not only helpful in arousing intelligent interest in missionary fields and work, but popular as well. Thus the Church Missionary Society has fine collections which are sent about from city to city, where they are publicly displayed for a number of days attracting in some cases as many as fifty thousand visitors.

In an appreciative review of the work of John Ruskin, the *Congregationalist* says:—

"Ruskin believed in a God, knowable, lovable, and loving, who is more than law, blind and implacable. Pessimist though he seemed to be at times, strangely and whimsically Toryish in a liberal age, he 'had a solemn faith in the advancing power of human nature, or in the promise, however dimly apprehended, that the mortal part of it would one day be swallowed up in immortality.'

"One year ago, when his eightieth birthday was celebrated, Frederick Harrison said of him and his work: 'There is not one line (of his writings) that is base, or coarse, or frivolous; not a sentence that was framed in envy, malice, wantonness or cruelty; not one piece that was written to win money, or popularity, or promotion, not a line composed for any selfish end or in any trivial mood. . . . It was always the heart's blood of a rare genius and a noble soul. . . . His words, flung to the winds, have borne fruit a hundredfold in land that he never thought of or designed to reach.'

"Of the prophets of the century England has produced no greater than John Ruskin."

The *New York Christian Advocate*, which is the leading Methodist journal, in a recent editorial says:—

"That the Methodist Episcopal Church, with nearly three millions of communicants and a vast army of Sunday school scholars, should add less than seven thousand to its membership in 1899, is startling. That in the same period it should show a decline of twenty-eight thousand five hundred and ninety-five in those avowed and accepted candidates known as probationers, is ominous.

"Such a situation has not been frequent in our history, and when it has occurred the usual result has been to awaken the Church to its need of divine assistance and concentrated work. In some such instances the year of drought has been succeeded by several years of extensive harvests.

"Should a further decline be reported the result will be most depressing. Let not the last year of a century of blessing be marked and marred in the history of the Church as pre-eminently the year of spiritual dearth."

The twenty-sixth annual meeting of the Board of Trustees of Chautauqua Assembly was recently held at Cleveland, O. The financial reports showed a gain in assets of nearly $150,000 over those reported last year. The endowment fund has reached $50,000, and will be increased to $100,000 by May 1.

## Miscellany.

### How Patti Identified Herself.

On her recent marriage to Baron de Cederstrom, Patti left orders at her home that her mail should all be forwarded to the Cannes postoffice. On her arrival there she went to the postoffice and asked if there were any letters for the Baroness Adelina de Cederstrom Patti.

"Lots of them."

"Then give them to me."

"Have you any old letters by which I can identify you?"

"No, I have nothing but my visiting card. Here it is."

"O, that's not enough, madame; any one can get visiting cards of other people. If you want your mail you will have to give me a better proof of your identity than that."

A brilliant idea then struck Madame Patti. She began to sing. A touching song she chose, the one beginning, "A voice loving and tender," and never did she put more heart into the melody. And marvelous was the change as the brilliant music broke through the intense silence. In a few minutes the quiet postoffice was filled with people, and hardly had the singer concluded the first few lines of the ballad when an old clerk came forward and said, trembling with excitement: "It's Patti, Patti! There's no one but Adelina Patti could sing like that."

"Well, are you satisfied now?" asked the singer of the official who had doubted her identity. The only reply which he made was to go to the drawer and hand her a pile of letters.—*The Standard.*

### A Good Story.

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside and the former said: Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and, when the prayer was over the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.—*Religious Herald*, Richmond.

### Fear and Death.

(An Arab Legend.)

BY R. R. BOWKER.

The Spirit of the Plague entered the gate.
One watching, asked, "How many will thou slay?"
"A thousand," spake the spirit, "is my quest."

The Plague made end. The Spirit left the gate.
The watcher cried, "Ten thousand didst thou slay."
"Nay, one," the Spirit said: "Fear killed the rest."

The *Advance* says the oldest book in existence is in the National Library in Paris, a papyrus discovered in a tomb of one of the kings of the first Theban dynasty. It is entitled: "Precepts of the Perfect Ptahhotep, under the King of the South and North, Assa;" and it is supposed that it was compiled about 3350 B C.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and Church notices, should be sent direct to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent direct to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases be sent direct to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as clerk of the church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The per capita tax for the year beginning June, 1899, is now due.

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# Works on Christian Science.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

**Political Events.**

The bill providing a tariff on imports from Porto Rico of fifteen per cent of the Dingley schedule passed in the lower house of Congress, February 28. The Senate took up the matter, referring the bill to a committee of which Senator Foraker is chairman. The committee struck out the preamble and substituted the Senate Porto Rican bill after amending it to read fifteen per cent instead of twenty-five per cent of the Dingley tariff, and in this shape reported it to the Senate March 1. President McKinley, on March 2, sent a message to Congress recommending the appropriation for the benefit of Porto Rico, of all the money collected by the United States on Porto Rico products since the Spanish possession ended, which would mean a return of over two million dollars to the funds of the island for public improvements, etc. The recommendation was immediately carried out by the House in a bill, which passed with a large majority.

On February 26 the Kentucky state election board finished its deliberations and issued certificates of election to the Democratic contestants for the state offices below that of Governor. This filled out the Democratic roster of state officers, and now there are two complete sets of officials. The issue has been submitted to the courts.

Miss Susan B. Anthony has undertaken to raise an endowment fund for the National Suffrage Association, her aim being to secure not less than $500,000, to be placed in the hands of twenty-one trustees, who shall use it as they see fit in behalf of the propaganda for equal political rights for women.

Three more Spanish vessels have been added to the United States Navy. They are the armed transport, General Alava, and the gunboats Quiros and Villalobos, all modern ships. General Otis purchased them from the Spanish Government under his authority as governor of the Philippines.

The United States Court of Claims has rendered a decision on the claim of Admiral Dewey for prize money on account of the destruction of the Spanish fleet in Manila harbor. The court decided against the admiral's contention that the enemy's force was superior to his, and awarded him $9,570.

For the relief of the great distress in Porto Rico caused by the hurricane, Secretary Root, by direction of the President, has authorized the use of $1,225,000 remaining over from the emergency war fund.

Recent dispatches from General Otis, governor-general of the Philippines, indicate that the insurgents are becoming inactive, and that commerce is beginning to manifest a revival.

The bill giving Hawaii a permanent form of government like that of the territories, and with a delegate in Congress, was passed by the Senate March 1.

The United States Supreme Court has decided that a jury of eight men in some cases is allowable under the Federal constitution.

**Foreign News.**

General Cronje, about forty other officers of high rank, and four thousand men, surrendered unconditionally to Field Marshal Lord Roberts February 27, and the prisoners were sent on to Cape Town. The surrender was the outcome of Lord Roberts' plans and it seriously weakens the military strength of the South African republics. The surrender fell upon the nineteenth anniversary of the battle of Majuba Hill, which has always been a disagreeable memory to the British public. On the day of General Cronje's surrender General Buller captured three hills, which made the position of the Boers in front of Ladysmith untenable, and on the following evening, February 28, General Dundonald with a strong force entered Ladysmith, and General Buller followed the next day. The dispatches indicate that the Boers are collecting their scattered forces at the borders of the Transvaal and are preparing to resist stubbornly the British approach to Pretoria.

Portugal is preparing to pay the McMurdo claim arising from the confiscation of the Delagoa Bay railway, running from Lorenzo Marquez to Pretoria. The claim was submitted to arbitration and it is expected that about $4,000,000 will be awarded the claimants. There was some expectation that Portugal would enter into some arrangement for disposing of her South African possessions rather than pay the claim out of her revenues.

Grogan, an African traveler, who has been exploring the volcanic region in the neighborhood of Lake Tanganyika, found several active volcanoes which are discharging enormous streams of lava. One valley forty miles by sixty, was filled in two years with lava to a depth in some places of a hundred feet.

Lord Rosebery, formerly premier of Great Britain, has renounced connection with the Liberal party and declared his intention of holding himself independent of all party ties. He is in high favor with the English people at this time, and it is predicted that he will succeed Lord Salisbury as soon as the war is over.

The Uganda Railway telegraph line reached the Nile at Ripon Falls February 18, and was carried across the river next day, thus establishing telegraphic communication between London and the sources of the Nile.

The Italian prime minister has asked the Chamber of Deputies to appropriate eighty million dollars for the renewal of war material and fortifications.

**Industry and Commerce.**

What amounts to a revolution in mechanical economics is reported by Consul-General Mason of Berlin. Professor Josse of the royal technical high school at Charlottenburg has succeeded in advancing the efficiency of the best type of modern compound steam engine fifty per cent. This is effected by the absorption of heat from the exhaust steam through sulphurous acid, which, being evaporated, drives an auxiliary engine. In this way a two thousand horse-power central station engine should furnish power to drive an additional one thousand horse-power engine.

The *New York Herald* reports that the Russian government has obtained a loan of twenty-five million dollars from New York bankers on Russian railway bonds guaranteed by the imperial government. None of the money for the bonds will be transferred to Russia, but will be disbursed under direction of the Russian fiscal agent in payment for ships, armor plate, etc., which that government has contracted for in America.

The Western Union Company has closed negotiations with the Mormon Church for the purchase of seven hundred miles of the telegraph system in Utah, erected and operated by that organization for many years. The Mormon system was built for the purpose of facilitating communications between the head of the Church and the various colonies in Utah, Nevada, and Idaho.

Officials of the Chicago, Rock Island and Pacific railroad have decided to provide technical instruction for their employees on the road. The "School on Wheels" for engineers, firemen, conductors, and brakemen is to be a part of the Rock Island system. The men will pay for their own instruction.

The president of the Halifax Chamber of Commerce is authority for the statement that the coal production in the United States in 1899 was 244,000,000 tons, and that of Great Britain 234,000,000 tons. Last year was the first in which the American exceeded the British product.

A combination of bathtub manufacturers has been organized with a capitalization of $5,600,000. Only four of the nine plants merged in the combination are to be operated.

Five hundred Porto Rican laborers, who were employed in building the military road from Ponce to Adjuntos, have struck for an increase in wages from three cents an hour to five cents an hour.

Iron and steel manufacturers in the Pittsburg district have formed a combination to be known as the American Steel Company. It will have a capital stock of $52,000,000 and will control 156 mills.

Imports at the port of Havana during 1899, including merchandise, gold, and silver, amounted to $57,296,088 of which $28,133,895 came from the United States.

**General News.**

At Harvard University arrangements have been made for all the officers and a limited number of students to keep diaries, each man writing of the daily history of the university from the point of view of his own duties and social circle. These records are to be sealed and placed in locked chests in the keeping of the librarian. The chests containing the records for this year will remain closed until 1925, and general use of them will not be permitted until 1960.

The division of forestry, United States Department of Agriculture, has selected Southern California as the field for an exhaustive series of measurements and investigations for the purpose of securing accurate knowledge of the relation of forest to the run-off of streams. The question has become an exceedingly important one in many parts of the United States, where lumbering is extensive, and has caused much diversity of opinion among scientific men.

Chicago stockyards companies will send an unique exhibit to Paris in the shape of a model of a stockyards packing house. The exhibit will afford an opportunity to see just how cattle are received and handled from the time the stock cars arrive until the dressed meat is received for shipment. The model will be eight feet square and will cost over $5,000.

The will of the late Philip D. Armour, Jr., disposes of property valued at $8,000,000. One-third of the estate is left to the widow, and the rest is left in trust for the two surviving sons of the testator.

The net expenditures for carrying on the Boston public schools for 1899, exclusive of furniture, repairs, and new schoolhouses, was $2,383,787.97; rate per pupil, $28.72.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Selected Articles.

### The Phoenix.

BY EDWARD EVERETT NORWOOD.

From the land of ancient Egypt,
On the banks of storied Nile,
Comes a lesson, old and musty,
To keep our hearts from guile.
A lesson fraught with wisdom
And love for you and me;
For all who, having ears do hear,
And having eyes, do see.

It was fabled in that country
(In the town of Pe Ra On),
That a bird of brilliant plumage,
Most fair to look upon,
Came flying to the city
Once each five hundred years,
Was welcomed by the people
With prayers and joyful tears.

And when the service ended
And all the rites were said,
It gathered up sweet spices
And leaves about his head.
Then suddenly above his form
Would start a blazing fire,
Which burned, till it at last became
His chosen funeral pyre.

Then even while the people looked
Upon the wondrous thing,
From out the slumbering ashes
Another bird would spring!
A bird of rarer beauty
And color than the old,
Which, rising, slowly flew away
On wings of red and gold.

So from this ancient fable
A lesson comes to-day,
To warn us that the Phoenix' part
We each and all must play;
That every wrong and sinful thought
Of pride and worldly pelf
Must be consumed, and then will rise
From the ashes of vain self,

The purer form, the Christ-like man
Of meekness and of might,
Of wisdom, love, and justice,
And honesty, and right.
So let us all be ready,
And make no more delay,
But gather up the sinful thoughts
And light the fire to-day!

*Chattanooga Times.*

Copyrighted, 1900, by Mary Baker G. Eddy.

## "Faith with Works."

Many spiritually minded men and women in this age, like Simeon and Anna of olden time at the birth of Jesus, waiting and watching for the Mind of Christ to more fully possess them, are bidding "All Hail" to the spiritual idea now dawning upon us, the promised Comforter of our Master—Christian Science, so named by its Discoverer and Founder, Mary Baker G. Eddy, in her text-book, "Science and Health with Key to the Scriptures." In almost every city and hamlet in our own country, and many in foreign lands, may be found living witnesses of the power of the gospel of Jesus Christ to heal the sick and reform the sinner.

The Apostle James says, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." In every Christian Science church the Wednesday evening meeting is devoted to testimonies of healing. All Christendom should rejoice for a teaching that shows us how we may touch the hem of Christ's garment and be made whole.

We herewith append testimonies recently given at First Church of Christ, Scientist, this city:—

A sales agent of the National Cash Register Co., whose home is in Chicago, gave his experience. Prior to hearing of Christian Science he had been afflicted with asthma, and though under the best medical care, he grew worse. Through a relative he was persuaded to try Christian Science, but after a few days' trial again resorted to *materia medica.* Getting so much worse he decided to try Christian Science a second time, which resulted in fully restoring him to health. He referred to the practicability of Christian Science in the home, stating that two children had been born in his family since he was interested in this Truth, and never had taken any medicine.

He spoke of attending a meeting in his own state, where a Methodist minister told of the healing of his niece of severe troubles, through Christian Science, but that he was more impressed with a demonstration of a child, the eleven-year-old son of this niece, who had met with an accident, breaking his leg. This minister asked his niece if she had a doctor, and she replied, no. Then he said, "You had a surgeon?" No, was again the reply. "But what did you do?" She said, "We did not do anything, but let God do the work." In two weeks' time the boy was healed, and at this time was out in the yard playing.

This same minister visited the large Christian Science churches in Chicago, and found them well attended, even when the weather was very disagreeable, and told of listening to the testimonies of healing, remarking that he was a humble seeker after Truth, and was directed to search Science and Health.

This sales agent spoke of the wonderful growth of Christian Science in Chicago, and that at present they are building simultaneously two large churches, one on the north, and one on the west side. When completed this will make three churches in that city, each costing over one hundred thousand dollars, with a seating capacity of nearly two thousand each.

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Another traveling man, after speaking of the beauty of the lesson, referred to his own healing. The physician consulted said he had the grip. After being in his care for some time without restoration to health, he decided to try Christian Science, but not experiencing any benefit again resorted to medicine. He rapidly grew worse, and was advised by his physician to seek another climate and went to Indian Territory. His condition was such that when his wife bade him good-bye, she never expected to see him return alive, though she did not so inform him, at that time. He continued to grow worse until he was much alarmed. Other physicians were consulted. All the symptoms of consumption were manifest.

Though under the care of *materia medica* he had taken Science and Health with him. With his first experience in Christian Science there was an impression made, though he thought he had not received any benefits. Christian Science had taught him that God is all power. He knew something of its teaching, but had not lived it. He realized there was a work for him to do. God must be proven "All-in-all." Whiskey and medicines were put aside, and the Bible and Science and Health were brought out and read. In a few days it was apparent to friends that he was much better. He continued to improve, and to-day enjoys better health than ever before and weighs more, and has learned to cling closely to the Truth.

A third salesman, the very picture of a robust and healthy man, with a marked degree of intelligence, spoke of the practicability of Christian Science in business. Like a child he told how he trusted in God to guide, direct, and care for him each day, and how he had been abundantly blessed.

The First Reader, in charge of the services, stated that near our city was a Shaker village, where Christian Science had been introduced a few years ago, and some of the inhabitants healed. Since then our church had supplied them with literature. He then announced that the clerk would read a letter received from them under the date of January 9, 1900. By way of explanation the clerk stated that the eldress of the village fell a few weeks prior to this, breaking her arm, and that they had employed a physician to set the bone, but that Christian Science had been applied to overcome inflammation and soreness, and no medicine was used. The letter read,—

*Our Dear Friends in Truth*:—Eldress Hester is improving finely. We realize the allness of Truth, and God as our ever-present help. We feel that your influence for our happiness is realized by us, and that we can never say half enough for the blessing received through reading "Science and Health with Key to the Scriptures." The author of this wonderful book is our dear Mother, whom we love and bless. It is a feast of good things that no one can hinder us from enjoying. We can retire to our closet, and there give thanks for numberless and nameless blessings that no other source could ever bring. We receive the *Christian Science Journal* and the *Sentinel,* and we venture to say that every word is read, and some of the articles many times over. We, of all people on this earth, should be able and willing to shout aloud for the wonderful blessings bestowed upon us as a little band of pilgrims. God bless the day we first heard the truth of Love and Life through our Science friends. We have a treasure that nothing can ever take from us, no difference what the condition. It helps in every case, both spiritually and financially. It makes our heart feel glad and give to our Mother, in the light of Truth, praise and thanks. It all comes through Science and Health, and in trusting God, and in looking for blessings in the right direction.

Signed, MARY.

From the Friends interested in Christian Science at Watervleit, O.

Speaking of the benefit of the public services, a gentleman stated that he had always found the Sunday services and Wednesday evening meetings very helpful. If suffering from any physical trouble he went away relieved.

A member spoke of an instance of healing that occurred at our meeting one Wednesday evening. A lady had been suffering with a stiff neck, and it was such that her husband did not think it advisable for her to go to church, but she decided to do so. By the thought of Truth manifested at this service she was healed.

A man testified that by the reading of Science and Health and attending the services, he had been healed of stomach trouble.

Locomotor-ataxia was spoken of as being healed. A lady stated that her brother-in-law had been healed of this disease through Christian Science, after trying a number of physicians. He can now walk as erectly as any one, and is perfectly well. This led her to investigate and become interested in the Truth that healed him.

Word was sent to a Scientist that a man living in the country was suffering with heart trouble and pain in his back, and wanted help. This was given, and soon thereafter another message was received, stating that the trouble had been met and that he was able to haul gravel. Early one morning this same Scientist was called to see a little girl suffering with pain in the head and sickness at her stomach. The pain and sickness were soon destroyed through her understanding of Christian Science.

A mother testified to the healing of her little girl of tonsilitis through Christian Science.

A man testified to being able to discard glasses since becoming interested in Christian Science. Being by profession a bookkeeper, he has used them since 1883, thinking that he could not possibly do without them, but now can read without any inconvenience.

The desire for intoxicating drinks, said one man, has been overcome through Christian Science.

By the side of one lady sat a young man who, we learned, was her brother. He had accompanied her to church as proof of what Christian Science could do for one who had been confined to bed with inflammatory rheumatism, unable to move his limbs, with high fever and joints swollen. In thirty-five minutes after the Scientist entered the room the boy was able to be on the floor and walk. On the fourth day thereafter he was out of doors. Previous attacks of this kind always lasted from four to six weeks under medical care.

Christian Science was spoken of as being very effectual in overcoming colds, cuts, bruises, and many similar complaints.

An elderly gentleman was spoken of as being healed of diseases of forty years' standing.

Is it any wonder that Christian Scientists should be a happy and contented class of people after being freed from so much suffering, so much worry, so much trouble and anxiety. Though the benefits received physically have been great, yet when consulting those who have been healed, they inform us that while they are very grateful for the relief from suffering, they always value this the least, and say they are most grateful for the better understanding Christian Science gives them of God, the more confidence and trust it enables them to have in the Bible promises, and for the moral and spiritual reform it brings in their own lives. This is the one natural and universal effect of Christian Science.—*Dayton (O.) Weekly Herald.*

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## Disease—its Cause and Cure.

SOME means and methods for the healing of the sick have been practised among men in all the ages. The healing art has engaged the attention of the profoundest thinkers and scholars of every generation in all the rounds of time. Thousands of books have been written and schools in plentiful number have been established throughout the realms of civilization, and every means known to the skill and genius of man have been employed to elucidate the art, and to educate and qualify the healing practitioner for the successful treatment and destruction of disease. The mineral, vegetable, and animal kingdoms have been vainly explored for means to overcome disease and to stay its destroying work among the children of men.

Whatever may be said as to the success that may have been attained in treating some forms of disease it will scarcely be denied that the phases which this evil assumes are continually on the increase. Who can say that death is not now more sudden and inexplicable than at any former period? Scanning the history of the past and present who can discover from the standpoint of material modes any promise or sign of the extinction of the dread disturber? What hope along the old material lines is offered to mankind? The sick and suffering multitudes in this city to-day and in every quarter of the globe deny with unanswerable accent the claim that disease is under the control of medical skill. A search among those who have passed the noon-hour of human life will disclose the fact that disease in some phase or form is still the rule and not the exception. Many among the sin-sick and weary await with some measure of hope the glad coming of the Christly method of Jesus and his disciples which healed both sin and disease.

The schools of every country regard disease as of material origin, and treat it with material agencies. It is supposed to be almost entirely separate from sin and from error of thought. Ignorance of God and man's spiritual nature are not generally supposed to enter into the cause of disease. The statements of Jesus that a knowledge of the Truth would make us free and that to know God and Jesus Christ aright is eternal life, are not regarded as having any practical importance in the solution of the ever-perplexing problem. How plain seems the teaching of Jesus that the destruction of sin and disease are inseparable; for the effect could not remain when its cause was gone. "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Again he said to the impotent man whom he had healed, "Behold, thou art made whole: sin no more lest a worse thing come unto thee." In Luke, 13 : 16, referring to the healing of the crooked woman, he said: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

How can the religious thought of this awakening hour longer ignore the cogency of these statements that were accompanied with such indisputable proof of their absolute verity? Jesus did not assert or imply that this woman had been herself guilty of any special sin, but simply that her condition expressed one of the many forms of sin or satanic beliefs in universal human thought which spring from the errors therein. These errors include what is commonly known as positive sin as well as the sin of ignorance, or a belief in, or fear of, some power opposed to God and His righteous laws and government. Is not the great sin of the world to-day a belief that there is something besides God, divine Intelligence, that can do more for us in times of trouble than He can?

If it were admitted that the teachings of Jesus are true, that sin and error are the cause of disease, no one would any more think of healing disease by means of drugs than he would of healing sin by that method. If the sin or error must be first cast out, then the spiritual methods of Jesus as taught and affirmed by Christian Science must be the only effectual means that can be employed. The healing in Christian Science is based upon this statement of Jesus, and demonstrates that his proposition was then and still is true. If, however, it should be denied that sin or error of human thought is the primary cause of disease, yet it must be admitted that any quality of good possesses the character and essence of every other quality of good. So one form of evil has the nature and tendency of every other form and they cannot be separated in origin or destiny; hence every manifestation of sin, disease, or discord must proceed from error of thought. Therefore, every form or manifestation of evil should be treated in the same general way. For this reason it may be logically affirmed that errors of thought can only be corrected through mind or intelligence, and this mind must be good, must be right, must be true. It must be the one infinite Intelligence or Mind, which we call God, and which Jesus so thoroughly understood and reflected as to heal the errors in human thought that came to him.

Christian Science is the science of this one divine Mind, and the harmonious action of its laws in human consciousness, whereby the errors therein are cast out. As Jesus commanded, Christian Science applies the axe to the root of the tree of evil and error, whence every branch thereof withers away forever. Morphine is given to allay pain, but not removing the cause, its action is temporary. Is it not evident that healing by drugs leaves the belief and fear of disease still in the thought of the patient, and just as liable, if not more so, to some form of disease as before the supposed healing? In Christian Science, the healing of any form of sin or disease strikes at the very root of every form and type, because the healing is done through the understanding of the one Mind that is eternal, universal Good. And the action of this Mind on human thoughts and bodies is universal in its effect. Just to the extent that the student of Christian Science gains an understanding of God, or divine Mind, does he reflect to his patient the healing power of Truth.

What a blessing to mankind it will be when all shall accept this teaching of Jesus as made clear in Christian Science. Of all the evils that afflict the race to-day, the one that man calls disease is the one he most desires to be rid of. To lay it off he will travel over every land and sea and submit to the most excruciating torture. When he learns that to be rid of disease he must rid himself of sin and error of thought, and that this can only be done through an understanding of God, then will man turn to Him as his only Saviour with a zeal, earnestness, and confidence known only to those who in the past understood and who now understand that God is man's only Redeemer from the ills of flesh. From this beneficent motive for human action, sin must totter to its final fall with a rapidity not now within the range of man's finite conception. This understanding of God that heals disease to-day through the universal and eternal action of His spiritual laws is gained only by a patient, faithful, and honest study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in connection with the Bible, and living and practising what is learned. That this is no idle statement is being attested by thousands in this country at this time, and the good news has crossed the waters and the proof is found there as here. J. C.

*Grand Rapids (Mich.) Herald.*

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## The Lectures.

### At San Diego, Cal.

The lecture of Hon. William G. Ewing of Illinois on "Christian Science, the Religion of Jesus Christ," called to the Fisher Opera House last night (Sunday, February 18) one of the largest audiences which has ever gathered to hear a religious talk either on Christian Science or any other subject. It was well for the First Church of Christ, Scientist, that the Opera House had been secured, for the usual meeting place would not have held one half the large audience. It filled the large auditorium and balcony, and some were crowded into the gallery in order to find room within hearing of the speaker's voice.

The lecturer was introduced by Judge George Puterbaugh, who said in part:—

*Ladies and Gentlemen:*—I feel that it is a great honor to have the privilege of introducing the distinguished lecturer of the evening to this magnificent audience. I am not a professed Christian Scientist, and hence I possess no special fitness for the pleasant duty now before me, further than as a former citizen of the great state of Illinois, I had, and have, the pleasure of knowing; either personally or by general reputation, all the many illustrious citizens of that great commonwealth. It has produced many men who stood high as warriors and statesmen. With all these, the speaker of the evening was a friend and associate.

For a third of a century he has stood in the front ranks in all things which constitute good and highly respected citizenship. He is possessed of vast learning, and he is one of the profound thinkers and investigators of the age. He is a man whose integrity and honesty of purpose are above and beyond all reproach, or question. Knowing the unimpeachable reputation of the gentleman for veracity and fairness, I can pledge this audience in advance that he will not resort to subterfuge or exaggeration in the presentation of any argument he may make. He is possessed of a logical mind, and he is one of the foremost lawyers of the nation. Such a man would not undertake to urge a point which he could not substantiate with authority of the highest standing. From the subject upon which he is to speak to-night, I imagine that he will present as his authority for many important points nothing less than the Holy Bible itself. Christians, no matter to what denominations they may belong, cannot reasonably demand any higher authority than this.

Personally, and without any mental reservation whatever, I believe in the one omnipotent God, and that all the inspired writings and teachings contained in the Holy Bible are absolutely true. While I thus unreservedly believe, candor compels me to confess that I do not understand.

It is now my pleasure to present to you as the lecturer of the evening, the Hon. William G. Ewing.

Judge Ewing was greeted with hearty applause.

*San Diego Union.*

### At Minneapolis, Minn.

One of the largest audiences that the Metropolitan Theatre has ever held gathered to hear the lecture given by Judge Joseph R. Clarkson of Omaha on Christian Science yesterday afternoon (Sunday, February 18). Every seat in the house was taken, and many who came after the hour announced for the beginning of the lecture were obliged to return to their homes.

Judge Clarkson was introduced to the audience by Rev. M. D. Hardin, pastor of Andrew Presbyterian Church, in the following remarks:—

*Ladies and Gentlemen:*—I have been requested to introduce the speaker for the afternoon.

While I am not a Christian Scientist, I am a Christian. And as a Christian, I do not claim for one moment that any or all the older interpretations have exhausted the truth which came to the world from the man of Galilee. Christian Science has enabled many men to find Christ, who never found him in any of the older interpretations of the teachings of his life. There are in this country of ours to-day many men—sincere men—and women who claim to have been greatly benefited through the teachings of Mrs. Eddy. The days of narrow, blank bigotry, I hope, are over. I hope that men in this age are ready and glad to welcome a truth that makes life better, no matter from what source that truth may come.

I believe that it is the duty of every man and woman to study sympathetically, earnestly, the teachings of Christian Science, and if there is truth in it, then it is their duty to accept that truth and to proclaim it to the world.

I have the pleasure of introducing to you the speaker of the afternoon, who I know will give us a clear statement of the teachings of Christian Science, and if Judge Clarkson is as delightful as a lecturer as I know him to be delightful in the social circle, there is a pleasant hour before you. I have the pleasure of introducing Judge Joseph R. Clarkson, who will now explain to you the teachings of Christian Science.

As Judge Clarkson stepped forward to begin his address, he was given a hearty reception by those who had assembled.

*Minneapolis Journal.*

### At Wallace, N. Y.

Thursday evening, February 8, Carol Norton, C.S.D., of New York City, gave a lecture in the Union Church on the subject, Christian Science. The night was dark and stormy and the country roads in all directions muddy and hard to travel over, but in spite of all this a large audience gathered to hear Mr. Norton elucidate Christian Science. This he did in such a clear and understanding manner as to hold the closest attention of his audience for nearly two hours. The speaker was introduced by Rev. J. W. Richardson, the Universalist pastor from Cohocton. A goodly number of Scientists and friends drove from Hornellsville, Pa., and Cohocton. Two of our Mother's faithful students from Rochester were present. The people in this section are much interested in Christian Science, and this lecture has brought it vividly to their thoughtful attention.

JAMES B. MERRITT.

### At Oneonta, N. Y.

At the Oneonta Theatre, last evening (Friday, February 23) a large and attentive audience listened to a lecture upon "Christian Science—Universal Christianity," by Carol Norton, C.S.D., of New York City, one of the most eloquent exponents of the teachings of Mrs. Eddy. The assemblage embraced representatives of all creeds, and the close attention the speaker received demonstrated that all were either sympathizers or students, with willingness to learn the teachings of the Science.—*Oneonta Star.*

Work gives balance and regularity to the movements of the soul. It drives all discarded fancies out of the mind. The condition, however, is that it shall be really work, not the show of it; that we shall put ourselves wholly into it for the time; that we shall not work mechanically, nor reluctantly, but with our thoughts present, our heart in it, as well as our hands. JAMES FREEMAN CLARK.

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## Memorial Church.

A SCORE or more leading Protestant divines of New York City and vicinity have issued the following appeal to the Protestants of the United States:—

In the year 1529 A.D., the Diet of the German Empire assembled in the old city of Speyer-on-the-Rhine at the call of the Emperor Charles V. It was convened for the express and avowed purpose of suppressing the religious reform movement which had been begun by Luther and other prominent reformers, and by their determined propagation had spread rapidly and threatened the predominance of the Catholic Church. The Diet yielded to the promptings of the Emperor, and by a large majority pronounced the condemnation of the new faith, and placed all its followers under the ban of the Empire. The good cause seemed lost; but the intended effect of this proscription was neutralized by immediate and resolute resistance in the Diet itself. A minority of six princes and fourteen representatives of free cities, in defiance of the imperial ire, made a solemn protest in most vigorous language, and proclaimed it to all the world. It is from this fearless act that the designation of non-Catholic denominations as "Protestants" is derived.

It was resolved by prominent Protestants to commemorate this momentous historical event in the birthplace of Protestantism, at Speyer, within a few miles of Heidelberg, by an enduring monument. After much deliberation the conclusion was reached that a memorial church would be the worthiest and most appropriate form, and that all Protestant Christendom should be invited to contribute toward the cost of it. A commission of experts selected the best design out of forty-five submitted to them. The erection of the edifice has been progressing for five years out of a building fund collected in Germany. It represents the pure Gothic style of architecture, which is adhered to in the smallest details. It will be surmounted by a hexagonal tower, which will reach a height of three hundred feet. The material used is a hard sandstone from Alsace, whose yellow-gray color imparts a noble simplicity to the structure. The body of the building is completed, and the roof is now going up. The church will easily seat fourteen hundred people. Its acoustic properties will be excellent.

The ground floor of the tower will be used as a memorial hall, thirty-five feet in diameter and sixty feet high. In entering this imposing space through the beautiful carved portals, the visitor will find in the centre a bronze statue of Martin Luther, nine feet high above the base. With his left hand he clasps the Holy Bible to his breast, while with the outstretched right he seems to sweep away religious prejudice. This statue will be surrounded by the figures of the six princes who signed the protestation, donated by their descendants. The corners over the portals will be decorated with the coats of arms of the fourteen protesting cities. On the wall over the entrance to the main part of the church there will appear a colossal *al fresco* painting by the master hand of Professor Gussman of Dresden. The painting will represent the delivery of the document of protestation by Prince John, Elector of Saxony, to Ferdinand, King of Bohemia, who presided over the Diet at Speyer, as the substitute of the Emperor.

Most of the painted windows will be presented by the Protestant princes of Europe—the German Emperor and Empress having given five of them. In the central window there will appear a large painting of Christ, after a design by Wilhelm von Kaulbach. The organ will be presented by church choirs, who are giving concerts for that purpose.

The entire cost of the church will be $375,000, two-thirds of which have been raised in Europe, and it is earnestly desired that the Protestants of the United States contribute the other third.—*Boston Herald.*

## Uses of Electricity.

AN address on "Every-day Uses of Electricity" was delivered at the Montauk Club, Brooklyn, by Charles W. Price, editor of the *Electrical Review*. In speaking of the telephone, Mr. Price said:—

"To show what remarkable doings take place every day under our very ears, as it were, I would state that at the present time between all important telephone centres of the United States, while the trunk wires are being used for transmitting speech, there is being sent over them simultaneously telegraphic messages without producing any interference with the spoken words. Were it not for immutable laws of nature, which cannot be varied by man or corporation, you might, by listening, take off the telegraphic message thus traversing these very conductors. Although the telegraphic impulses actually traverse the coil in the telephone at your ear, and actually speed along the identical copper conductor at that time conveying the voice currents, you hear neither dot nor dash of the telegraphic message. The ear, keenly tuned to those rapid vibrations constituting sound, is deaf to the vibrations of the slow rate of the telegraph."

Mr. Price said that over six hundred million dollars had been invested in electric lighting in the United States, and that the total horse-power required in the electric lighting, arc and incandescent, of Greater New York required not less than two hundred thousand horse power. This would be sufficient to pump the East River dry in a day, and yet this power would be nearly doubled by the electric traction plants now in existence and building. In speaking of the progress of the electric railway, Mr. Price stated that it was less than thirteen years old, and yet within that period an expenditure had been made of more than $1,700,000,000, and he believed that the year 1900 would see the gross earnings of the electric traction interests of the United States amount to considerably more than $200,000,000.

"One can travel," he said, "by electric cars from Paterson, N. J., via New York City, to Portland, Me., with only three insignificant interruptions of less than fifteen miles all together."

He stated that the storage battery for electromobiles had been reduced in weight from twelve hundred pounds to six hundred and it would run sixty miles now as against thirty miles one year ago.

In speaking of wireless telegraphy, the speaker stated that it was not yet "selective," and therefore only one set of apparatus could be operated in the same locality at the same time, the electric waves interfering.

In reference to ocean telephony, he said that while the cost of copper alone at present price and present calculations would amount to over $432,000,000, and while the insulation and armor would make the cable of the size of a flour barrel, and that while there was not enough guttapercha known to exist on the globe to insulate it, yet there did exist a strong belief, in which he shared, that in the lifetime of his listeners the ocean telephone would become a reality.—*New York Sun.*

### Right makes Might.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it. ABRAHAM LINCOLN, 1860.

Gladstone said, "The promises and purposes of the Creator are not for an age but for the ages, and not for a tribe but for mankind."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## False Rumor.

THE *Independent* says: "There is a split in the Christian Science body." A new body has been formed and already over twenty churches have been organized. It is alleged that there are ten thousand Eddy followers who have left the first church and the number is increasing every day.

The above, copied from the *Independent* of New York by the *Boston Transcript*, will certainly be news to Christian Scientists. The members of the Christian Science Church in Boston, the Mother Church, officially known as The First Church of Christ, Scientist, in Boston, Mass., as well as the members of its branches will read this item with surprise. There has been no split in this church, nor any new body formed of any kind or character whatsoever from the membership of this church or its branches.

We wish to say to our newspaper friends, that so far from there being any split among Christian Scientists, there never was greater unity or activity within the ranks than at the present time. New church edifices are being constructed in many places; new societies and churches are being almost daily organized; the church membership of the branches is rapidly increasing, and in ratio of the increase of membership in the branches is the increase in the Mother Church, whose members are now admitted semi-annually. At the last semi-annual admission of members in November, 1899, there were nearly thirteen hundred new members received.

The healing work of Christian Science is going actively on in every city and town, and almost every village and hamlet in this country and in many places in Europe and on the continent. New Reading Rooms are being rapidly opened; the demand for genuine Christian Science literature is becoming greater and greater each day. There is a general reaching out for this new healing Truth as discovered and founded by the Rev. Mary Baker G. Eddy, and the difference between the teaching and healing as established by her, and some others who claim to be Christian Scientists, but who have never demonstrated the fact to the world that they are such, is becoming daily better and better known. The public are no longer groping in doubt and uncertainty as to the genuine and the false. Christian Scientists are as well aware, as are others, that there are not a few persons claiming to be Christian Scientists who never were members of the Mother Church or of any of its branches, and who are therefore not entitled to recognition as adherents to the Christian Science movement. We say this in no spirit of hostility to others, but simply by way of statement of fact; this fact being due as well to the outside world, by way of authentic information, as to Christian Scientists themselves.

## What is News?

THE REV. CHARLES M. SHELDON, a prominent clergyman of Topeka, Kan., will have entire control of the *Topeka Daily Capital* for one week, beginning March 13. This unique feature of journalism in which Mr. Sheldon will dictate the policy of the paper, edit its news columns, and control its advertising, is for the purpose of affording him an opportunity to demonstrate the policy he would pursue in the publication of a Christian daily newspaper.

In 1895 Mr. Sheldon edited one issue of the *Topeka Mail*. In that issue he published the following editorial under the caption "What is news?" His work on the *Capital* will doubtless be in accordance with the views expressed at that time.

What is news? In other words, what ought a daily newspaper to furnish its readers?

1. Items of genuine national and international importance, political, religious, artistic, scientific, and educational.

2. Information that properly belongs to the home of the paper. This does not mean a publishing of private affairs. The newspaper has no more right to give to the general reading public the private affairs of individuals and families than Christian people have the right to gossip over the private matters of their neighbors.

3. A definition of what is news requires a definition of what is not. It is not news, for example, to publish in a Topeka paper the account of a murder trial in California. It may be news to the California people, but does not properly belong to Kansas people. Such a murder, with all its horrible details and court proceedings, is not news anywhere in the sense that the papers make it such by column accounts of it.

4. It is not news to print hearsay. The news of the day is facts. Everything in the nature of supposition should have a column by itself headed "Rumor." And the reading public ought to understand that whatever went into that column might be true, or it might not, according to what happened during the next twenty-four hours. But when a man reads a newspaper he ought to be able to feel that he is reading the facts in the case. A reporter on a newspaper has no right to an imagination while writing news.

5. The home has the right to object to the introduction into the family circle of anything it would not allow in book form. And yet one might cull from the papers in the course of a month a variety of detailed description of vice, crime, depravity, and brutality which, if bound up into a book and placed in a girl's or boy's hands to read, would shock every father and mother with indignation. Is it any better because it appears half a column at a time?

6. One definition of a newspaper would be a journal of information concerning what people ought to know and not what they want to know. A paper is not obliged to publish what the public demands if that demand is vicious. Journalism has an educating and moral function to perform as well as being a purveyor of news. And that is not legitimate news which creates a demand for reading which lowers instead of raising the moral standing of the reader.

## A Word of Justice.

We feel it to be our duty to say in refutation of all rumors to the contrary that Rev. George Tomkins, D.D., C.S., has not retired from the Christian Science work, nor allied himself with any movement adverse to true Christian Science. He remains true to his colors, and is actively in the work at Camden, N. J., as will be seen by his card in the *Christian Science Journal*.

Whatever is honest; whatever is moral; whatever is righteous; whatever is just; whatever is true; whatever is pure; whatever is free from hatred, malice, or revenge, pertains to Christian Science, or to a Scientific Christianity.

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## The Lecture at Tufts College.

WE herewith publish in full the able lecture delivered by Rev. Irving C. Tomlinson, C.S.B., before the Philosophical Conference at Tufts College, Wednesday, February 21, at 3 o'clock P.M.; also the very appropriate introductory remarks of Prof. Herbert E. Cushman of the college.

We gladly yield to this purpose such part of our space as might otherwise be occupied with editorial remarks.

Professor Cushman said in part:—

*Ladies and Gentlemen, Members of the Conference:*—To-day we are to listen to Rev. Irving C. Tomlinson, one of the honored graduates of this college, who has come to speak to us on Christian Science. Mr. Tomlinson tells me that this occasion is notable in the fact that it is the first lecture on Christian Science given before an organization of a college by one of the authorized Christian Science lecturers. This leads me to remind you that Tufts College is a very liberal institution; and this fact is remarkable when you think that in no one of the other smaller, and only among a few of the larger, colleges of the country is there perfect freedom of thought. You would be surprised to see in how few institutions in our land is there liberty. The liberal attitude of Tufts College is in the main due to the fostering care of the honored head of the institution, —who, I regret to say, is unable to be present to-day, but he is supported by the Trustees and the heads of the departments of learning. This Philosophical Conference is a platform for the Philosophical Department of Tufts, on which it can give an hospitable hearing to representatives of different phases of human thought. We are always glad to have our graduates come back to us, to explain life theoretically for us out of the richness of their experiences. I believe that a serious opinion seriously held by a single serious person or a body of people, is always worthy my serious consideration. I am glad to present, therefore, Mr. Tomlinson, who will speak to us on Christian Science.

Mr. Tomlinson's subject was "Christian Science, the Science of Mind," and he said:—

Because it is quite impossible in a single short address to treat exhaustively so profound a subject as Christian Science, it is the purpose of this lecture to present Christian Science as the Science of Mind. To understand all that this Science includes, it is needful to read and to study the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

It is in keeping with the honorable history of Tufts College that the Philosophical Conference in seeking to know more of this subject should appeal to an authorized lecturer to tell what Christian Science is, instead of going to an unauthorized controversialist to hear what Christian Science is not. As was the case with the Copernican system of astronomy and the theory of evolution, so with Christian Science, its most bitter opponents have been those who have known the least about it. Christian Science has in itself only blessings for every worthy institution and for every honest man. Those who know even a little of Christian Science have respect for it, even though they may not fully understand it.

### "AS A MAN THINKETH."

This invitation from the Philosophical Conference for a lecture upon Christian Science is not only evidence of a growing interest in the subject in our colleges, but it also suggests bonds of mutual interest. We all believe in the power of Mind and in the influence of the human mind upon the body. We are agreed with that ancient philosopher who said, "As a man thinketh in his heart so is he." Thoughts alter the face and the form. Fair thoughts beget fair features. Noble thoughts create a noble bearing. Greed and hypocrisy announce their presence. Lust and avarice tell their own story. The glutton may preach temperance, but his face proclaims his practice. The immortal Shakespeare well understood the power of the human mind, as when he made Lady Macbeth say to her husband,—

> Your face, my Thane, is as a book, where men
> May read strange matters;

or again when Hamlet declared,—

> The play's the thing
> Wherein I'll catch the conscience of the King.

You know that faith and hope, qualities of mind, are auguries of success. Distrust and despair presage disaster. The warrior who inspires his forces with the conviction of certain triumph will surely lead his army to victory. The strength and courage which of old inspired a Joshua found ready response in the hosts of Israel. They drove all before them, and won their gallant victories, convinced that from Heaven came their battle-cry, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

### THE POWER OF MIND.

I assume we are on common ground also in believing that the Founder of Christianity had a profound understanding of the power of Mind. His knowledge of the Science of Mind is shown, first, in his words. One has but to study his parables, the Sermon on the Mount, and the Lord's Prayer to see that their author was a master of thought. How much more truly than the astronomer Kepler might Jesus have said, "I think thy thoughts after thee, O God." His understanding of Mind is shown also in his unerring insight into the human character. He read the human mind as one would read a book. At his first meeting with his disciple Nathanael he said, "Behold an Israelite indeed, in whom is no guile!" Well was it said of Jesus, "He knew what was in man."

Not only were his words and his judgment obedient to the One Mind, but so also were his deeds. His works pre-eminently show him to have had a firm grasp upon higher metaphysics. All his deeds of helpfulness are wrought, not through superior physique, not through wonderful mechanical or material appliance, but the Man of Nazareth was mighty in his philosophy of Mind.

A striking instance of the healing power of Mind is found in the restoration of the demoniac child, who had been taken by his father to Jesus' students, who were practising his methods with marked success. In this particular case, however, they had been unable to effect an immediate cure, and the father then appealed to the master-metaphysician. Jesus was successful where the disciples failed. When they asked for an explanation, he declared that the method was not at fault, but that their faith was at fault. To use his exact language, he said, "This kind goeth not out but by prayer and fasting;" meaning, evidently, that in the Science of Mind such cases are healed through a deeper insight into and a clearer consciousness of the allness of divine Mind. This case is characteristic of all that Jesus accomplished through the power of Mind, and his works show that, with the great Physician, Mind, and Mind alone, was sufficient to restore the sick and sinful to health and happiness.

The Science of Mind was not new with Jesus. It was as old as Israel. The Father of the Hebrew race practised it, for we read, "Abraham prayed unto God: and God healed Abimelech." It was known of Moses, and through his understanding of the power of Mind he lifted a race of slaves out of bondage and made them an independent nation. It was understood by David, and he sang of his God, "I cried unto thee, and thou hast healed me." It was beheld by the prophets, and they told of its power for their nation, saying, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."

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### SCIENTIFIC CHRISTIANITY.

So far we have journeyed amicably together. We recognize the power of Mind upon the body, and we agree that Christ Jesus and the Bible characters accomplished much of their work by means of this power of Mind. The proposition which Christian Science makes to all is, that there should be no halting-place until the full Science of Mind is attained. The advance move which the Scientific Christian thinks that he has made is his conviction that Christianity is a Science. Just as you feel and know that mathematics is an exact science, so we feel and know that Christian Science, as the Science of Mind, is also an exact Science.

It may be said that the probabilities are against the existence of such a Science, for if there were a Science of Mind, it is sometimes said, it would have been discovered long ago. Upon this point the following facts are to be carefully considered.

The existing sciences are not to-day known by all men. There are large bodies of people who do not know of the science of music. We say that to such the science of harmony awaits discovery. Their ignorance cannot be accepted as evidence against a science which we understand.

History makes it probable that there was a time when no one on this globe understood the science of numbers. But the darkness then existing did not disturb the fact. With advancing light this science became revealed. This principle of mathematics was discovered by man when he was prepared for the discovery.

That the Science of Mind should be late in being discovered is not strange. It is what was to be expected. The natural order would be that man should discern the lesser sciences first and the greater last. As Mind is the source of all the true sciences and includes them all, its discernment would not precede but follow their discovery. As it is written, "First the blade, then the ear, after that the full corn in the ear."

### AN EXACT SCIENCE.

The Christian Scientist feels, therefore, that the Creator has provided such a Science, which only awaits discovery by the individual to become as practical in solving his life problems as the science of mathematics is practical to the mathematician in solving his problems.

The science of mathematics has its principle from which all is derived, upon which all depends, and which includes the all of mathematics. The Science of Mind has its Principle, the one originating Mind, our God, from whom man is derived, upon whom man depends, and who includes all that really exists.

The science of mathematics has its separate ideas—the numbers—and these numbers partake of the nature of their principle. Likewise the Science of Mind has its idea, and this idea, or man, partakes of the nature of his Principle, the infinite Mind, our God. Numbers have their signs, the figures which represent them. Man has his sign, the human figure which represents him. Numbers exist in mind as ideas, and are governed by their principle. Man exists in Mind as an idea, and is governed by his Principle. That which is real and substantial in mathematics is not the signs and symbols which are seen, but the principle of mathematics and its ideas.

That which is real and substantial in Mind is not the human figure which is seen, but God and His idea, the perfect man,—these are the real and eternal. Wherefore it is written, "The things which are seen are temporal; but the things which are not seen are eternal."

And this corresponds with what we know to be in harmony with experience. We all agree that the true man is of the mental realm. What he thinks and what he feels constitute the veritable man. Your friend is more than the eye beholds. He is more than the gross weight to which the scales testify. Your friend is as much of Mind as he expresses. And that which the eye sees, what of that? Is it not the visible sign and symbol of the real man? Is it not the witness of the invisible spiritual idea which the eye does not see? As in the science of mathematics the figures stand for ideas, so in the Science of Mind is not this human figure the visible witness of the invisible spiritual idea that we call man?

Man, the true man, then, is the true idea of infinite Mind, of which the body is the figure. In this view we are certainly in accord with an early statement of the Bible, that "God created man in his own image." As God is Mind, then man's real being is like Mind. And the Master said, "I and my Father are one," *i.e.*, Infinite Mind and its idea, man, are one. Again, Jesus said, "My Father is greater than I," *i.e.*, the Infinite Mind which includes all is greater than any one of its ideas.

### MIND THE TRUE REMEDY.

Because the Christian Scientist regards man as an idea of Mind, just as the mathematician regards numbers as ideas of mind, he holds that what is true philosophy in dealing with the problems of mathematics, is true philosophy in dealing with the problems of man. In mathematics certain problems present themselves and certain fixed and invariable rules prevail for their solution. The mathematician in working out his problem, when he fails of the correct answer, has an exact method of procedure. He finds the mistake and corrects the error through the right understanding of the truth. Likewise the musician has a scientific method for restoring harmony when he finds discord. He knows the truth, and the truth makes him free from the discord. The mistakes in the mathematical problem are made apparent by misplaced figures. For these mistakes the figures are not held responsible. To correct the mistakes, the mind which made them must be corrected. Free the mind from mistakes and the problem will be free from mistakes.

What is true science in arithmetic, Christian Science holds to be true science in the human problem. The error in man's problem is made apparent by an imperfect human figure. For this mistake the body should not be held responsible, for the body is but the instrument of the mind. Free the human mind from its error and the human body will be free from its disease. To remedy the error of disease, then, the Christian Scientist, like the mathematician, does not treat the figure, but rather he treats the mental condition which produced the disease. He regards disease as due to the absence of Mind,—divine Mind. He treats the disease through the presence of Mind. To him sickness and sin are signs of mindlessness. Life and health are the signs of mindfulness. Christ Jesus then announced the fundamental fact in the Science of Mind when he declared, "Ye shall know the truth, and the truth shall make you free."

As Christian Science has a Scientific treatment for disease, it has also a Scientific treatment for sin. In this Science of Mind, as darkness is the absence of light, so sin is the absence of Good or God. As light is the reality and darkness its absence, so Good is the reality and sin its absence. As darkness is not the child of light but vanishes before the light, so sin is not the product of Mind but is destroyed by the advent of Mind.

To heal sin, then, it cannot be Scientific to regard it as something real and genuine. If God made it, it would be eternal, and man could not destroy it. God is Good and all that He made is like Himself, hence evil is but the absence of what is real. To destroy it we know the Truth concerning that which is real, and this perception of the Truth is the sunlight from the divine Mind which destroys the supposed power and presence of evil. In harmony with which it is written, "To this end was the Son of God manifested, that he might destroy the works of the devil."

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### THE PRAYER OF FAITH.

This Mind method for solving life's problems the Christian Scientist understands to be in complete harmony with the true and Scientific doctrine of prayer as taught in the Bible and as practised by the great Physician and by all his students. For in this Science of Mind prayer has a comprehensible and Scientific office to perform. The Christian Scientist recognizes that a constant desire for goodness and a deep-felt longing for Divine help and strength, is a constant prayer. He knows that "The effectual fervent prayer of a righteous man availeth much." Not only in the Christian religion, but in well-nigh all religions and among all peoples, prayer has a prominent place. Too often it has been so much abused that not a few philosophers have found no place for it in their philosophy. We apprehend that it has no place in much of modern philosophy. Such, however, was not true of Hebrew philosophy. Throughout their sacred Scriptures prayers are enjoined and definite assurance is given that prayer is a practical and an efficient method in the accomplishment of good.

It was so used by Jesus of Nazareth, and he announced, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Those words as understood in Christian Science are plain and Scientific. In this Science of Mind prayer is seen to be the same Scientific process for solving problems as that employed in all the exact sciences. In the exact science there is but one way to solve a problem, and that way is through demonstration. In mathematics, the problem is solved when the right relations between the numbers are discovered and understood. The student does not demand that the multiplication table shall do his work for him. He knows that he must work out his own problem. He opens his eyes to the truth involved, and this clear-eyed discernment solves his problem.

The Christian Scientist regards right living as a problem presented to him for solution. And just as he regards a problem in numbers as a mental problem, so to him right living is a mental problem. The right solution to his life problem is to be gained through demonstration. His problem is rightly solved when the right relations between himself and his Principle are discovered and understood. The Christian Scientist does not pray God to do his work for him. He knows that he must work out his own life problem. His prayer consists in opening his eyes to the truth involved, and the right understanding heals sickness and sin and gives health and harmony. In complete accord with which the great Christian philosopher accurately stated the Scientific process for solving our problems in the words, "Work out your own salvation, . . . for it is God that worketh in you."

### TRANSFORMATION THROUGH REFORMATION.

I am confident that your studies in philosophy and your observations among men suggest reasons favoring this Scientific method for solving life's problems. You know how the human mind re-acts upon the body. It is not new to you that the physical condition is largely dependent upon the mental condition. You have seen how anger flushes the face and distorts the features; how fear brings pallor and weakens the body. It is of general comment that unhealthy thoughts induce disease and are known to result in death. Three of New York's eminent physicians, as reported in a recent issue of a Boston daily, agreed to the statement that through business troubles, through great excitement or mental disturbance, there may be developed diabetes. According to their statement, "There is never a ministerial crisis in England but two or three members of the Cabinet come down with an attack of gout." Physicians agree that death has often been occasioned through fright. And if this mental condition so affects the entire body, must it not be conceded that mind not only controls the body partially but wholly?

The believer in the Science of Mind therefore asks with good reason, If disease comes from a mental cause, why will not health come also from a mental cause? He affirms that as it is a false condition of mind which produces disease, that the right condition of mind will heal disease.

There can be no question that disease is always an effect. In itself it is not a cause. It is an unhealthy conclusion from unhealthy premises. According to the accepted rules of logic, the method in such a case would be to doctor the premises. If the premises are right the conclusion will be right. An unhealthy body is the bad conclusion resulting from an unhealthy mind. According to Christian Science it is logical as well as theological to give health to the mind. With this premise right there follows as a logical conclusion a healthy body. According to philosophy you change an effect by changing the cause which produces the effect. Certainly that system would violate every rule of philosophy which undertook to alter an effect by entirely neglecting the cause and treating only the effect.

There can be little question that disease is always an effect. Christian Science, then, is certainly philosophical when it heals sickness by healing the mental cause which produced the sickness. You clarify the stream when you clarify the fountain which is the source of the stream. Upon this point the medical experts above quoted bear strong testimony. They were discussing insanity, and the question was asked, "What is the biggest thing that can come for the treatment of the brain?" The startling answer given was, "A complete reformation of the life of every man." This is the avowed purpose of Christian Science, "A complete reformation of the life of every man," a purpose in full harmony with the injunction of the great Physician, "Be ye therefore perfect, even as your father which is in heaven is perfect."

The value of a philosophy ought to be in what it accomplishes. Christian Science as a philosophy is ready to be judged by that standard. Every true Scientist furnishes the proofs of his Science in the problems he has rightly solved, by healing all manner of diseases and all forms of sin. The entire membership of the great Christian Science denomination is made up of visible proofs of problems rightly solved. Its hundreds of churches, its thousands of teachers, lecturers, readers, and healers, its tens of thousands of active workers and members are evidence to the believer that Christian Science is unquestionably the Science of Mind.

### THE SCIENTIFIC PRACTICE OF JESUS.

If we have been able rightly to present this Science of Mind, we have separated it from other systems which solicit your attention. It has been made evident that Christian Science is not faith cure—where high hope and fervent trust are alone relied upon to solve the problems of life.

It is evident, also, that Christian Science is very unlike hypnotism and mental science, in which systems it is the human mind which is made the instrument of cure. In Christian Science it is the Divine Mind, God, which heals. In hypnotism it is the stronger magnetic personality dominating and controlling the weaker one. The Christian Scientist knows that the less of the personal element there is in his work the more the Divine Mind will reach and help another. By mental action he means the operations of the human will only as it is governed by the divine will, according to the Scriptural injunction, "Not my will, but thine, be done."

Those who are believers in that God who is Mind and the Creator of all, cannot rest content in the mental science that has to do only with the human mind. In our efforts to escape the despotism of matter, we may for a time depend upon our own mental power, but this finite, human mental science cannot long suffice. It must soon

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suggest itself to us that if we are to have a Science of Mind, why stop short of that which includes all Mind? The human is finite, its science, then, is finite. Christian Science reaches out to All Mind, the infinite God, and includes all Science. The individual is but a fraction of the whole. The system which deals only with the human can be but a fractional science. At best it is but a stepping-stone to that Science of Mind which teaches us to "know thee the only true God, and Jesus Christ, whom thou hast sent."

That the true system of scientific Mind healing includes more than faith, and more than a strong personality, is shown in all the works of the Master. Take for example the healing of the demoniac child which has already been cited. The father came to the disciples with his insane son, full of faith in their ability to heal, but his faith did not then accomplish the cure. When Christ's students asked for the explanation of their failure, he did not ascribe it to their weak personalities, but to their lack of understanding. The Bible record itself gives the power which wrought the healing, for the onlookers were amazed, not at the mighty faith of the father nor the mighty personality of Jesus, but "they were all amazed at the mighty power of God." That it was not his will-power nor his personality which did the wonderful deeds seems plain from his assertion, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

The Science of Mind, then, as Jesus wrought and taught, is something more than faith cure, and something quite the reverse of human will-power. In his philosophy that which heals and works all good is the one original and originating Mind, our God. That through which this Mind works is man. That which enables man to do the work of the Divine Mind is faith or Spiritual understanding, and a life which is in harmony with Good.

As Jesus ministered to men, he saw the sick and sinful in darkness waiting for the coming of the Light of Truth. Jesus was the window through which the light streamed in. Their faith was the raised curtain which let the light pass through the window; but that which healed was the light of Divine Mind.

### PERSONAL TESTIMONY.

May I now say that all that has been set forth in exposition of Christian Science as the Science of Mind I have found true and practical in my own experience. I shall venture, in this familiar spot, surrounded by old friends and welcomed by new ones, to give to you a leaf from personal experience.

The careful training of wise instructors in these halls of learning, together with the prized association with these scholarly teachers now living, and with that patriarchal philosopher and theologian who is with us no longer, these privileges were of inestimable help to me, for which, every day, I am more and more grateful. This valued discipline strengthened an indwelling confidence in the integrity of the Christian religion. I was taught to regard the words and works of Jesus as credible and veritable facts expressed by the founder of Christianity that they might be made manifest by all men.

Associated with this confidence in historic Christianity there was begotten within me a love for the Scientific method in all departments of labor. I was led to ask, if man has discerned a science for all that is without himself, why should he not discern the Science which shall include himself. If there be the science of all that Mind creates, why, I asked, should there not be a Science of Mind itself, which is the Creator?

Moreover, I was shown here that real religion is a life of helpfulness, that true philosophy ripens into fruits. There are those here who perhaps remember that in those college days I tried to put in practice this philosophy by healing some few of pain and suffering. I found, however, that this healing lacked intelligent direction and was devoid of any scientific method. It was my will-power, my magnetism, which brought temporary relief. This I saw was not in accordance with the method of Jesus, who said, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works."

When Christian Science was called to my attention, a question came, born of my training here and my own personal experience. I asked, What of its fruits? I did not doubt that it healed the sick, I must know if it reformed character. To me, trained as I had been, that was not a true religion, nor was it a true Science of Mind, which did not concern itself with the entire man. I found that this Scientific Christian's chief interest was not the healing of the body but the healing of the mind. I learned that in obedience to his philosophy he sought to have not the physique of an athlete, but to have the Mind of the Lord. And four years' experience has only confirmed this observation. Christian Science appeals to me more and more as the long-sought Science of Mind, because it strengthens hope and faith, intensifies high resolve and noble aim, exalts honesty and virtue, cultivates charity and selflessness, and enthrones the love of God within the heart of man.

### THE DISCOVERER AND FOUNDER.

Members of the Philosophical Conference, students and friends, I thank you all for your close attention and your hearty co-operation in the presentation of this brief address upon the Science of Mind. I could not forgive myself, and you would hold me ungrateful should I fail to voice my gratitude to a teacher whose instruction I have enjoyed after leaving these halls. Though not of this college faculty, this teacher is one with them in consecrated effort and in holy purpose for the welfare of the race. From this teacher I learned the rudiments and the philosophy of Mind Science. Through these teachings all that was dear has grown dearer, all that was clear has become clearer.

Through this teacher I feel that my life has been placed upon a Christianly Scientific basis and that my problems are solvable from a Scientific standpoint. My God is divine Mind, approachable and comprehensible. My Master is the perfect expression of this Mind, a living presence whose voice of Love bids me arise from the grave of matter into his resurrection and his Life. Called to the home city and to the home church of this teacher, I have had opportunity to observe the esteem and confidence in which she is held by her neighbors. And I bear willing witness to the sincerity of purpose and the exalted life of our teacher and Leader, the Rev. Mary Baker Eddy.

## Rejoicing wards off Temptation.

The Christian may be tempted; but little impression is made upon him by the pleasurable bait if he is happy in the Lord. There is a passage in Paul—I forget just now where it is—where he speaks of putting on the armor of light. It is fine poetry as well as solid fact that we wear the armor of light; and part of the meaning is, that we are so surrounded with seraphic joy that nothing can tempt us. The joy which we wear is far surperior to any which the evil one can offer us; and so his temptation has lost its power. What can the devil offer a joyous Christian? Why, if he were to say to him, "I will give thee all the kingdoms of the world and the glory thereof, if thou wilt fall down and worship me," the believer would reply to him, "Fiend, I have more than that. I have perfect contentment; I have absolute delight in God. My soul swims in a deep sea of bliss as I think of God." The devil will speedily quit such a man as that; for the joy of the Lord is an armor through which he cannot send the dagger of his temptation.

SPURGEON.

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## From Our Contributors.



### A Gleam.

BY SARAH M. KELLY.

"THE same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke, 13 : 31, 32).

Remembering what Jesus said of the spirituality and the permanence of his own words, we may well assume that in the passage quoted, as in so many others containing his sayings, the true spiritual meaning lies beneath the surface. In fact, it seems as though he gave the warning not to accept the literal interpretation here, for he says in the next verse, "Nevertheless, I must walk to-day, and to-morrow, and the day following." In the revised version, for the word *perfected* the words *end my course* are substituted from the margin and so, literally construed, verses 32 and 33 might seem to contradict each other.

If the three days referred to are taken to mean stages of spiritual growth, then Jesus' reply to the Pharisees contains a rule for attaining perfection. The stages of casting out devils (evils) and doing cures must precede the final state of being perfected. Also this, the fox—the sly, false claim that tries to intercept, confuse, and disannul Truth—is *met* by the absolute statement: I (Principle, Truth) do cast out evil and cure all the ills of the flesh, and therefore the perfection of God and of His reflection, man, *shall* appear.

Superficial reading may not reveal it, but careful study of this text finds it to be correlative to that other answer of Jesus to Thomas which we love so well and so often quote (John, 14 : 6): "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

This illustrates the profundity of the Scriptures and also how the inspiration that is necessary to read them understandingly comes through Christian Science as set forth in "Science and Health with Key to the Scriptures," our beloved text-book.

### A Christian Science Library.

BY MARGARET WOOD OGDEN.

ANOTHER number of the *Sentinel* has arrived and is so filled with helpful articles that the desire comes to express appreciation to those who had part in giving it to the Field. What would we do without our precious publications?

Recent articles on the price of our literature, have brought to mind a little investigation, which was made a year or so ago, as I sat thinking of our Christian Science books and of what they had done, in restoring to us our rightful heritage—health, happiness, and peace. I made a list of all our Leader's works, in the best bindings, together with the publications of the Christian Science Publishing Society, to ascertain the cost of a Christian Science library—since that time other works have been added but even now the total cost is but thirty dollars. This amount includes one copy each of all books, pamphlets, and music sold at 95 Falmouth Street, Boston. It also includes the *Journal, Sentinel,* and *Quarterly* for one year and one hundred tracts.

Now is there any one, who has tasted of the healing through Christian Science but has been saved double, yea, triple, that amount in drugs alone? Has every Christian Science family a copy of each of these publications? Priceless literature indeed and but thirty dollars for the entire collection, in bindings such as would ornament any library. A small sum from a worldly standpoint, for in many cases, a book-lover will pay much more for a single set of his favorite author. When we think of the blessings we receive from the perusal of the volumes, our hearts turn in gratitude to our dear Mother, Mary Baker Eddy, in that she has given to the world this literature upon which no money value can be placed, and yet, if earnestly desired, it is within the reach of every one.

Let us make greater effort to possess all the publications ourselves, and put them where they will do good in the world.

### Testimonial Meetings.

BY ELIZABETH A. BACON.

WHY do Christian Scientists hold testimonial meetings? The above question was asked me a few days ago, and overwhelmed me with surprise, as it did not seem possible that even an "outsider" could fail to know why testimonies are given.

"Out of the abundance of the heart the mouth speaketh." Again the Bible tells us, "But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."

If we remain silent when the Christ-Truth has healed us of suffering and woe, and given us "the peace of God, which passeth all understanding," are we not literally denying Christ? Gratitude for blessings received, first causes us to acknowledge what Christian Science has done for us.

Then a desire that the world may share our joy makes us long to tell the glad tidings to all. We have found the pearl of great price and would reveal it to the world, for the world hath need of it.

Mrs. Eddy tells us in "Science and Health with Key to the Scriptures," page 267, "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." The Source of our joy is inexhaustible, and we know the more we give, the more we shall have.

Oh, the bliss of bringing comfort to even *one* of Christ's little ones. So let us join in the glad song which is reaching to Heaven (harmony) and tells of the wondrous blessing which Christian Science contains for all.

### True Selfhood.

BY JESSAMINE GLESSNER CHILDS.

WE grow in God as self is left behind;
And rise to know true selfhood is in Mind.
True self unfolds as more in Love we live,
Becomes our own the more of Love we give.

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## Testimonies.

### Has Wrought a Complete Change.

In 1895 I was an avowed infidel, having read Paine, Huxley, Voltaire, Ingersoll, Draper's "Conflict Between Science and Religion," and literature of this class until I was in a seeming defiant and bitter opposition to the Bible and religion. It was about this time that Christian Science was first brought to my notice, and by one not a Scientist. The little information received so interested me, that I purchased literature mentioned, and commenced the study of what I supposed was Christian Science; it proved, however to be false literature.

I make mention of my experience with false literature in order that others in commencing this study may purchase only the writings of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, and publications of the Christian Science Publishing Society, Boston, Mass. After this error was uncovered to me, I soon had "Science and Health with Key to the Scriptures." I continued its study for a period of eighteen months, followed by class instructions in the spring of 1897.

From the first I was deeply interested in its study, as I am to-day. It has wrought a complete change in thought, and taught me what God is, and my relation to Him. Its reasonableness and truth have healed me of infidelity, destroyed a tobacco habit of twenty-five years' indulgence after other efforts and means had proven ineffectual.

Christian Science has taught me that as the sense limitations are removed the expression or reflection of Truth expands. That I must not stand on declaration rather than demonstration. That I know no more than I have demonstrated. That as a recipient of light, I should reflect light. That the application of this Principle strengthens, purifies, and opens the treasure-house of Truth and higher consciousness. That Science and Health illumines the Scriptures and unlocks their spiritual meaning and harmony. Neophyte that I am in Christian Science, the condition of thought in which Science and Health found me four years ago and that of to-day, is distant many leagues.

For these changes in thought, for the understanding that has come to my consciousness, and for the demonstrations that have followed an adherence to, and an application of this Principle I am very thankful. He who patiently studies Science and Health in an unbiased manner, free from prejudice, with an honest purpose to acquire and assimilate its teachings, to him will be revealed, as it has been revealed to me, the Christ-Truth.

It comes to me that there is no better, no higher, way to express my love and gratitude to Mrs. Eddy and my teacher than that Truth bear witness of a life corrected.

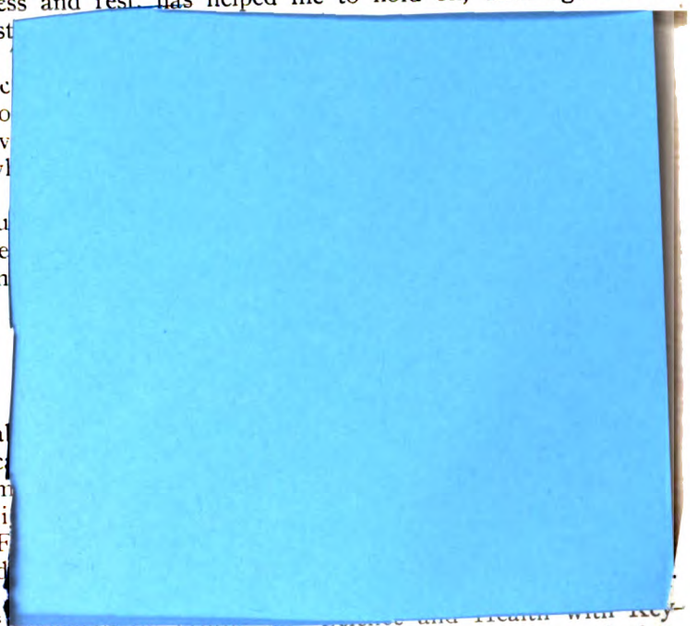
F. M. Hubbard, Detroit, Mich.

### Found Peace in Christian Science.

Christian Science was brought to my attention some eight years ago, when I was deep in a shoreless sea of fear—and with a great and growing doubt of the reality of God.

Educated for a public career, I soon saw the nothingness of mad ambition, in the strife, jealousy, hatred, and utter selfishness of it all. Life itself was to me only a condition of struggle and disappointment, in which the garment of hypocrisy seemed the most popular and essential covering. I am sure mine was not an unusual case, although I thought so at the time.

Just then came my first treatment in Christian Science, and the peace which followed was most miraculous to me. It was a mystery then, but often since, in times of trial, that first experience of an unseen and unknown power stilling the turbulent waves of my consciousness into calmness and rest, has helped me to hold on, until again the "st



to the Scriptures," which led me to buy a copy of that marvelous book, because I thought I had read something new about religion and the Scriptures. I became interested and went to the Sunday meetings of that little band of students, who in this city struggled on all alone without leader or reader in the search for more light.

After about six months of reading Science and Health I lost all desire for smoking or the use of tobacco in any form whatever; I had been a slave to this habit for more than thirty years. Besides this it has made me, morally and physically, a new man; it has also brought harmony into my little home and an understanding of divine Love which frees us from the many discords of material sense.

I cannot conclude these lines without acknowledging deep-felt gratefulness, love, and loyalty to the dear Mother, who has revealed to us the power of Truth over error and of Mind over matter.

G. A. O. Gantzer, Berlin, W. Germany.

### Help Received in Time of Need.

I feel that I should be indeed ungrateful did I not add my testimony to the many helpful experiences appearing each week in our *Sentinel*, and acknowledge the spiritual quickening and uplifting thought that came to me through the beautiful lines in a recent number, entitled "Satisfied," written by her whom we love to call Mother. It came in an hour of need, when the shadows of false material sense seemed to have closed in about me. But as I read those inspiring words,—

> Love looseth thee,
> And lifteth me,
> Ayont hate's thrall,

it brought such an uplifted sense of the ever-presence of divine Love, that the false sense I had entertained, immediately vanished, and I was enabled to take up my work again with renewed joy and thanksgiving to our Father, that the promised "Comforter," that shall abide with us forever, "even the spirit of Truth," has *come*,—in Christian Science,—revealed through the one whom God called. A week has elapsed, and the clearer light received in that hour of need remains with me, an abiding presence.

E. J. H., Pierrepont Manor, N. Y.

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When the enemy has failed in all other artifices, he will propose friendship, that under its appearance, he may effect what he could not compass as an open adversary.

Sadi.

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## Religious Items.

In an interesting article on "Problems of the Psalms," published in the *Homiletic Review*, Prof. George H. Schodde, Ph.D., says:—

In the very forefront of the Biblical discussions of the day stands the Psalm-problem. Christians are so thoroughly imbued with the traditional conviction that the bulk of the Psalms are from the pen of David, and the others, as a whole, from the age of the sweet singer of Israel, that it makes almost a painful impression to hear that the general trend and tendency is now to deny to David the authorship of almost every psalm, and to claim the exile and the period immediately following the exile as the age in which these songs were composed. In fact, the favorite term for this collection, among the more critically inclined investigators, is, The Hymn-Book of the Second Congregation.

"Most of the sunshine we get in life comes to us by reflection," says the *Sunday School Times*. "It is given us in the brightness of the air, the sheen upon the sea, the color in the flower. What comes to us as directly as the atmosphere will allow of is not always the messenger of joy and health. It makes us yearn at times for the shadow of a great rock in a weary land. So it is in God's disclosures of Himself. This sunshine also comes to us mostly by reflection from others —in the warmth, and brightness, and color of lives He has made to shine in the beauty of nature, in the wisdom of inspired men, in the grand humanity of His Son.

The following notes are from the "London Letter" to the *Church Standard* (Episcopalian):—

"The Queen, as is well known, possesses and treasures the Bible which accompanied General Gordon during his campaign in China. She has now received the Mahdi's copy of the Koran. A private soldier picked up in the streets of Omdurman, just after the entry of British troops, the autograph letter of Gordon in reply to the Mahdi's demand for retreat or surrender. This also is said to be now added to the Queen's collection of relics."

"We need from Christian teachers not perpetual notes of warning, but words of comfort—above all we need constant, quiet prayer and encouragement to hope and to endure."

Reviewing the statistics of the Baptist churches of New Jersey, the *New York Examiner* (Baptist) publishes, among other things, the following interesting historical facts: Three churches in the State were organized in the seventeenth century; Middletown, 1688; Piscataway, 1689, and Cohansey, 1690; fourteen others were constituted in the eighteenth century anterior to the Revolution, and five others in the same century after 1776. The other 290 churches were established since 1800.

Concerning the Salvation Army plan of relief for the "submerged classes," as devised and executed by General Booth, the *Congregationalist* says that one million three hundred thousand dollars have been received from the public to maintain it, and that the results have been so good that several European governments have subsidized the Salvation Army, delegating to it the work of remedying conditions among the outcast poor.

"To Look Up and See God," is the subject of an editorial in the *Christian Register* (Unitarian). The writer remarks the changed attitude of the secular press toward religious and ethical problems, and asks a newspaper editor what has produced the change, and he declares that all people are beginning "to look up and see God."

## Miscellany.

### A Familiar Quotation.

A short time ago a correspondent of the *Daily Advertiser* called for information in regard to the origin of the proverb, "Cleanliness is next to godliness." By consulting Bartlett's "Familiar Quotations," says the *Advertiser*, we found it attributed to John Wesley, but as he used it as a quotation, we suggested that the question of its origin might still be deemed an open one. And now we find a note in the Richmond *Dispatch* from the learned rabbi, the Rev. Dr. Bettelheim of that city, which shows just where it originated, and how in a regular gradation of virtues it is placed next to godliness. Dr. Bettelheim's note is as follows:—

Richmond, Aug. 7, 1871.

In your issue of Saturday last was a paragraph from the Boston *Daily Advertiser* inquiring as to the origin of the proverb, "Cleanliness is next to godliness." Let me state that this maxim appears first in a *Beraitha* as the last *Mishna* of *Sota*, Chapter IX.; *Talmud jerus., Shakalim*, Chapter III., page 6; *Talmud babl., Ab: sarah*, page 20, b.; *Jalkut, Sh. Isaiah*, No. 263; and *Alfassi Ab: sarah, ibid, loc.* Here it reads as follows: "*Phinehas ben Yair* says: The doctriues of religion are resolved into (or are next to) carefulness. Carefulness into vigorousness. Vigorousness into guiltlessness. Guiltlessness into abstemiousness. Abstemiousness into cleanliness. Cleanliness into godliness (equal to holiness), etc., etc. Literally, next to godliness. Yours, etc.,

DR. A. S. BETTELHEIM, RABBI.

In his "Advancement of Learning," first published in 1605, Book 2d, Article X., "Of Arts Concerning the Body," Lord Bacon says: "Cleanliness of body was ever esteemed to proceed from a due reverence to God, to society, and to ourselves." T.

*Boston Transcript.*

### Phrases of Affectionate Greeting.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" the little one lisps it as she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friend and friend. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers put off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness; and we asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the eternal Good. Good and God spring from the same root and are the same in meaning. "Good-bye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful day by day say "Good night!"—*American Hebrew.*

### Rare Old Bible Found.

A wonderful old Bible has just been discovered in Venice, the finder being Leo S. Olschki, a well-known antiquarian of France. It is in five large volumes, and was printed in Rome, in the printing house of Don Pietro Massimo, in 1471 and 1472. Soon after it came from the press it was purchased by a patrician family of Venice, and it was in the archives of this family that Olschki discovered it. The edition of which it forms a part is exceedingly rare, and very large sums have been paid for imperfect copies of this Bible. Olschki paid $1,080 ten years ago for a copy of which two volumes were missing, and a library in Berlin recently asked $2,600 for a mutilated copy. The copy just discovered is probably the finest in the world, and $6,000 was readily paid for it by a buyer, who is supposed to represent a wealthy American.

*New York Herald.*

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and Church notices, should be sent direct to the Christian Science Publishing Society.

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Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent direct to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as clerk of the church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address one cent each; one hundred copies seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

### Political Events.

Eugene V. Debs, who managed the great railway strike which threatened to tie up the entire railway traffic of the country a few years ago, has been nominated for president of the United States by the Social Democratic party. By a proposed amalgamation he is expected to replace Job Harriman and become the head of the Socialist Labor party ticket also.

Nearly one hundred and fifty applications for national bank charters under the provisions of the pending gold standard bill have been received by the Comptroller of the Currency. The bill permits the incorporation of banks with a capital of twenty-five thousand dollars, whereas the minimum capital hitherto required has been fifty thousand dollars.

The ratifications of the Samoan arbitration treaty were exchanged at Washington March 7 by the diplomatic representatives of the United States, Great Britain, and Germany. King Oscar of Sweden is the arbitrator agreed upon.

President McKinley has completed the new Philippine commission, which is constituted as follows: Judge Taft, Ohio, president; Dean C. Worcester, Michigan; Luke Wright, Tennessee; Bernard Moses, California; Henry C. Ide, Vermont.

Julius G. Lay, United States consul general at Barcelona, reports that the new Spanish revenue tariff greatly increases the duty on American products, the duty in some cases being practically prohibitive.

Rear Admiral John C. Watson is to be relieved of his command as commander-in-chief of the Asiatic squadron, and Rear Admiral George C. Remey is to take his place.

The War Department has transmitted to Congress a statement of the expenses of the Philippine war from May 1, 1898, to November 1, 1899, giving the amount as $48,928,060.

General Joseph H. Wheeler has returned from the Philippines, having resigned his commission, and he expects to regain his seat in Congress.

The Senate has passed the annual pension appropriation bill, providing for the payment of one hundred and forty-five million dollars.

Elihu Root, Secretary of War, is in Cuba on an official tour of inspection.

### Foreign News.

Since the relief of Ladysmith the Boers have continued to lose ground. They concentrated a force of about fourteen thousand men at Poplar Grove in the Orange Free State to dispute the advance of the British to Bloomfontein, the Free State capital. Lord Roberts outmanœuvred the Boer generals and their army retreated in confusion. It is reported that both Presidents Kruger and Steyn were present during the action, but could not prevent their men from giving way. Without any serious engagements the British are securing immense advantages of position, which make their strength overwhelming, and it is reported that Presidents Kruger and Steyn have made overtures for peace.

Through the influence of the farmers in Germany a bill has been forced to the front in the Reichstag providing for such restrictions on the importations of American meats as almost entirely to shut out these products from German markets. The commercial bodies of the empire oppose the measure and it is reported that the Kaiser is doing all he can to prevent the passage of the bill.

Lord Pauncefote, British Ambassador to the United States, who, having reached the age limit, was to have been retired next April, has received notice from Lord Salisbury to remain at his post indefinitely. He is in high favor with the United States officials and his experience is necessary to Great Britain in the pending treaty negotiations.

On March 5 the British House of Commons adopted the government budget providing for the expenditure of one hundred and fifty-four million eighty-two thousand pounds for the next fiscal year. It is estimated that the revenue will fall short of this sum by thirty-seven million pounds.

A war loan of thirty-five million pounds has been authorized by the British Parliament, and Americans have been invited to invest in the bonds, the first time in history that this has been done. An American Insurance Company has subscribed for ten million dollars worth.

Queen Victoria visited London March 8 and rode through the streets in an open carriage. The appearance of the aged Queen in public aroused the people to enthusiasm, and the occasion was turned into a popular celebration of recent successes in the war.

St. Helena, on which is to be the prison camp of Cronje and his four thousand men, has an area of only forty-seven square miles. Its population is about four thousand two hundred, including a garrison of a battery of artillery and a company of infantry.

The Theatre Francais in Paris, one of the world-famed playhouses, was destroyed by fire March 8. It was announced by the government authorities that the theatre would be rebuilt in time to be opened before the close of the Exposition.

Herr Fridtjof Nansen has announced that he will leave Christiania next May to make hydrological studies around Iceland for the Norwegian government. He admits that he is planning for another trip to the Arctic regions.

Great Britain is planning to establish an extensive naval training school at St. Johns, Newfoundland, where the orphan sons of fishermen will, with the consent of their guardians, be drafted into the Imperial navy.

To commemorate the gallantry of the Irish soldiers in the recent battles in South Africa, the Queen has ordered all ranks of the Irish regiments to wear a sprig of shamrock on St. Patrick's day in future.

There will be a fully equipped United States postoffice at the Paris Exposition, where all mails of Americans from the United States will be handled by United States postal clerks.

Queen Victoria will visit Dublin next month instead of going to Southern France, as is her custom. Her last visit to Ireland was in 1861.

### Industry and Commerce.

It is reported that a school, to be known as the University of the Federation of Labor, is to be established in Baltimore, the purpose of which will be to educate the members of labor unions on the following subjects: Moral philosophy, parliamentary law, universal history, English and American history, constitutional law, the organization and structure of state, county, and city governments, political science, American politics, the organization of political parties in nation, states, and cities; political economy, embracing the various schools, which will include trusts and labor organizations.

The New York *Journal of Commerce* prints several columns of tables showing in detail the industrial consolidations of the last forty years, and showing that since 1860 there has been over $4,000,000,000 in aggregate capitalizations of such organizations. No attempt has been made to include consolidations of railroad and steam companies, but a separate table is given showing the leading gas companies formed during the period as follows: Preferred stock, $27,625,000; common stock, $379,533,000; bonds, $214,018,000.

The present number of pensioners on the government rolls on account of the Revolutionary war is four widows and seven daughters; war of 1812, one survivor and 1,998 widows; Indian wars, 1832 to 1842, 1,656 survivors and 3,889 widows; Mexican war, 9,204 survivors and 8,175 widows; granted since 1861, under general law, 321,555 invalids and 92,901 widows and other dependents; under law of 1890, invalids, 420,912 widows and dependents, 130,226.

The American Sugar Company, commonly known as the sugar trust, reduced the quarterly dividend on its common shares to half the rate maintained since 1893, by declaring a dividend of one and one-half per cent on March 5 for the quarter, or at the rate of six per cent per annum, against twelve per cent paid since 1893. In that year the payment, including an extra dividend of nine and one-half per cent, was twenty-one and one-half per cent.

Workmen employed in the building trades are out on a strike in Chicago, and with the employees of brickyards, stone quarries, etc., forced out of employment by the cessation of building, the number of men out is fifty thousand.

The Metropolitan Street Railway Company of New York City has announced that it will replace all its cable lines with the underground electric trolley next summer.

Four thousand employees of the National Tube Works at McKeesport, Pa., have received a ten per cent advance in wages.

In his will the late John Ruskin, the great English author, named Prof. Charles Eliot Norton as one of his literary executors.

### General News.

In the last sixty years the speed of ocean steamers has been increased from eight and one-half knots to twenty-two and one-half knots an hour. Ships have been more than trebled in length, about doubled in breadth, and increased tenfold in displacement. The number of passengers carried by a steamship has been increased from about one hundred to nearly two thousand.

Adjutant General Corbin, as treasurer of the fund raised by voluntary public subscription, has handed over a check for $98,407.07 to Mrs. Mary C. Lawton, widow of the late Major General Lawton, this being the amount raised. The call was only for something over $8,000 to pay off a mortgage on Mrs. Lawton's home.

Guilford, a town in Connecticut, will not levy any taxes upon its citizens next year, because the surplus revenue from former years is large enough to meet all needs. This is said to be the first instance of the kind in the state.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Power of the West.

WE herewith publish extracts from a very interesting letter written from Omaha, Nebraska, to the *Boston Herald* by a special correspondent.

Omaha, Neb., February 14, 1900.

In an article which appeared in the *Herald* Monday, January 22, a summary of the political conditions was given, as they exist in the central western states, comprising Iowa, Nebraska, North and South Dakota, Colorado, Kansas, Wyoming, and Missouri. That article embodied conclusions based on a careful survey of the situation. It commented only in a general way on the causes for which the western people are at variance on some points with the people of the East. It will be the province of the present letter to particularize on commercial and industrial affairs, with a view of showing, in as brief form as possible, the wonderful development which has occurred in the central West, and the effect of this enlargement of people and business interests upon the political beliefs of these western people.

The first important point which seems to have failed to impress the people of the East is the rapid growth of population in the central western states. A city built in a day, hundreds of square miles of desert sands metamorphosed into productive, well-populated farms and ranches in the course of a year, is, apparently, to the people of the East, merely a dream—a phantasy conjured by real estate speculators to beguile the innocent purchaser. In the West these "dreams" are of frequent realization. The discovery of gas wells in Kansas, the opening of strips of territory in Oklahoma and Indian Territory to settlement, the unearthing of inexhaustible mines in the Dakotas, Colorado, and Wyoming, all these form the centring points of a vast army of ever-migrating people, flocking hither and thither with the tide of fortune.



While a large share of these people are transitory in the new settlements, they are the creators of changes and improvements which attract and retain a solid, progressive, and stationary civilization. This latter element, sturdy in character and willing to acquire fortunes by the slower processes of labor, remains and profits, first, by the cheap prices at which they can purchase great stretches of country from the "movers," and, second, by the certain wealth which follows their energetic labors.

In 1854 the great breadth of country between the Missouri River and the Rocky Mountains was practically a wilderness, traversed only by poorly constructed wagon roads, and inhabited by countless thousands of hostile and treacherous Indians. Civilization was represented only by a few government posts, widely scattered towns established by pioneers as trading points, or by the Mormons, and a very few fair-sized towns which were the centres of trade and population. Council Bluffs on the western line of Iowa was then the border of civilization, and it was not until the following year that the first building, an unpretentious log cabin, was constructed on the opposite side of the river, in Nebraska, forming the nucleus for the present magnificent city of Omaha. The next nearest town was Fontanelle, thirty-eight miles to the northwest, with Lincoln, the present state capital, fifty-five miles slightly to the southwest, not established until 1866–67.

Forty-five years later, in 1900, Omaha has a population of one hundred and sixty thousand, with a suburb, named South Omaha, having a population of twenty-five thousand. The latter city is already famed as the third largest meat packing centre in the United States, a close rival to Kansas City, holding second place. Nebraska, then tenantless, treeless, and savage, now contains a population of approximately two million. The first year Nebraska appears in the United States census reports is 1860, it being then accorded a population of 28,841, while the relative age of Iowa is shown in that the census report of that year places the state's population at 674,913, the first census in the state having been taken in 1840. The population of Nebraska in 1890, according to the census, was 1,058,910. It will therefore be seen that the population has practically doubled in the past ten years, the estimate here given being based on school reports and election returns.



The country west of the Mississippi River comprises twenty-eight states and territories, of which ten, like Nebraska, were not known to the United States census bureau until the year 1860. It is of these ten states, born within the age of the present matured generation, that this article will mainly deal, referring to the other trans-Mississippi states only when necessary to complete the context. These states comprise the following: Colorado, Idaho, Kansas, Montana, Nebraska, Nevada, North Dakota, South Dakota, Washington, and Wyoming. The population of these ten states, according to the census of 1890, was 4,089,126, and in each state the ratio of increase during the past ten years has been equal to that of Nebraska, in some cases being greater. It will readily be seen that the population of these ten states, therefore, now approximates nine million, as against twenty-two million population in the entire twenty-eight trans-Mississippi states, or nearly one-half. That this enormous mass of people should be congregated in a certain section of the country in the brief space of forty years must be ascribed to some cogent reason. The only reason possible to be assigned is the wealth of resources of the country, their value and variety of character.

Of the character of the people of this country, it may be stated that their desires and demands for the best that is obtainable have grown with the wonderful expansion of their number. That their predilections extend toward education is shown by the fact that Nebraska in 1894 had 260,336 pupils, taught by 9,354 instructors; Kansas had 389,597 scholars, receiving their learning from 12,070 teachers. These are not the latest statistics at hand, but they serve as well as the latest to show the inclination of the people toward the mental advancement of their children. These two states are representative of the attention paid to education in the other states of this group.

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The thrift of the people is shown from the fact that so early as 1890 farms or homes were owned in Nebraska by 124,529 families, of which properties 66,071 pieces were free from incumbrance. In Kansas, the same year, homes and farms were owned by 181,328 families, of which parcels of lands 91,057 were clear of debt. The proportion of ownership has increased with the population, and the conditions in these two states is typical of those existing in the other states mentioned.

This population of practically nine million is being increased steadily from day to day by the influx of thousands of emigrant home-seekers from the East and from European countries, with the usual proportions of mechanics, accountants, business and professional men, all willing to grasp the opportunities afforded by a new country, and easily acquiring the same wishes and beliefs as their predecessors. As laggards are abhorred, the energy and ability necessary to be possessed by the ever-new people is self-evident.



The important relation which this immense increase in population bears to the political affairs of the nation lies in the corresponding increase these western states will have in the number of their representatives in the electoral college and in the halls of Congress. The East, which has long held sway in these bodies, must awake at the close of the census now about to be taken, to the knowledge that its control of Congress will be greatly abridged in coming sessions by the increased representation from the West, while, with the exception of a very few districts, that in the East will either remain stationary or will be reduced by the emigration of its people during the decade. The census of 1900 cannot, of course, create any change in the electoral college of this year, because the census will hardly have been completed in time for the reapportionment of representation, but the effect will first become evident in the congressional elections of 1901 and thereafter, and the presidential election of 1904. The West is feeling its new strength, and is placing itself in fine fettle for future political struggles.

### RAILROAD BUILDING.

Next in importance to the increasing population, is the increase in the amount and varieties of the resources of the country. The filling up of a vacant territory, covering hundreds of thousands of square miles, cannot be accomplished without means of transportation. The people were in this section before the railroads, and freighting was carried on by means of ox teams or mule wagons, and the odd-looking, but useful prairie schooner. The necessity of aid in furnishing railroad transportation for the increasing commercial business here was not recognized by the government until the outbreak of the Civil War, when the knowledge was forced upon the federal power by its own requirements for the transportation of troops and war supplies. Then western enterprise was backed substantially by eastern capital and governmental assistance. The Union Pacific road was started from Council Bluffs, Ia., the Central Pacific from San Francisco, and they were constructed toward each other until they met—the first transcontinental line in the United States.



The effect of the building of these two roads, one the extension of the other, upon the development of the country was marvelous as is evidenced by the rapid growth of population noted above. The rail transportation opened a country illimitable in its resources and offering every character of wealth-producing substances, with as much room as can accommodate the entire population of the United States, without crowding.

The great expanse of territory to the north and south of this steel divisor was still unaccommodated in means of marketing the minerals and agricultural produce of this new country, hence branches were sent out at short intervals to tap the wealth-producing centres, and but a few years sufficed to interlace the several states with railway tracks. The people required the railroads, as well as the railroads required the business of the people. This mutual necessity has prevented to the present time the opposition existing among the general masses of the East against railroad corporations.

Statistics are uninteresting, and it is not necessary to give them in detail in the present article. The amount of railroad building each year is shown in the annual business reviews published by every paper, and their reproduction would be mere surplusage. That railroad construction is more extensive in the West than in the East, is natural, owing to the new country to be covered. Iowa alone built eight hundred miles last year; Nebraska approximately five hundred miles. The amount constructed through these states since the Union Pacific was built has involved the expenditure of hundreds of millions of dollars. It can best be shown by the mere statement: Where in 1866 only one road extended to the eastern Nebraska line, fifteen lines now centre into the twin cities of Omaha and Council Bluffs. The total mileage in Nebraska is 5,585.76, according to the latest statistics compiled. Iowa, Colorado, southern Wyoming, South Dakota, Kansas, Arkansas, and Missouri show this same state of railroad development.

Thousands of miles of railroad have been and are being constructed, concentrating at three points, Denver, Omaha, and Kansas City, from which points great trunk lines already extend southward to the Gulf of Mexico, with several more as absolute certainties in the near future. They come from the gold-bearing heights of the Rocky Mountains; from the sheep ranges and mines of Colorado and Wyoming; from the mines and wheat fields of South and North Dakota, the lumber camps of Minnesota, the corn acreages of Iowa and Nebraska, passing through the equally great corn belts and sugar-cane reaches of Kansas and Arkansas, the coal fields of Arkansas and Missouri, and concentrating, when the proper time arrives, the entire aggregation of products of this territory at the ports of the Gulf of Mexico,—Galveston, New Orleans, and Mobile.

## A Bird's Wonderful Flight.

Carrier pigeons have been in use for ages for the purpose of taking messages from distant places to their homes. Long before the invention of the railway and the telegraph, pigeons were the swift message-bearers of mankind, and to-day even they prove of great service in carrying news from besieged cities, or from parts of the world where the telegraph and the railways are not.

Among the remarkable exhibitions of the speed and endurance of homing or carrier pigeons was a journey made not long ago by a bird named Wilkins, owned by Mr. Lautz of Buffalo. The pigeon was taken to Lawrenceburg, Tenn., a distance of seven hundred miles, and liberated. The bird first flew straight up, then circled a few times, and finally started flying rapidly in the direction of Buffalo. A southwest wind was blowing at the rate of about thirty miles an hour, and a thunder storm was approaching. Likely enough the approaching storm frightened the pigeon, and caused it to try to reach home ahead of the deluge, and likely enough the wind helped it greatly. But the bird flew faster than the wind, and reached its home loft in thirteen hours, twelve minutes, and forty-one seconds from the time of its liberation. Consequently, the homing bird flew but a little less than a mile a minute, or at the rate of 1,567 yards a minute—a record hardly equalled by the fastest express trains. After this wonderful flight of seven hundred miles the bird seemed only a little tired, and the next day it was as lively as ever.—*Boston Herald.*

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# The Lectures.

### At Riverside, Cal.

If anything were needed to show that the great mass of the people are seeking for light and truth, the immense gathering of earnest, interested seekers after truth on Sunday evening, February 25, to listen to Judge Ewing's lecture on Christian Science, would be ample proof. That the Christian Scientists of Riverside are in earnest, needs but little proof, for they were liberal enough to hire the Opera House and invite the people of Riverside to listen to one of their regularly authorized lecturers, without even passing the hat. It appears, too, that they have a regular staff of lecturers whose mission it is to go everywhere, enlightening the people as to the real mission of Christian Science, admission to these lectures being invariably free.

Dr. A. A. Sulcer, C.S.D., of Riverside, who is also an accredited lecturer, presided over the meeting, and in introducing Judge Ewing said,—

In the name of the Christian Scientists of Riverside, and in the name of the Board of Lectureship of the Mother Church of Boston, I am glad to greet you and to give you welcome this evening.

Your presence is gratifying, because I know that the speaker I have the honor to introduce will not only give you pleasure, but will tell you that of which you can take possession, and always retain, and ever use to your own physical and spiritual profit.

It is further gratifying because when one has a message to deliver publicly, it is easier to impart it to many than to few; empty benches do not inspire as does the intercommunion of many minds. . . .

From time immemorial the innovator has been misunderstood, and the most heavenly of new teachings, because misunderstood, have often been reviled. Christian Science has been no exception to the rule, but it has serenely encountered misrepresentation and, under its inspired Founder, has waxed strong in numbers and in good works. Hundreds of thousands of thoughtful people—men and women of the broadest culture and refinement—are numbered in its ranks to-day.

While Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures" has reached nearly its two hundredth edition of one thousand copies each, yet there are many, very many, who still in "well-meaning ignorance" are ready to attack on all possible occasions their own misconceptions of Christian Science. It is to help remove such misconceptions, to bring the true teaching directly to all who wish to learn that the Board of Lectureship was established.

Among the colleagues of that Board none are better qualified to meet the public than the learned gentleman who is about to address us. We consider ourselves fortunate to have secured his services. He is an able advocate, a distinguished jurist, and, according to the world's standard of judgment, has been a recipient of life's high honors.

He has, in his own person, experienced the power of Christian Science, and investigation showed to him such riches of Spirit within reach of all who are ready to accept, that he has devoted himself, in the full maturity of his powers, to the spread of the Living Truth. . . .

I will not infringe upon what he may have to say by further reference either to our doctrine or to our beloved Leader, but will at once introduce the speaker of the evening, the Hon. William G. Ewing, ex-judge of the Superior Court of the city of Chicago.

The lecturer talked for nearly two hours and he held the closest attention of the audience during the whole time.

*Riverside Morning Enterprise.*

### At Pasadena, Cal.

The Tabernacle was crowded to the gallery last night (Friday, February 23) to hear the great exemplar of Christian Science, Judge Ewing of Chicago.

The speaker was happily introduced by his old friend, Rev. Robert J. Burdette, as follows:—

One stormy night in March, 1883, when more rain was falling in a minute in Quincy, Illinois, than falls in Pasadena in six weeks, when there was more mud in the streets of that city than there is in a tule marsh, Judge Ewing called on me, without my solicitation, to present me to an audience that had gathered to hear a raw lecturer practise on themselves. In extending this courtesy to a stranger, Judge Ewing did not ask my religious views, nor my politics. If I had told him what they were it would have made no difference to him. He would have introduced me just as cordially. I either have long since passed, or else I have not yet reached, the time in life when political or religious differences of opinion will make any change in my friendships—personal friendships.

The members of the Church of Christ, Scientist, are a feeble folk in Pasadena, numerically. In faith and confidence and zeal they appear to be young giants. If this audience knows as little about their belief and practice, as little about the principles upon which they are striving to build their church, as little about what they hold to be the truth, as I do, they have great need of enlightenment. I know too little about them and their teachings to criticise them. All that I half think I partly know, I have learned from people who tell me what they have heard, and that isn't good evidence. There is nothing that the truth so earnestly desires as publicity; nothing that it so eagerly craves as light.

Two thousand years ago a new doctrine was being preached in Jerusalem. And the enemies of the infant church took counsel to slay them. "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men, . . . for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

Judge Ewing very happily acknowledged the compliment by saying it was worth crossing the continent to hear.

*Pasadena Daily Evening Star.*

### At Santa Monica, Cal.

Last Saturday evening (February 24), under the auspices of First Church of Christ, Scientist, Judge W. G. Ewing of Chicago, delivered an interesting lecture at Odd Fellows Hall. The speaker took for his subject, "Christian Science, the Religion of Jesus Christ."

The hall was crowded with representative people of this place, many being turned away for lack of room.

Mr. T. H. Taft, who introduced the lecturer, spoke in part as follows:—

Intellectually as well as politically, we are beginning to realize the limitlessness of our freedom and to rejoice in the strength of our manhood and womanhood; so that we of the enlightened races to-day, and we of their average communities, give respectful hearing to matters new and even disquieting, strong in our courage to "prove all things," and to "hold fast that which is good."

And so you, my fellow citizens of Santa Monica and vicinity, are gathered here this evening to give respectful attention to reasonings with which you may not all be in full accord; to listen to an exposition of doctrines which to some are new, to others may even seem repugnant, and yet which to all, I trust, may prove, at least in a measure,

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instructive and helpful, and it is a source of sincere satisfaction to know that the presentation is to be made by a man not only representative within the lines of his own school of thought, but a man of proved and recognized ability as well; a man who has enjoyed a long and successful business career; a man who has been an acknowledged leader at the bar of a great eastern city; a man who has adorned the bench and reflected credit upon its professional life. You are to listen to a man who, in the full maturity of his powers, has deliberately turned his back upon the business associations of a generation, to devote his energies and his eloquence to the dissemination of a thought which appears to him to promise more of good to humanity than the lines along which his life work has heretofore been prosecuted.

Fellow citizens, such a man I have the pleasure of introducing to you in the person of Judge William G. Ewing of Chicago, who will speak to you upon Christian Science.

*Santa Monica Daily Outlook.*

### At Olean, N. Y.

Carol Norton of New York made his second appearance upon the lecture platform in this city at the Opera House last night (Friday, February 2), and spoke upon the subject, "Christian Science; Universal Religion." The lecture was free, and quite a large and intelligent audience greeted the speaker, who has an easy and entertaining delivery. Judge S. M. Norton of Allegany County, presided and introduced the speaker. Christian Science has been and is condemned by many who probably have little understanding of the principle advanced and adhered to by its disciples and exponents. It is a subject which occupies considerable public attention. Many intelligent people, as, for instance, Judge Norton of Allegany, believe in it, and the reasons why they believe were well presented by the lecturer last night.—*Olean Times.*

### At Chicago, Ill.

William G. Ewing lectured on Christian Science last night (Thursday, January 4) to one of the largest audiences ever assembled in the North Side Jewish Temple, LaSalle Avenue and Goethe Street. Long before the hour for the lecture every seat in the large edifice was filled, as well as chairs which had been placed in the aisles. Several hundred persons, unable to find seats, were turned away. Judge Ewing was introduced by Arthur J. Eddy.

At the close of his introductory remarks, Mr. Eddy said, "Fortunate indeed are you in possessing an advocate so earnest, able, and fully persuaded of the truth of his teachings as my friend of many years—Judge Ewing, whom I have the honor to present to you."

*Chicago Times-Herald.*

### The Root and the Flower.

A Wild Rose grew by the pasture wall,
A beautiful shrub with branches tall,
With wonderful color and rich perfume.
A Daisy looked up at her rosy bloom,
"Of which are you proudest, Rose so fair,
Of your stems or leaves or your flowers rare?"
"Of neither," said Rose with a graceful bend,
"I am proudest of my roots, sweet friend."
"Of your roots? Those ugly things down in the earth?"
Here all the daises bent with mirth,
And a bobolink swinging on a twig
Sang and danced his loveliest jig—
"Of my roots," said the Rose, "for they work away,
Down there in the darkness, day after day,
Contented if only the flowers blow
Up here in the sun, while they toil below."

***Unknown.***

## Among the Churches.

### The Work at Grand Rapids, Mich.

The report of the clerk of First Church of Christ, Scientist, Grand Rapids, Mich., at the annual meeting held January 25, 1900, was in part as follows:—

The kindly and generous attitude of the press of this city, without a single exception, during the closing months of the past year, specially manifested in the advertising, and in the notices of our last lecture, together with the cheerful publication of the lecture in full or a liberal report of the same, marks an important epoch in the history of Christian Science in Grand Rapids. This kindly and unanimous sentiment of friendship for the Truth on the part of the public press of the city is an oasis in the pathway of Christian Scientists in their journey through the wilderness of human beliefs, which gives hope and cheer to the seekers and demonstrators of Truth in every land.

It is with deep pleasure that I am able to report that during the past year we have had two lectures—one in May and the other in November. The blessings these have brought us as a church cannot well be measured. If the soil in which the seed of Love and Truth has been planted by these able and beautiful lectures was as well prepared as we believe it was, then will the harvest be most truly abundant.

The growth in numbers and interest of the Sunday School is especially gratifying to every member of our denomination. The tender thought of youth blossoming into the manhood and womanhood of Truth and Love brings from the generous heart wellsprings of Christly joy.

Not least in the work of the church since its last annual meeting is the large amount of literature which has been distributed free—not only at our public lectures but through the mails by the committees appointed for this purpose. Hundreds of Sentinels, printed lectures, Christian Science Histories and other writings have been distributed from time to time among the people of the city, and in some cases the work has been extended to other parts of the state.

The object has been to feed the hungering heart with the "Spirit that quickeneth." This bread of life gathered from the treasure-house of Mind through demonstration has been sent out under the protecting armor of Truth which feeds with the sweetness and joy of Love divine. Let us all know that in due season God will garner a fruitful harvest from this daytime sowing.

Mention of the good work that has been done by the committee appointed for missionary work at the jail and other places should not, it seems to me, be omitted in this report of the general work of the church. The very kind and even cordial reception that Christian Science has received from all the officials of the jail, together with the general, and in some cases marked, interest manifested by the inmates, give sweet assurance that the hour and manner of Truth's final appearing are becoming daily more recognized. This work faithfully done we all should know that God will surely give the increase in His own good time and way.

To the Christian Scientist, growth in the numbers of those who espouse the cause of Truth and work in its ever-expanding lines, is next in importance to the spiritual advancement of the membership, individually and collectively. I am glad to state that our membership and congregation have more than doubled during the past three years.

As we enter upon a new year, the goodly fruits which come to us as a church in the twilight of the last, cluster in joyous memory to give cheer to all faithful students of Christian Science and are stars of light and promise for

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more glorious triumphs to be wrought out in the glad work of Christ during the coming year.

LIZZIE W. CEPERLEY, *Clerk.*

### The Growth of Interest in Christian Science.

Perhaps the greatest proof of the religious awakening that is to come with the new century is afforded by the phenomenal growth of Christian Science at the close of the present one. Discovered and founded in 1866, by Rev. Mary Baker G. Eddy, this denomination numbers about four hundred organized churches in this and other countries, besides about one hundred regular Sunday services in places where churches have not yet been organized. The Mother Church, The First Church of Christ, Scientist, of Boston, itself has a membership of nearly sixteen thousand, nearly four thousand of whom united with it during the past year. The total following of the sect is estimated to be from half to three quarters of a million people. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is now in its one hundred and eighty-second edition of one thousand each, and the circulation of the denominational periodicals is very large.

The people of Syracuse, like those of other cities, are taking a marked interest in Christian Science, which is shown in many ways. Repeated inquiry for "Science and Health with Key to the Scriptures" at the Syracuse Central Library, where four copies are kept for circulation, has brought out the fact that these books are constantly in use; a copy of this work has recently been placed in the reference room of the library and the *Christian Science Journal* has also been placed there on file, and the *Christian Science Sentinel* subscribed for. This desire for information on this most interesting subject is also shown by the constantly increasing sale of all literature pertaining thereto at the reading room of First Church of Christ, Scientist, located at No. 704 East Fayette Street, where all the Christian Science publications are to be had. The reading room is open every afternoon from two to five o'clock, and reports of the members of the church in attendance, who make all visitors most welcome, show a growing number of inquirers.

The attendance at the services held in the church on Sunday mornings at 11.45 and Wednesday evenings at eight o'clock has caused many consultations as to the possibility of increasing its seating capacity. All this is very pleasing to the members of the church, all of whom have been benefited through Christian Science, and is an indication of the live interest felt in this doctrine, which is proving every day and everywhere among upward of half a million of its followers, "God also bearing them witness, both with signs and wonders," signs which the Master said should follow them that believe—of healing sickness and reforming sinners, as well as preaching the Gospel to the poor—that this new-old religion is Christian Science, or Christ Knowledge.—*The Post Standard,* Syracuse, N. Y.

### From Memphis, Tenn.

What has heretofore been known as Church of Christ, Scientist, in this city, held its regular Wednesday evening meeting February 14, and after a prolonged and most interesting meeting, a business meeting of the members of this church took place. The president having briefly announced the purpose of the meeting, motion was made and duly seconded "That the name of this church shall be, and is hereby, changed from Church of Christ, Scientist, to Second Church of Christ, Scientist."

This motion, which to many of us was of such import, and which one short year ago could not have secured the support of a majority of our members, was carried without a single dissenting voice.

Pursuant to the call of our president, the committee on by-laws rendered their report, and the amendments thereto, as recommended, were taken into consideration, section by section, and the large attendance and full and free discussion attested the universal interest of the membership in the welfare of our beloved church.

Since the organization of this church in 1894, with but few people, our growth has been constant and steady until the present, when our membership consists of an hundred and sixty earnest, truth-seeking, and truth-loving men and women.—B.

### Larger Quarters at Cedar Rapids, Ia.

The Church of Christ, Scientist, at their meeting on Sunday, unanimously accepted the proposition to take about one third of the second floor space of the Dows auditorium building of the library board of trustees. The part they will occupy will be that lying on Third Street. Both the library and church will use the Second Avenue entrance and stairs. After entering the auditorium proper the church will have a short hall to the right. The church is much pleased to have obtained such fine quarters. They will use the room for their two Sunday services, Sunday School, and Wednesday evening meeting. They will also fit up a reading room to be conducted in the same place, according to the methods of Christian Science.

*The Republican.*

## Friendly Words.

EVERY once in a while I make a little excursion into the domains of Christian Science, not with a view of becoming a convert, but simply on the "good in everything" principle. In the course of my last excursion I came across the following by-laws, prepared by Mrs. Eddy last July, but not adopted by the Mother Church in Boston until the twenty-second of December: "They shall entertain no ill-will towards men, towards members of other churches, M.D.'s, or doctors of any sort." "They shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the Courts, or the laws of our land—on penalty of being removed from the Editorial corps and the Board of Lectureship." These by-laws struck me with singular force because they stand out in such sharp contrast to some of the utterances during the recent religious disturbances in Brooklyn. Whatever criticisms may be passed upon the scientific side of Christian Science, the guiding spirit of the new creed has a strong sense of charity and justice.—*Brooklyn Life.*

The *Christian Science Journal,* published by the Christian Science Publishing Society, Boston, Mass., very appropriately gives place of honor in its February number to a poem by Rev. Mary Baker Eddy, followed by an article by the same writer, a "Message to the Concord Church." This publication is valuable to all wishing to keep in touch with the workings of a sect that is taking a prominent place in our country, and in order to avoid doing injustice it would be well for the general public to inform itself concerning its methods and doctrines.

*Minneapolis Tribune.*

### Church Tenets.

The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.B., 30 Norway Street, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY DOES NOT RECEIVE PATIENTS.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### The Christian Science Board of Lectureship.

*Beloved Students:*—I am more than satisfied with your work: its grandeur almost surprises me. Let your watch-word always be,—Great, not like Cæsar, but only great as good. You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way, and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for its emancipation.

You are the needful and the inevitable sponsors for the twentieth century, reaching deep down into the universal, and rising above theorems into the transcendental, the infinite—yea, the reality of God, man, nature—the universe. No fatal circumstance of idolatry can fold or falter your wings, no Fetishism with a symbol can fetter your flight. You soar only as uplifted by God's power, or you fall for lack of it. You know that to conceive God aright, you must be good. The Christ mode of understanding Life, —exterminating sin and suffering, and their penalty, death, —I have largely committed to you, my twelve faithful witnesses. You go forth to face the foe with loving look, and, with the religion and philosophy of labor, duty, liberty, and Love, to challenge universal indifference, chance, and creeds. Your highest inspiration is that nearest the Divine Principle, and nearest the scientific expression of Truth. You may condemn evil in the abstract without harming any one, or your own moral sense; but persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above truth, let the "still small voice" produce God's phenomena. Meet the raging element of individual hate dispassionately, and counteract its most gigantic falsities.

The moral abandon of hating even one's enemies excludes goodness: hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind: and all this only to satiate its loathing of love, and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.

Millions may know that I am the Founder of Christian Science: I only know what that means.

MARY BAKER G. EDDY.

### Singing of Solos.

FOR the information of inquirers we will say that in the Mother Church the solo is not sung until the taking of the collection is fully concluded. It was not intended to indicate to the contrary in the published order of service.

Also the selection of hymns to be sung as solos in the Mother Church is not confined to our Leader's hymns or to the Hymnal. One of our Leader's hymns is sung, however, as a solo, once or twice a month.

### "Former Requests Renewed."

WE trust there will be a careful and continued perusal of the article bearing the above caption, and now standing on the last page of the *Sentinel* under the head of Notices. It is put there to be read, remembered, and heeded. Please do not overlook it because it is kept standing and may therefore seem stale.

We shall keep it standing for some time.

### A Good Suggestion.

A CORRESPONDENT thus writes in reference to notice of Church services in hotel registers in the larger cities:—

"As you are aware, nearly all the churches in the cities have notices in what are called Church Registers, and these Registers can be found in all *first class hotels*. The church notices of our denomination are now placed in these hotel registers, but the traveling public, and Christian Scientists as well, never seem to remember to consult these registers for information as to the places and hours for services. In many instances hotel clerks have been asked for the desired information, and the inquirers, who were for the most part Christian Scientists, have been told they knew of no such church, etc., when in the hotel office hung the Church Register containing the card announcing the place, hours for services, etc. Would it not be well to call attention to this in the *Sentinel?* Students of Christian Science do not always have a *Journal* with them, and it would be a great convenience to know that by stepping into any first-class hotel and consulting the Church Register, they would be spared often a fruitless search for a Church of Christ, Scientist."

We suggest in addition that where our church services are not yet placed in the hotel registers, this be done, and if changes occur in the place of holding them, the change be promptly put in the register. Then if traveling Christian Scientists will profit by the suggestion of our correspondent, the difficulty will be met, and the delays which sometimes occur in getting notice of the change in the *Journal* referred to in a letter from a member of the Frederick Warde Company, published in the *Sentinel* of March 1, will not occur, and the trouble mentioned in that letter will cease.

### Satisfied.

A LADY from a far away foreign land thus writes us:—

"I am a physician's widow; since childhood I have hungered for 'something' to satisfy, and for the past eight years the hunger was great; nothing really satisfied.

My husband passed on four years ago. To occupy my mind (as I had no children) I continued my nursing education and took out a midwifery diploma at B.'s Hospital where I was in charge of the Surgical Hospital. February, last year, I bought a copy of Science and Health by the Mother to whom we owe so much, and I knew, even in the midst of my material work, that at last I had found Truth. I was literally starving for it and every crevice was filled. I broke all mortal laws with this new but old light, and divine Love brought me safely through all those terrible struggles which the Mother so accurately describes as the first stages, in 'Pond and Purpose.'"

Then follow other interesting experiences.

This is but one of the many testimonies we get of the quick conversion of those who had been truly hungering and thirsting for spiritual Truth, and who at last found it in our blessed text-book, and were at once satisfied.

Those who grasp its teachings thus readily are able very speedily to apply it in aiding, and healing, themselves and

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others. It is certainly true that there are minds prepared, either through suffering or spiritual apprehension, for the ready reception of Truth as they find it in the glowing and teeming pages of the text-book. To such minds it seems strange that all cannot accept, and utterly unaccountable that any should reject, such teaching, for they clearly see that it radiates only Light, Life, Truth, and Love.

Happy they who have eyes to see and ears to hear.

This letter was a private one, not intended for publication, but we feel sure we shall be pardoned for thus impersonally quoting from it, for the good it will do to others.

### An Apt Saying.

A LETTER recently received from a young lady who is interested in Christian Science contains the following reference to the experience of herself and a friend:—

"We both want to read Mrs. Eddy's books. I wish I had nothing else to do for a while; they are like water when we are thirsty. We also seem to be convinced that to be a Christian Scientist is to be like those books and John's Gospel and Isaiah."

This is truly a beautiful and wise conception for any one to have reached, but for a young student of Science, it is worthy of more than a passing thought.

When Christian Scientists shall become *like* John's Gospel and Isaiah and our Leader's writings, they can truly be said to be Christian Scientists.

John and Isaiah, like many others of the Biblical books, and our Leader's writings, are *reflectors* of divine Love; and this is what Christian Scientists must be. When they shall reflect God—Good—in the same impersonal way that these books do, the healing and saving work of Christian Science will have reached so substantial a footing that the outside world will no longer gainsay it.

Yes, by all means, let us be *like* these precious, life-giving, and health-restoring books.

## Selected Articles.

### Christian Science.

To the Editor of the *Post*.

*Sir*:—In your issue of the 8th inst., I find a criticism on Christian Science, in which occurs the statement: "We could tolerate Christian Science practice, if it were harmless, but not only are the helpless members of their families endangered, but their practice is a menace to public health."

No doubt our critic is sincere in this belief, and he has my full sympathy in his position. The ardent desire of the Christian Scientist to rely upon God, rather than matter, is equally sincere.

Even the Christian Scientist in his earlier experience may be more or less fearful about the safety of his friends and children who are relying upon this treatment as are others who have never tested it; but this fear passes away as we learn, through actual results, the efficacy of this Science. The testimony of Christian Scientists upon this question must of necessity be the best possible evidence, for they alone can speak from experience. Will any one who stops to reason out this proposition believe that hundreds of thousands of intelligent people would continue to follow after that which does not keep its promise? Old things must pass away and all things must become new. Material means and methods are fleeting. "Here, we have no continuing city." Progress is made possible through the "survival of the fittest." In an age when the opinions of men are rapidly dissolving, it is scarcely safe for any one class to demand general adherence to any one thing. Even Christian Scientists should be allowed their choice of religion and medicine. On the other hand, I readily concede that Christian Scientists must not attempt to set aside the laws which stand for the general good of any community, and, so far as I know, they have no desire to do this. On the contrary, they desire to be law-abiding people.

There may be unwise and careless Christian Scientists, who do and say unwise things, but such people would be unwise and careless anywhere until they learn better, and the acts of this class should not be taken as the practice of Christian Scientists in general.

I have seen a great deal of Christian Scientists, having been a laborer among them for a number of years, and have seldom found contagious diseases among them. I firmly believe that if all mankind understood and practised Christian Science, sickness and sorrow would grow less and less, and finally disappear altogether, and I cannot see wherein any one could be harmed by it. Christian Science not only heals disease, but destroys the contagion, also. I have never known an instance where Christian Scientists have spread disease outside of their own homes, but I have known of hundreds of cases where children, under Christian Science influence, had been exposed to contagious diseases, and yet were not ill therefrom.

I have observed that contagious diseases, fevers, and all acute troubles, yield even more readily to Christian Science treatment than chronic troubles. Indeed I have seen so much good work in this line that I have lost much of the terror I once had for these things.

The assumption that dependence upon Christian Science is simply neglect and not a preventive, is unfair in view of all the good that has been accomplished through this Science.

That an occasional calamity should befall Christian Scientists is not strange, and perhaps not avoidable in our present degree of spirituality. Even a perfect method will not bring perfect results, until its adherents learn to use it perfectly.

ALFRED FARLOW.

*Boston Post.*

### White Divorce Suit.

**The Marital Relations of Christian Scientists Clearly Defined.**

*To the Editor of The World*:—In your edition of yesterday appeared a special from Chicago relating to a divorce granted to George E. White, ex-Congressman of that city. The article in question seemed to imply that Christian Science was responsible for the cause of the divorce, alleged as desertion.

In this connection it will doubtless interest many of your readers to know what the teachings of Christian Science really are upon the subject of the marriage relation. I therefore inclose you for publication the following quotations and church tenets from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and also extracts from some of her other writings.

(From the *Christian Science Journal*, June, 1893.)

Owing to isolated instances where students of certain idiosyncrasies misuse and misinterpret my teaching, and because of a religious mania or of wantonly refusing to comply with the obligations of wedlock, I hereby publish in unmistakable language the following statute in the code of Christian Science:—

"A man or a woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfil all the claims growing out of this contract, provided such claims are not relinquished by mutual consent of both parties, or this contract is legally dissolved."

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In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 268, we read: "'She that is married careth for her husband, how she may please him,' says the Bible; and this is the pleasantest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual approbation should wait on all the years of married life."

Also the following extract from "Miscellaneous Writings:" "Be faithful over home relations; they lead to higher joys: obey the Golden Rule for human life, and it will spare you much bitterness. It is pleasanter to do right than wrong; it makes one ruler over one's self and hallows home,—which is woman's world. Please your husband, and he will be apt to please you; preserve affection on both sides."

The following tenets are subscribed to by every member of the Christian Science Church:—

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore *one* Supreme Infinite God. We acknowledge *one* Christ, the Holy Ghost, and man as the Divine image and likeness.

3. God's forgiveness of sin, in the destruction of sin, and the understanding that sin and suffering are not eternal.

4. The atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower.

5. Universal Salvation as demonstrated by Jesus, the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of the divine Life.

6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*.

AUGUSTA E. STETSON, C.S.D.
First Reader First Church of Christ, Scientist, New York, N. Y.

## Christian Science in Germany.

BY D. B. MACGOWAN.

BERLIN, February 6.—Christian Science has gained a substantial foothold in three cities of Germany and has incipient churches in two or three other places. Mrs. Frances Thurber Seal, formerly of New York, after starting the work in Dresden, largely among the American and English residents, came to Berlin and rented apartments near Winterfeldt Platz in the western part of the city and fitted up the salon as a meeting hall, with a capacity of eighty people. She now has two German assistants, and holds two services in German and two in English every week. The attendance is often as high as sixty persons at a meeting.

At Dresden also four meetings a week are held. The Dresden community is still composed largely of English-speaking people. Mrs. Frey, at Heidelberg, and Pastor Dieterle, formerly a German Methodist minister, are pioneers in South Germany, operating at Heidelberg and Stuttgart respectively.

The main Christian Science centre is, however, Hannover. Frau Bertha Gunther—often called Gunther-Peterson, according to the Swiss custom of appending the maiden name to the marriage name in hyphenating—and Fraulines Marie and Ida Schoen have an average attendance at their meetings of two hundred persons. They no longer attempt to find room for these gatherings at 18 Geibelstrasse, where they have two entire floors as living apartments and offices, but have secured a hall in a large hotel near the centre of the city.

German legislation is so systematic and German administration is so painstaking, one might be surprised that there would be room here for any but doctors with diplomas and licensed physicians, and that if Christian Science had managed to gain a footing it was simply because the teachers and healers of Mrs. Eddy's school had hitherto escaped the attention of the police. This is by no means the case. It is odd, but it is true, that in a country which requires physicians to be university graduates and to have passed a severe examination after leaving the university, the police have been unable to interfere materially with the unorthodox healers.

Frau Gunther and Fraulines Marie and Ida Schoen and Mrs. Seal can heal the ills of mankind by the metaphysical method, without the police being able to interfere. That they are unable is not a mere assumption. They have tried and failed. The physicians and clergymen, the police and the courts of Hannover have given Frau Gunther and her assistants a generous share of their attention for nearly two years, and their waiting-rooms are still crowded daily with patients.

The physicians signed a secret petition for legal interference and some of the clergymen told their parishoners Frau Gunther was an emissary of Satan himself. The police stationed themselves in the cellar of Geibelstrasse 18 and spent ten hours observing the entrance and noting the names of callers as far as they could be identified. The patients were then summoned to the office of the Criminal Inspector and rigidly examined. This was in June, 1898. The examination apparently disclosed nothing to base a complaint on, for the only information the healers received of the proceedings was from their patients. This was repeated twice afterwards, and the last time Frau Gunther and Fraulines Marie and Ida were summoned personally before the Criminal Inspector. This was in November, only a short time before Frau Gunther and Frauline Ida went to the United States to present Mrs. Eddy at Christmas a handsome German Bible and make a report on the work in this country.

"The Criminal Inspector sent his own wife to be treated two days after the first examination of witnesses," Frau Gunther said. At all events, the visit of the "Frau Criminal Inspectorin," as she is no doubt known in society, did not cause the police to lodge a complaint with the State's Attorney.

Both Mrs. Seal and the Hannover representatives of the metaphysical healing system, assert that among their patients are the wives of many high military officers. The conquest which has made the greatest furore was naturally that of the young Count Hellmuth von Moltke, the nephew of Feldmarschall and the son of the present commanding General at Breslau, Major-General von Moltke. The young Count von Moltke lives on the Moltke estates at Kreisau, near Breslau. He is not now in the public service. He manages the estates.

His health became somewhat impaired and he was persuaded by General and Frau von Garnier, who had, it is said, become convinced of the merits of Christian Science, to place himself in the hands of Frau Gunther. He went to Hannover last fall with his mother and spent eight or ten weeks there. After a few conversations, it is said, he became thoroughly converted to the theology and physical and metaphysical views of Mrs. Eddy, and within a short time his splendid tenor was to be heard in every Christian Science service at Hannover. He left for home cured of his nervous prostration.

"I received a letter from him a few days ago," Frau Gunther said last Sunday. "He told me his sister was reading Science and Health diligently and was begging her father to allow her to become a Christian Science healer."

Not satisfied with this triumph, the Christian Scientists have been whispering it about that Science and Health

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numbers among its readers a member of the royal family. It is related that when about to leave for the Holy Land with the Emperor a high naval officer telegraphed Frau Gunther to meet him at the railway station in Hannover with a copy of Mrs. Eddy's book. She complied and this officer has carried the volume in his breast pocket ever since. From Jerusalem he sent Frau Gunther a picture postal card with the words, "Truth is victorious." Whether he succeeded in convincing any of the other members of the Emperor's party of the truth of Mrs. Eddy's book it is not said.

The story is that the hereditary Princess of Sachsen-Meiningen, the oldest sister of the Emperor, whose husband is stationed at Breslau, heard of the case of the young Count von Moltke—the families are naturally thrown much together—and through this enthusiastic propagandist secured the famous book.—*Chicago Tribune.*

## Christian Science Healed Them.

At the last regular Wednesday night testimonial meeting of Second Church of Christ, Scientist, in the auditorium of the Pepper Building, a number of interesting personal testimonials as to the efficacy of Christian Science in healing mental and physical ailments was given. The attendance was smaller than usual, owing to the inclement weather, but the meeting was, for all that, of exceptional interest.

The leader asked for the giving of personal testimony.

The first speaker said he had great reason to be thankful for the discovery of Christian Science. For years his wife had been under the care of physicians for hay fever, headaches, and other similar troubles, and had received no benefit. Finally she had been told that there was no cure known to the medical profession for hay fever, and then she turned her attention to Christian Science, with the result that she had been permanently cured in a few days. He said that he himself had suffered from astigmatism, and had worn glasses, but that after becoming a Christian Scientist he had never felt the need of them. Since the time when he first took up Christian Science he has had recourse to no other method of healing. He also knew of a woman who had suffered from insanity, and had been confined in a sanitarium. She was given absent treatment at the request of her husband, and was cured in a few days. "To my mind," he said, "the most beautiful part of Christian Science is the spiritual uplifting, which teaches and helps us to work for our fellow-men, who are suffering from disease and sin."

The testimony of another man was that for twenty-seven years he had had catarrh in its most aggravated form, one of the worst foes of mortal man. He had found no relief until he had found the Truth in Christian Science and was entirely cured. He, too, testified that its greatest fruits were in its spiritual teachings. As an instance of the revolution it had worked in him, he said that from reading the lightest literature formerly he now only enjoyed reading the Bible and Science and Health and other Christian Science literature.

The third speaker said that many people had expressed a wonder that so much is made of healing when there is no such thing as disease. The reason is that mortal man has to be lifted up by degrees until he attains the full spiritual life. The spiritual healing is as effective as the physical.

A woman gave her testimony next. She said that she had been a nervous, delicate child. She was the daughter of a physician and yet had suffered fearfully as she grew older, from a number of diseases, neuralgia, inflammation of the stomach, and catarrh. At one time, after she was married, she had reached such a state that her physicians and others said her death was only a matter of hours. While in this condition her father came on from the East to see her, and while here took the grip and passed away. Hearing of her condition, a friend who had already accepted the Truth came to her, and, as the physicians had given her up, was allowed to take charge of her. The result was that in a few days her physical ailments had almost entirely gone, and though her mind for some time was clouded she was soon healed mentally also, and since, knowing the Truth, has known there is no reality in disease. One of her ailments, she said, had been called a tumor, and that, with the other errors disappeared under the influence of Truth.

"I was sick from the grip," said another young woman, "and, finding no relief from the treatment of physicians, sought spiritual help from the Bible. I read that I must be perfect. I, of course, wanted to be perfect, and I rebelled at my Maker to think that He should tell me to be perfect and yet not tell me how. I did not think it right for God to make a person of my disposition and tastes, with longings and desires, and then insist on my being perfect." At last "Science and Health with Key to the Scriptures," was put into her hands, and she now reads the Bible with a new light and finds the spiritual uplifting in it she had sought in vain before.

Another woman had been ill; had gone to the seashore; had tried magnetic healing, electricity, and most remedies known to *materia medica,* and was at last told that she must go to a hospital to undergo a surgical operation. At this juncture she went to a Christian Science healer and was benefited at once. Among other things, she said, "Working out our own salvation means 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'"

"Science and Health should be read, and without prejudice," said another man. "Mortal mind is an aggressive nothing, but seemingly is a terribly persistent foe. I told a friend that I would be a member of the Church of Christ, Scientist, if for no other reason than that its members were people who practised what they preached; they are sincere."

There were other testimonies of a like nature.

*Kansas City (Mo.) Times.*

## "Put on the Whole Armor."

In Holman Hunt's great picture, "The Shadow of Death," which represents Jesus as a young man in the carpenter's shop stretching himself at the close of a weary day, and with his outspread arms making the shadow of a cross on the wall, there is a minor feature that is full of suggestion. On a shelf is a collection of books in the form of rolls, such as were in use in those days. They represent the library Jesus used—the books of the Holy Scriptures. They are there in the shop where he worked, suggesting that in his leisure moments he turned to them to ponder their great truths and store away their principles in his memory and in his heart. No doubt the picture truly represents the daily habit of his life in those quiet years when he was preparing for his great public work. Thus it was that when the tempter came, there was no need for feverish haste in preparing for defence. The weapons were ready, and the victory was easy.

From this example of Jesus we should learn to prepare in advance for temptation by filling our hearts in the days of youth and early life with the truths of God's word. The soldier cannot learn the art of war when the battle is upon him; if he is not already trained he can only suffer defeat. When the tempter has come, there will be no time to search texts with which to ward off his blows; but if we have sacred words treasured in our hearts, it will be easy to draw them forth, as arrows from a quiver, for use at any moment of danger.—*Selected.*

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## From Our Contributors.

### Sweet Rebuke.

BY ELLA S. SARGENT.

His faithful ones, the Master said,
The sick would surely heal;
Would "cleanse the leper," "raise the dead,"
And God, in flesh, reveal.

Less barren, Father, seems the tree,
More fertile, desert sands
Than I, who yield no fruit to Thee
Save prayer-enfolded hands!

To Thee some first-fruits I could bring
If self gave o'er its fight;
My lame would leap, my dumb would sing,
My blind, receive their sight.

. . . . . .

One heard my restless, fevered fret,
And, soft rebuking, said,—
"For others work! Thyself *forget;*
Be thus, by Spirit led!"

. . . . . .

The fruit of Spirit, now I see,
Is meekness under wrong,
And joy, and faith from fear set free,
A love that suffers long;

A love that *seeketh not her own,*
A peace without alarm,
A gentleness and goodness shown
In temperance and calm.

### Gives Rules to Work by.

BY HERBERT S. FULLER.

As growth in Christian Science implants in the consciousness of each student the beautiful images of thought which Truth places there in the room vacated by the thoughts which we had cherished as real until their worthlessness became apparent to us from the opening of our eyes which had been blinded, we see through thought's vistas views above any that we had imagined.

The leaven is found to be doing its work, as through the constant assimilation of Truth and Love our own thoughts become spiritualized to the extent that words which were meaningless to us in the old condition of mind become illumined, and we wonder why we never saw them in this light before. It is simply because the light of Truth is now shining upon them in place of the tallow dip of error, whose feeble beams only lighted up just what our personal senses wanted to see.

I have in mind one text whose meaning was first made clear to me in Christian Science; in fact before Truth shed its spiritual brilliancy upon it, it seemed to me only like so many words, words that evidently in their time meant something to those who understood how to apply them, but which to me, without the key seemed dead.

I read, "Let the wicked forsake his way, and the unrighteous man his thoughts." Here was a peremptory and mandatory order, and it was uttered time after time from the pulpits, but *how* to obey it was the thing. Listen as often as I might to sermons on the text, it did not seem as though there was any light thrown upon *how* to obey this call to a higher life. The earnest, honest clergyman explained it as best he could, but when he had done, the fact still remained that no rule had been given me by which the order could be obeyed. In fact, it seemed impossible that it could be obeyed.

When I turned to Christian Science I found for the first time that the *way* to obey was made plain. That one was not simply told to do a certain thing that seemed impossible to him, and then turned out on an open sea of doubt, without chart or compass with which to direct his course. With the order to do the thing came the *way* to do it, and this gave one courage to go to work.

Applying the rule as given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I found that it worked, and that with this spiritual key the entrance could be had "to the secret place of the Most High," where Wisdom for guidance was to be found in full measure.

What the world wants to-day, and especially the men of the world, is a rule by which they can work out the orders which they find given to them in the Bible. Orders to *do*, without the direction *how* to do, amount to nothing. Christian Science, it seems to me, gives man just what he has always been seeking, an understanding of *how* to obey the Father, and makes plain the remainder of the words of the great prophet Isaiah: "Return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon."

This is only one of many texts that Christian Science has made plain to me.

We know that the wicked can forsake his ways and the unrighteous man his thoughts, but only when he has a clear understanding of what man is, and what is his relation to God. Christian Science gives him this, and with the rule the result can be worked out for a surety.

### Our Periodicals.

BY HELEN HOOD.

As our periodicals appear at their appointed times, monthly, weekly, and quarterly, keeping us supplied with messages from Christian Science and Christian Scientists, the fact that we can have so much done for us in return for so small an effort on our part becomes more and more apparent and also more wonderful. To have the *Journal* every month, this magazine which is invaluable to Scientists, seems quite out of proportion to our share in the matter —the payment of only two dollars a year. And this is merely the beginning. For one dollar we have a paper every week, not only with testimonies and most helpful and encouraging articles regarding Christian Science, including often a word from our Leader which we all know is beyond ordinary computation, but picked out for us, gathered from many sources, giving us the advantage of reading items and news from publications we would otherwise never see, representing a vast amount of search, and discretion in the matter of selection—is the important and useful information and news of the day in concise form; obviously the work on the *Sentinel* is at least twice that on the *Journal;* and for half the price!

I was told a short time ago of a conversation in regard to current events which took place between a Scientist and a man who is connected with some periodicals, but who is not a Scientist. The Scientist discovered that she was better informed upon those subjects than he was, and the *Sentinel* is the source from which she had obtained all her information.

In the *Quarterly* there is a continuous and systematic course of study taken from the Bible and "Science and Health with Key to the Scriptures," from which we are learning all logic, all law, all science, all medicine, all religion, and if these subjects did not already include it, I should add, all wisdom, with the remedy for our greatest need or our least, and showing us how the most important event in our lives can be managed, also the smallest incident of the day; these things, in nearly every lesson, illustrated by some beautiful story from the Bible. Thus we are provided with

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a sermon for each Sunday, and every day with a lesson which, spiritually discerned and assimilated, is the actual bread of Life. Who does not, in reading these Lesson-Sermons, feel himself refreshed and nourished daily, beside realizing that he has begun to understand the great problem of existence, to comprehend which, has been the desire of mankind in all ages.

We pay fifty cents a year for the *Quarterly*, and have by the means, fifty-two of these Lesson-Sermons. This makes the cost of each not quite one cent. Think of being taught and fed for a cent a week! Can anything be nearer "without money and without price" than this?

## A Helpful Lesson.

BY ELIZABETH L. MADDEN.

A VERY simple, natural phenomenon taught me a helpful lesson recently, and perhaps the experience will help some one else. We were driving home one night after the electric lights were turned on, and with interest watched the shadows on the smooth asphalt. As we approached each light, there was no shadow to be seen, but as we passed under the light and it was behind us, the shadow appeared, growing in size and ugliness as the light was left farther behind; then, as we came up to the next light the shadow disappeared, only to re-appear as the light was left behind.

Suddenly the lesson dawned upon me. The light of Christian Science is before us, our path is illumined, we forget self and see only the glorious light of Truth. But temptation comes, and we turn our back to the light. What is the result? The black, ugly shadow of self appears, with its fatal trio of sin, sickness, and death.

Our harmony, our happiness, rests greatly on this one fact of where we place our light. If we keep the Truth of Being before us, if God is the lamp unto our feet, if our eyes and hearts earnestly read, and dearly love the Bible and our text-book, if we are guided by our dear Mother, and obey her, there will be no shadows. But if our light is behind us, if we cast it away from us, then there will be self,—black, distorted,—shadow and darkness, and the question I now ask myself each day is, Where is my light?

## False vs. True Witness.

BY H. L. DUNBAR.

Thou shalt not bear false witness.—*Matthew*, 19:18.

SURELY every one wishes to ascertain what is true. Only that which bears testimony to the right, to the good, is a true witness. However much one may think he is testifying to Truth, if he gives not evidence that his word and deed is based on Principle that is immovable, because it is an eternal or fixed fact, he is surely a false witness.

We have found in Christian Science that mortal mind is ever changing from one belief to another, therefore always bearing witness to the false, while ofttimes seeming to bear testimony to the true, but when tested by the "line and plummet" of righteousness—rightness—it is found wanting. The true witness has an eternal Principle to support him and thus gives a right reason for the hope that is in him. In Revelation, 1 : 5, we find that Christ is the faithful or true witness, so that Christ or Truth is its own interpreter; and as we understand this Truth do we become true witnesses, therefore we "shall not bear false witness," but testify only to the divine Mind as ruling and governing all. Thus we reflect only that Mind which was in Christ Jesus. So we bear testimony to the Christ-Truth whenever we demonstrate the allness of Mind and the nothingness of matter. When error is overcome, either in ourselves or others, we prove to be true witnesses.

## Testimonies.

### The Healing of Sin.

So great is the benefit received from reading the *Christian Science Journal* and *Sentinel* that it is not easy to express it in words.

A comfort in sorrow, strength in weakness, cheer and encouragement amid the darkness, and an inspiration at all times, surely no periodicals in the world to-day are so helpful and so powerful, as the *Journal* and *Sentinel*.

We cannot realize at what a cost they are published and distributed; but we can express our gratitude, which "blesses him that gives and him that takes;" and so cheer on those who are working so nobly and faithfully that we may have these publications.

I wish to send a tribute of gratitude, in a testimony to the power of Truth, the Word of God, to destroy sin.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This passage of Scripture has been so familiar as to lose some of its force to my sense; but only because I had not applied it scientifically. Not long ago, I had a temptation to feel resentment and bitterness toward a friend whose act and words had roused and wounded self. I realized that such feelings were wrong, and should not be indulged by a member of the Christian Science Church. I struggled to overcome them, and as they seemed very tenacious, and not inclined to yield, I began to see that they were not only sinful, but dangerous. They were the very beliefs that would crowd out of consciousness the true sense of love, that spiritual love which is impartial and universal, which "thinketh no evil" and loves enemies, and this love is our life and our salvation.

As I saw this and still struggled to cast out the sinful thoughts, there came to me like a comforting angel, so quickly, yet so quietly, the above quotation: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I was relieved at once. "Why," I thought, "I do confess, I know it is a sin; God never made it, and it is not true. *God* will forgive it; *divine Principle* will destroy it; the Spirit makes pure. I can never destroy it myself." The bitterness was gone and there prevails a sense of love toward my friend, and toward the whole world.

Now, possibly the act of my friend need not have touched my pride; perhaps I had no reason for resentment. But even if I had, it should have made no difference, for, as we read in "Miscellaneous Writings" by Mary Baker G. Eddy, page 32, "Love alone is admissible towards friend or foe." In the same book, page 224, we read, "Above all, do not fancy that you have been wronged when you have not been."

After my victory, I was able to make other demonstrations very easily, and to reflect sufficient Truth and Love to destroy a belief of illness in another, which had previously baffled me.

So I realized more than ever before how "Love leaveth us not in temptation, but delivereth us from evil,—sin, disease, and death." (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 322.)

MARY A. DAGGETT, Cambridge, Mass.

### Healed after Years of Helpless Invalidism.

The beauty, grandeur, and power of Christian Science burst upon my darkened sense nine years ago, when, sad and discouraged in mind and sick in body, after years of hopeless invalidism, I turned to it for relief.

I had sought in all directions to find health, but received only partial, temporary relief. Many eminent, kind-hearted physicians bestowed upon me their best efforts, five of them at one time assisting in performing an operation. For an

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hour and a half I was kept under the influence of ether and chloroform. The operation was not successful.

Previous to this I had my spine punctured in over thirty places with Spanish needles, and then croton oil and Spanish blister rubbed in to produce a counter-irritant to extreme pain at the base of the brain. That experiment also proved of no avail. I tried Turkish and sulphur baths. I was sent to the seashore eight consecutive years for the salt water baths and bracing sea air, and when that was found useless then the mountains were sought. Each year I gradually grew worse. As months went on I was confined to my room, much of the time suffering intensely, and finally could not take medicine at all, even the odor of it producing violent nausea.

Then hypodermic injections of morphine were administered, but I vehemently protested against this, as I did not wish to become a victim to this habit. Apparently there was nothing left for me to do but suffer until I could be released by death, as no material remedy seemed to be of the slightest use.

At this juncture Christian Science was presented to me, and for several weeks my pride and prejudice forbade my trying it, but, frantic with pain, I finally sought help from a loyal student of Mrs. Eddy, and in a very few weeks was a well woman.

I was rejoiced to gain a sense of physical harmony, but much more so to gain a spiritual sense of union with God that I had never known before, though I had been a church member for years. I was surprised to find that the Christ-healing was as efficacious now as in the days of Jesus and his disciples.

My healing was so wonderful that my husband, son, and sister accepted the Truth as revealed in Christian Science, seeing plainly what it had accomplished where other means had failed. I eagerly desired to know all the modes and methods of this wonderful system that had brought to me and my family a new sense of life and harmony.

In a few weeks I received class instruction with my healer, and immediately took up the work of trying to help my fellow-beings, and for nine years have found my greatest pleasure in that work. During that time "Science and Health with Key to the Scriptures," with the other writings of our dear Mother, Mary Baker G. Eddy, has been studied daily and has proved a very wellspring of joy and counsel.

ELLA HOLBROOK DOTY, Detroit, Mich.

### Hip Disease Healed.

In 1888 I had an attack of typhoid fever. Just before I took to my bed I fell, bruising my hip, which soon developed an abscess. After three months, the fever left me with the abscess still unhealed, and finally it developed into hip disease, which kept growing worse. For five years I suffered from it, and at times the limb was so drawn up that I could only touch the floor with my toe.

I had four operations performed, but kept growing worse, notwithstanding the encouragement of each surgeon before he performed the operation. The last operation was the most severe, the incision being eighteen inches in length penetrating to the bone. When I recovered from the effects of the anæsthetic, I was told my hip was found in a very bad condition, that there was a piece of dead bone at the head of the hip bone, and when an attempt was made to force it off it adhered so firmly that it was thought best not to remove it, as it might cause hemorrhage.

My surgeon told me he could give me no encouragement as to a permanent cure; but to go home and keep quiet, and after that piece of bone became loosened I would need to have another operation and have the bone scraped.

When Christian Science was proposed to me, four months later, I had no faith in it because the prayers of my pastor, earnestly offered, had wrought no change, nor had the skill of surgeons done anything to alleviate my sufferings.

Christian Science treatment enabled me to take a journey by rail of twenty-seven hours to the healer, where I remained ten days, taking treatment each day. I then left but had absent treatment. I want to say for the benefit of any who may meet with the same experience, that after being treated about three weeks I chemicalized, and it seemed as though I might pass on. When friends urged me to see a physician, because my healer was so far away, I said with Job, "Though he slay me, yet will I trust in him." *Materia medica* had been thoroughly tried and I resolved Christian Science should have a fair chance. I soon began to improve, and in about two months from my first treatment I was perfectly healed.

Since then I have given it a thorough test, having been quarterback on a foot-ball team about two years after being healed. It is now nearly six years, and I am perfectly well, having never seen or felt any effects from that "dead bone." I am indeed grateful for the physical healing, but it cannot compare with the understanding of what life really is as shown in "Science and Health with Key to the Scriptures" by our beloved Mother and Leader, Mary Baker G. Eddy, who through her purity and self-sacrifice has given to the world the understanding of "the only true God." I feel that I cannot do less than devote my whole time to the spreading of the gospel of Truth.

J. LLOYD PHILLIPS, Kingston, N. Y.

### Several Cases of Healing.

In the year 1893, after several years of suffering and invalidism, which had baffled the skill of many physicians, my brother, now a Reader in one of the Brooklyn churches, induced me to try Christian Science, and took me to a Christian Scientist in Toronto. As I grew stronger, the desire to know more of the Truth came to me, and I remained about three years, in order to gain more of the understanding. While there, my sister came for a while and was healed. We both came home and began to read the Lesson-Sermon every Sunday morning in our home, and I began to treat my mother, who had been bedfast for fifteen years—the result of a sunstroke. She was healed, and later my father was healed of serious stomach and bowel trouble. They are both interested in our services. Two years ago last October we began to hold regular public Sunday services in Union Hall, and now five of us meet regularly every Sunday and Wednesday evening. Often we have others, and we feel that the influence of the meeting is felt by many.

Three brothers from Dakota and Iowa have visited us, become interested in our work, and have begun the study of "Science and Health with Key to the Scriptures" and have acknowledged great benefit.

Several of our friends from a distance have visited us, and seeing the work done, and attending our service, have gone away, and begun the reading of the Christian Science Lesson-Sermons in their own homes. We have had a number of cases of healing, some pronounced incurable by a number of the best physicians in the country.

We have distributed quite a little literature, and sold several copies of Science and Health. My sister and I are members of the Mother Church, and we, together with an uncle, who felt the healing power of Truth, have had the privilege of class instruction with one of Mrs. Eddy's loyal students.

We are deeply grateful to Mrs. Eddy for the blessings which have come to us through Christian Science. We also appreciate the labors of the workers at headquarters.

EVA JOHN, Millville, Pa.

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## Religious Items.

"If it were attempted to run a line through society which should separate the wise from the foolish," says the *Christian Register*, "probably no two persons could be found who would agree as to just where that line should lie. It may be assumed, however, that in any number of cases there would be this similarity: all would concur regarding their own side of the line as that on which would be found the wise. How can it be otherwise, our own faculties being our necessary starting-point for any apprehension of what constitutes wisdom or foolishness? Yet, if one accepts this natural position, it is at least interesting to look across the line and regard with wonder the mighty host of those who differ from us in so many ways, and to whom we could give such excellent advice, that it is no wonder we look upon them as the foolish.

"A newspaper paragraph recently stated that a certain otherwise insignificant individual had devoted fifteen hours out of every twenty-four, for twenty years, to training and strengthening his muscles for performance on a trapeze! What wisdom in one so foolish! What unimaginable patience and endurance for how small an end! There are men, however, familiar to all, who spend endless hours taking infinite pains, and devote concentration and persistence and real self-denial merely to playing billiards or acquiring the noble art of golf. One cannot help saying to one's self: If I were as patient, as energetic, as concentrated, as determined, in the practice and promotion of pure Christianity, in adherence to the principles of the higher life, in discipleship to Jesus; if I were as enthusiastic, as persevering, as those who seem to me so foolish in wasting their time and powers over the trivialities of worldliness,—what a noble impulse I might add to the cause I hold so dear. Can it be that men who hunt after the trifles that perish, yet give to that end a devotion and energy more than I am ready to offer in the pursuit of eternal realities?"

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Under the title "Our Negro Fellow Baptists," the *Standard*, the Baptist organ of Chicago, publishes an editorial summary of the improvement of the religious conditions in the South since the Civil War. Among other things the writer says:—

"Before the war had closed Baptists of the North, working through the American Baptist Home Mission Society, began a blessed work among them of organizing schools, especially for the training of preachers and teachers, and of counseling and directing the Negroes in their missionary and evangelistic work. These schools have grown in number, efficiency, and importance, and have wrought what no other human agency could possibly have accomplished for our Negro brethren. The Home Mission Society has put into the work more than $3,000,000, but what is of much more consequence than the money, the society has sent into the South and maintained for a generation, a body of able, consecrated men and women as teachers, guides, and examples, and through them has done a mighty work in developing a new life and civilization among these people. Their influence has gone out to all the South."

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Concerning the coming Ecumenical Conference on Foreign Missions, the *Watchman*, organ of the Baptist denomination, gives the following information: "The Conference on Foreign Missions which is to be held at Carnegie Hall, New York City, during the week beginning April 21st, is the successor of similar conferences held in England—one at Mildmay in 1878, and one in London in 1888—but this is the first general conference that has ever been held in America. The delegates will number close to two thousand, and will represent every land that has been reached by evangelical missions. It will be a world-wide conference, world-wide in its scope, its sympathies, and its outlook. It will be notable for the presence of men who have gained fame, not only as missionaries, but as statesmen, educators, and financiers—and that not only in America, but in England, Scotland, Germany, Canada, and Australia as well. Benjamin Harrison, ex-President of the United States, has consented to act as honorary president. Great Britain will send to this conference some of her most eminent men, and missionaries will be present from all over the world."

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In an article on "Weak Things," a writer in the New York *Christian Advocate* minimizing the power of rifle and sword, says:—

"Besides, these things are not so mighty as men think. There is more power for good in one solid truth than in all the battleships on all the seas. There is more help for the world in a little love and sympathy and kindness than in all the artillery in America. Diplomacy is not so powerful as men think. A little straightforward righteousness and sincerity will do more for a nation than all the wiles of the most skilful diplomat in the world. Deceit and fraud have played a large part in human history; anger and hate have been regarded as manly and mighty; but we know that they are puerile and weak."

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The *Yale Alumni Weekly* furnishes the following interesting religious item:—

"Records of the General Secretary of the Yale Y. M C. A. show that sixty-five per cent of the students of the Academic and Sheffield Departments are church members. This is rather a remarkable proportion, although some recent class figures show a still higher percentage. These figures, as have often before been remarked, are not sufficient themselves to show what kind of life the Yale life is, but there are such abundant evidences that this large number of positive religious men are sincere and active, that it is very satisfactory to point to it."

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"If God should speak to us to-day in such a way that we could recognize His voice," says the *New York Christian Advocate*, "would we not listen attentively to the message? If we should hear Him speaking from the sky, as Saul of Tarsus heard Him, would we not go at once and do what He should command? No doubt we think so, but it is not at all certain that we would. The truth is, God is as near to each one of us as He was to Saul of Tarsus, and He speaks to us as distinctly as He did to Abraham and the prophets. If we do not hear the voice which is lifted up to-day, we would not hear if He should speak with an audible voice."

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R. Gunton, in an article published in the *New Church Independent*, says: "All the truths of the Word are heavenly treasures to be sought for, and stored up in a spirit of humility and gratitude, day after day, Sabbath after Sabbath, and year after year—all the days of our life. As the world is an inexhaustible storehouse for the exploration of the external man, so the Word is an inexhaustible storehouse for the exploration of the internal man."

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Rev. R. T. Polk, in the *Universalist Leader*, says that Dr. Hanson's new book, "Universalism in the First Five Hundred Years of the Christian Church," establishes it as a fact that the doctrine of universal salvation was taught by Clement of Alexandria, A.D. 180, by Origen, A.D. 220, and by most of the greatest and best of the Christian Fathers for five hundred years of the Christian Era.

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A Tokio dispatch says that the religious bill, guaranteeing a larger measure of religious tolerance than hitherto has obtained in Japan, was defeated in the House of Peers, owing to the Buddhist opposition.

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The *Watchman* says that the railroad corporations paid more than $200,000 last year to support Christian associations along their lines.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and church notices, should be sent direct to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent direct to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent direct to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as clerk of the church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

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### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

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### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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## Items of Interest.

### Political Events.

Gold became the sole monetary standard of the United States on March 14, when the President signed the new finance bill, which was finally passed in the House the previous day. The new law fixes the dollar containing 25.8 grains of gold, nine tenths fine, as the standard of value, and provides that all other forms of money shall be maintained at a parity with this standard, by setting apart a gold fund of $150,000,000 for the redemption of United States and treasury notes. Authority is given the Secretary of the Treasury to convert into subsidiary coin any of the 1890 silver bullion up to the limit of $100,000,000. The bill provides for the issuance of new two per cent bonds in exchange for outstanding Spanish war loan bonds and others amounting in all to $839,000,000, and National banks which issue circulation notes on the security of their bonds, will have to pay only one half of one per cent on such circulation instead of one per cent, the tax on notes secured by other bonds. The new law also allows banks having a capital of $25,000 in places of three thousand population or under, to organize as National banks and issue circulation, whereas the minimum has hitherto been $50,000 capital stock.

Representative Ray of New York, chairman of the House Judiciary Committee, has introduced in Congress a joint resolution proposing an amendment to the constitution for the purpose of regulating trusts. The following is the suggested amendment:—

"Article XVI.—The Congress shall have power to regulate and repress monopolies and combinations; to create and dissolve corporations and dispose of their property, to make all laws necessary and proper for the execution of the foregoing powers. Such powers may be exercised by the several States in any manner not in conflict with the laws of the United States."

Judge Fields of the Circuit Court in Frankfort, Ky., to whom the election dispute was referred, has decided that the Legislature is the only tribunal authorized by the constitution to determine such questions. Threatened armed strife in Kentucky has been avoided by an agreement between the rival state officers to refrain from making any effort to change the *status quo* until the Court of Appeals shall have decided the dispute. The Legislature has adjourned.

E. H. R. Green, chairman of the Texas Republican executive committee and son of Mrs. Hetty Green of New York City, is said to be the choice of the Republican leaders of Texas for vice-president on the National Republican ticket.

Chicago has sent a delegation to Washington with a memorial to Congress urging that a deep-water way be constructed from the drainage canal to the Mississippi River, thus connecting Chicago with the Gulf of Mexico.

The Porto Rican relief bill appropriating $2,095,000 of collected customs revenues to the people of Porto Rico was passed by the United States Senate March 16.

### Foreign News.

The character of the peace proposals made by Presidents Kruger of the South African Republic and Steyn of the Orange Free State, was made public March 13, when, in the British House of Lords, the premier, Lord Salisbury, read the message of the Boer presidents asking for peace on the basis of full independence for both republics, and his reply, refusing "to assent to the independence either of the South African Republic or the Orange Free State." Similar proposals were transmitted through the consuls of foreign nations at Pretoria, and the United States Ambassador delivered the Boer message, with an offer of his government's good offices to assist in restoring peace, if desired. The offer was courteously declined.

The Lord Mayor of London, A. J. Newton, has received the title of baronet, and the two sheriffs, William P. Trelar and Alfred H. Bevan, have been knighted by Queen Victoria in accordance with the custom of conferring such honors on the chief officers of London when she visits the capital.

Lord Roberts, with his army, entered Bloemfontein, capital of the Orange Free State, March 14, and raised the British flag over the house of President Steyn, where he established his headquarters. The Boer army made no resistance, but fell back on the stronger positions.

The coal famine in the government of Kharkow and neighboring districts of Russia has compelled many iron and steel mines to close down.

Mexico has been at war with the Yaquis Indians for some months past. The Indians collected in large numbers and seem to be well armed.

The British report that their losses in the South African war footed up 15,677 men on February 12, including wounded and missing.

The Reichstag has adopted a coinage bill providing for the issue of about two hundred million dollars worth of silver coins.

### Industry and Commerce.

The *Railway Age* says: "Although more miles of new railroad were built in the United States last year than in any year since 1890, there is every indication that the present year will witness even greater activity. In the aggregate there are nearly fifty-nine thousand miles of projected road, grouped in sections as follows: New England States, 447 miles; Middle States, 2,240 miles; South Atlantic States, 9,752 miles; Gulf and Mississippi Valley States, 6,798 miles; Central Northern States, 15,623 miles; Northwestern States, 6,197 miles; Southwestern States, 21,207 miles; Pacific States, 6,377 miles; total, 58,841 miles.

In a review of the agricultural situation from a financial standpoint, the *American Agriculturist* states that the produce of the United States farms last year was worth one billion six hundred million dollars more than the value of the farm produce during the years of trade depression from 1894 to 1896. The total investment in American agriculture is now placed at seventeen billion five hundred and fifty million dollars.

Andrew Carnegie has filed his answer to the bill in equity of H. C. Frick, claiming that $16,238,000 is due him for his stock in the Carnegie steel enterprises. Mr. Carnegie gives a history of his dealings with Mr. Frick, showing that the latter has only paid $300,000, all told, for his stock, which Mr. Carnegie is willing to buy, however, at its book valuation of $4,900,000.

Stockholders of the Standard Oil Company were paid twenty million dollars on March 15, representing a quarterly dividend of three per cent on the company's capital of one hundred million dollars, and an extra dividend of seventeen per cent. This is supposed to be the largest dividend ever paid by an American corporation for a single quarter.

Maine ship yards are overwhelmed with orders for all sorts of vessels. They launched about ten thousand tons of new shipping during the first two months of the present year. Scarcity of steam coal and the great increase of general business have raised freight rates and made investments in ships attractive.

The increase in the price of cotton to nearly ten cents a pound has added nearly $200,000,000 to the available wealth of the Southern people in a single season, and they are putting a good deal of money into new factories.

### General News.

The novel experiment of conducting a daily newspaper on the basis of what the editor supposes Jesus would do if in his position, was made by the Topeka, Kan., *Daily Capital* last week. Rev. Charles M. Sheldon, author of "In His Steps," accepted a proposition of the owners of the paper to take absolute control of it for six days. Public interest in the experiment was very great, owing to the widespread popularity of Mr. Sheldon's novel, in which he described the reformation of a daily paper by the editor, who became convinced that he should apply the test of what would Jesus do? to his enterprise. Duplicates of the Sheldon issues were printed in Chicago and New York, and will be in London, and it is stated that the issues for each day were enormous. Mr. Sheldon announces that he will go abroad next May and will organize a movement in England and the United States to secure the practical application of Jesus' teachings to every-day life. F. O. Popenoe, who is said to own a majority of the stock of the *Capital*, is reported to have decided to continue the conduct of the paper according to the Sheldon method, but the editor and business manager, who are also stockholders, object to having this done.

A dispatch published in the *Boston Transcript* states that a New York house has placed an order with prominent sportsmen of Delaware for twenty thousand birds at eight cents apiece, to be delivered within sixty days. The birds are wanted for millinery purposes. The dispatch says that the slaughter has begun, and the woods and fields are swarming with gunners. Owls, blackbirds, sea-gulls, red-winged blackbirds, and crows are on the list ordered. The American Ornithological Association has taken up the matter and will prosecute those engaged in the work of destruction, wherever evidence can be found.

As the result of an agitation in Quebec to have the universally supposed site of the battle between Wolfe and Montcalm perpetually maintained by the government as public ground, an investigation of ancient maps and records was begun with the result of revealing beyond question that the supposed site of the battle was not the actual battle-ground.

The first total eclipse of the sun visible in any part of the United States since 1878 will occur May 26 of this year. The best opportunity for observing it will be in the south, and astronomers of the great colleges are making up a party to go south at that time.

As an indication of the tenacity with which New York clings to old customs and traditions, it can be stated that there are still eight thousand street-car horses with their shoulders against the collar every day in New York City.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Panama and Nicaragua Canals.

THE project of separating the continents of North and South America, and establishing free navigation between the Atlantic and Pacific Oceans by a ship canal through the Central American isthmus, is by no means of recent origin. A survey of the valleys of the Chagres River and the Rio Grande was made by Flemish engineers early in the sixteenth century, and explorations with the same object in view were soon after made along the courses of the San Juan and Coatzacoalcos Rivers. From 1528 until the present, intermittent isthmian canal fever has preyed upon the minds of engineers, capitalists, and diplomatic schemers in both hemispheres. Numerous surveys have been made; a score or more of routes have been selected, each being pronounced by its advocates incomparably preferable to all the rest; and a vast amount of romance and speculation on the subject has been indulged in, without, until very recently, any definite result. But the rapid growth of the states of the Pacific coast, closer commercial relations and increased trade with the Philippines, China, and Japan, and other less important causes, have at last made the long-dreamed-of canal a necessity in the view of many people; and the scheme has been denuded of all romance and speculation, save such as dwells among the mathematical calculations of contractors and engineers. The number of proposed routes has been reduced to two, which, oddly enough, were the first chosen more than three centuries ago—Panama and Nicaragua. For each of these special advantages are claimed over the other, and upon each it is proposed to construct a maritime highway of entirely different character. Minutely detailed descriptions of the two routes have from time to time been made public.



The Panama route is in the immediate vicinity of the railroad now in operation between Panama and Aspinwall, and lies wholly within the United States of Colombia. Its general direction is from northwest to southwest, along the valleys of the Chagres River and the Rio Grande, at which point the isthmus is only forty-three miles wide. It is proposed to pursue the heroic course in constructing this canal, and run it from ocean to ocean at tidewater level. Passage through the mountain range that forms the backbone of the isthmus would be effected by a tunnel, in which two full-rigged ships may pass each other. Of course, no lift locks will be used, but as the tides of the Pacific rise twenty feet higher than those of the Caribbean Sea, a compensator tide lock will be placed at each entrance to the great trans-isthmian ditch.

Numerous objections have been offered to this route. It is said that the climate is so deadly that the laying of each sleeper on the Panama railroad cost the life of a workman; that the violent rains, aggregating nine or ten feet annually, and the torrent-like stream of the Chagres will fill the canal with silt and debris; that the southern terminus is in a region of perpetual calms, where excessive towage will be required, while the northern port is the very home of tornadoes; that the cost of tunnelling the mountains will be too great; and many similar charges are made. Despite all this, the company expresses enthusiastic confidence of success. The estimated cost of the canal is only $110,000,000, for which subscriptions are received from all parts of the world.



The second route is that by way of Lake Nicaragua and the San Juan River, along the boundary of Costa Rica, and through the territory of the republic of Nicaragua, a region made famous by the daring and death of Walker the filibuster. The general direction of the route is from east to west. Beginning at or near Greytown, on the Caribbean coast, the canal is to be dug for a distance of sixty-three miles to the San Juan River, above the junction of the Rio Grande Carlos, the latter stream bearing too much silt to allow the use of the San Juan River below that point. Thence the line of navigation will be up the San Juan, which is a thousand feet wide and twenty feet deep, and of constant and gentle flow, to Lake Nicaragua. In all this distance from ocean to lake there will be from six to ten lift locks of about ten feet each. Lake Nicaragua is a fine inland sea, one hundred and ten miles long by thirty miles wide, and from thirty feet to one hundred and fifty feet deep. It lies one hundred and seven feet above the sea level. The canal route will cross the lake to its western shore, only sixteen and two-thirds miles from the Pacific Ocean. Here the hills rise one hundred and thirty-four feet above the lake, rendering a deep but short cut necessary; after which the canal will reach the tidewater by an easy descent through a system of ten locks, of ten feet each, and not less than two thousand feet apart. The western terminus will be at Brito. At each end of the canal an artificial harbor will have to be formed, there being no natural harbor at Brito, while that at Greytown, formerly one of the finest on the coast, has become so badly silted as to be useless except for small craft. The estimated cost for the entire work is seventy-five million dollars.

Objections have been made to this route, on account of its length, and more particularly against the system of lockage, which will, it is claimed, prove a serious obstruction to commerce. On the other hand, it is urged that by utilizing the lake and river the actual amount of canal excavation will be no more than by the Chagres route; that the ample size of the locks will preclude accidents or serious delays; that the climate of the regions is eminently healthful, and that while Greytown and Aspinwall are equidistant from the Atlantic ports of the United States, the Pacific terminus of this route is six hundred miles nearer the western coast of the United States than is the outlet of the Panama route. The Nicaragua route was selected by Admiral Ammen and Captain Phelps, U. S. N., and is entirely an American enterprise. Complete arrangements have been made with the Nicaraguan government.

A map of the world shows that as a means of communication between the Atlantic and the United States and its Pacific coast, the western coast of South America, China, Japan, Australia, and the islands of the Pacific, either of the two routes across the isthmus would possess great ad-

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vantages in point of distance over the tedious and often perilous journey around Cape Horn, which is now the only means of communication which does not necessitate the unloading and reloading of cargoes. This fact will be the more evident when it is stated that the distance from New York to San Francisco via Cape Horn is 15,672 miles, and via Panama 6,057 miles, a saving of 9,615 miles. A proportionately great distance is also saved between New York and Yokohama or Hong Kong. The advantage in point of distance of the isthmian over the Cape Horn route to European commerce is immense, effecting a saving of more than seven thousand miles each way in the journey between Europe and the Pacific coast of South America.

It is evident that the further north a route may be placed the shorter will be the distance by it between the Atlantic and Pacific coasts of the United States. This circumstance is, of course, intensified by the spherical form of the earth, causing the distance between any two meridians to increase as they approach the equator.

The Caribbean terminal of the Panama and Nicaragua routes are about equidistant from any of the Atlantic ports of the United States. On the Pacific coast there is a difference of over six hundred miles in favor of the latter.

*Denver Republican.*

## Christ rather than Culture.

REV. JAMES MCFARLAND preached in the Hyde Park Presbyterian Church last evening (Sunday, February 25) from the text, John, 6 : 68: "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." He said in part:—

The Bible nowhere claims to be the foundation of Christianity. "Other foundation can no man lay than that is laid, which is Christ Jesus." Ye "are built on the foundation of the prophets, Jesus Christ himself being the chief corner-stone." He said, "I am the way, the truth, and the life."

It is on the authority of Christ that I believe the Bible. The world may ask how I know about Christ? The same as I know about Julius Cæsar, George Washington, or Queen Victoria. This is a matter of history, if you please. These things were not done in a corner. No matter what you may take away from me, Christ is still left. The Bible is an open country; Christ is the citadel of our faith. On Christ, the solid rock, we stand. "Blessed are the pure in heart: for they shall see God." Many had followed Christ for the loaves and fishes. So they went back to their old lives. Those that would follow him must do it through love. Everything in this world may be taken from us, but there is one thing that will remain. That is love.

The world says, "Give us culture;" the preacher gets into the same rut and says, "We will save the race and bring in the golden age." Culture—that is what Athens had, and she perished; that is what Paris had, and she has gone crazy; that is what Germany has, and she is full of trouble; that is what England has, and she is not happy; that is what the United States has, and still she is crying for something better. My friends, the water of this world will not satisfy. Let us stand to our guns until every grain of powder is gone, and then we will go up to the mansion in a blaze of glory.—*Denver Republican.*

### Communion Doxology.

Slips containing the words and music of the Communion Doxology, suitable for insertion in the Hymnal, will be furnished at 50 cents per hundred, prepaid. This can be placed in the Hymnals now in use. The Doxology will be printed in future editions. Address orders to the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

## The Lectures.

### At San Jose, Cal.

The widespread interest that is taken in the doctrines of Christian Science was clearly manifested at the Victory Theatre last evening (Thursday, March 1), the occasion being the address of Hon. William G. Ewing of Chicago, who had announced as his topic "Christian Science, the Religion of Jesus Christ." A half hour before the time set for the meeting to open every seat in the building was occupied, many persons were standing in the aisles and lobbies, and many more turned away on seeing the crowded condition of the building.—*San Jose Daily Mercury.*

Judge J. R. Lewis introduced the speaker as follows:—

Since the masterly argument of Paul before Agrippa, humanity has been continually in the pursuit of the truth as to Jesus Christ, his mission and laws. For many centuries immediately succeeding Paul, men were so hedged about with laws regulating their beliefs and controlling their conscience, and limiting their speech, that even the right of free thought was scarcely accorded, for free thought without free speech is little worth.

For ages ignorance, superstition, oppression, and persecution ruled the world, and yet the search for truth still went on, for the Divine Master had said, "Ye shall know the truth, and the truth shall make you free." Emerging from the gloom of the dark ages the search for the truth of Divine promise gained greater force. The scholarly Wycliffe believed that he had found it. The world of bigotry and superstition were amazed, and even the bones of Wycliffe were exhumed and burned, but this did not stop the search. Luther and Calvin proclaimed that they had found the way, the light, the truth, and in defence of their faith the Thirty Years' War was fought and won. France was for a hundred years drenched with the blood of the followers of Calvin, yet the great truth was and is still searched for, and the world has grown better.

The Church of England, too, says, "We have found the truth and upon its faith have built a splendid civilization." Then came Wesley, who claimed to have discovered the way and the truth, and millions have believed and are traveling his way. Rome claims that she alone teaches the divine way, and so it is with all the multitudes of creeds, the world is still searching for the truth. Since the settlement of the United States an increased impetus has been given to inquiry; we have here free education, intelligent individual thought and speech protected by law, and in our free republic the inquiry has proceeded with increased vigor, our whole people are earnestly in search of the actual truth.

And so it is the world of religion believes that God rules in the affairs of nations and men, and the trust of our race is in the coming of better times. The religion of the intelligent, educated thought is intensely optimistic. It builds upon the eternal foundations of love for our Creator and fellow-men, seeks earnestly for the truth, and preaches the gospel of better times to come.

Our friends of Christian Science claim to have found the truth. We are here to-night to hear expounded the tenets of Christian Science. What the doctrines of this new and rapidly growing society are, I am not qualified to say. It is said that its chief corner-stone is Christ and his laws. Whether this be so or no I am not competent to determine; this, however, I do know, its ideas are optimistic, its beliefs and hopes are for better days, better things, and better men, as well in this world as in the world to come. If by the teaching and practice of Christian Science the world shall be brought nearer to God and be made truly to know Christ and his love, then indeed we may with one accord bid the society God-speed in its mission.

We have with us to-night a distinguished gentleman of

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high repute as a citizen, an able lawyer, an eminent judge, who has left the bar and bench to expound the doctrines of Christian Science, a man who knows whereof he speaks, he comes with authority from his society. No doubt you will give him a hearty welcome and an attentive hearing. I am now pleased to introduce Judge William G. Ewing of Chicago, who will address you.—HERBERT W. EUSTACE.

### At San Francisco, Cal.

Last Tuesday evening (February 27) the Hon. William G. Ewing of Chicago, delivered a lecture at Metropolitan Temple under the auspices of First Church of Christ, Scientist. The hall was filled with earnest men and women to whom the lecturer was introduced by Livingstone Jenks. Mr. Jenks said:—

*Ladies and Gentlemen:*—Civilization is the development of the individual, and through the individual the development of society; and the onward march of civilization keeps step with man's successive discoveries of the truth in the moral, physical, and spiritual world.

Never before in the world's history has the desire to search out truth been greater than at the present time. How to lessen the cares of life, its sorrows and its pain, how to lighten its burdens, to smooth its path—in short, how to increase the sum of human happiness—this is the question the earnest discussion of which distinguishes the closing years of the nineteenth century.

The world has not always readily accepted new truth. Toleration is a virtue of modern growth. We no longer chain our Columbuses, imprison our Newtons and our Galileos, or burn our Savonarolas. Rather do we welcome and acclaim as a benefactor of his kind any one who does aught to add to our intellectual life, strengthen our moral powers, or increase our spiritual growth.

It is in this spirit that we are assembled here to-night. Differing in opinion, one from another, yet broad-minded, candid, and just—representing various creeds, yet suspecting that there may be truth and error intermingled in every creed, knowing that error will perish because it contains the seed of its own dissolution, that truth will live because it is God's thought—we have met to listen with open minds to a discussion of the great question, "Man's Relation to His Creator."

The most recent theory advanced in answer to this question, to the solution of which all denominations are striving, is put forth by a church of recent growth—Christian Science. Whether we believe in it or not, whether we understand it or not, whether it has our sympathy or our condemnation, Christian Science is one of the great and important facts of our generation.

Its growth has been phenomenal, and some of the best thought, the keenest intellect, the ripest culture, and most earnest devotion of our day may be found within its ranks.

I wish to express my own gratitude, and I will take the liberty of voicing the gratitude of this entire audience, to the local Christian Scientists for their efforts in bringing to our far Western shores the distinguished gentleman who is to address us. I might introduce Judge Ewing as a man of high social standing, a scholar and an orator, an able lawyer who has added to a long and brilliant career at the bar the honors of distinguished official and judicial service—for these merits are his, but he comes to us as the representative and advocate of a new faith, which claims kinship with the Christ power of old, and which he believes throws a clearer light upon the meaning of the Scriptures, breathes fresh hope into the hearts of humanity, and lifts men into closer communion with God.

It is in this capacity, therefore, that I present to you as the speaker of the evening the Hon. William G. Ewing of Chicago.

Judge Ewing was greeted with hearty applause.

*San Francisco Bulletin.*

### At Santa Barbara, Cal.

On Thursday night (February 22) the Hon. William G. Ewing of Chicago, addressed the people of this city upon the principles of Christian Science. The speaker's welcome was a warm one.

The lecturer was introduced by Judge W. S. Day of the Superior Bench of this county. He said:—

*Ladies and Gentlemen:*—We have assembled this evening for the purpose of listening to a lecture on a subject of paramount importance by one eminently qualified by reason of learning and experience to interest and profit us. I shall not presume that we are all in entire harmony with the anticipated views and expressions of the speaker, for our environments often prejudice us in advance against what we suppose will be said, but I beg leave to inform you that our distinguished lecturer represents a line of thought now entertained and being developed by a great many of the most intelligent people of our time. The proper relations of humanity to God and nature, and of human beings to each other is an earnest study of all Christian people.

In our search for truth we have many obstacles to overcome, among which is our sectarian prejudice, the idea that no good can come out of Nazareth—that in order to hear proper Christian teaching we must receive it through the church of our fathers. The fetters of ignorance may lead us to believe that when God builded our church, the devil built yours in order to win souls from heaven. The love of self and of church often leads to hatred of our fellow-man; to the hatred of even the good Samaritan who is not of our people. The love of God in the Christian brings him into harmony with all creation.

Being extremely liberal in my religious views and reasonably tolerant of all others' opinions, I have never taken occasion to inform myself, and am therefore quite ignorant of the difference between the teachings of the Christian Scientist and other Christian people, but from what I have heard, read, and observed in my neighbors who entertain that faith, and from the peculiar and significant combination of the words Christian and Science, I am constrained to believe that the still small voice of conscience, of faith, of hope, and of love speaks to them along the lines of scientific truth.

But I must not encroach upon the domain of the lecturer by attempting to give definitions, differences, or purposes, but leave that to him with the assurance that he will, at least, furnish you with material for profitable thought and consideration.

I now take great pleasure in introducing to you Hon. William G. Ewing of Chicago, a man of national reputation, who having earned and enjoyed the honor of high judicial position in that city, has declined further preferment that he may speak and teach the Truth as it is revealed to him.—*Santa Barbara Daily News.*

### At Flint, Mich.

Yesterday afternoon (Sunday, March 4) at the Maccabee Hall, Mrs. Annie M. Knott of Detroit delivered an address before the local Christian Science society and their friends. Mrs. Knott was introduced to the audience by Prof. Francis D. Clarke, superintendent of the School for the Deaf, in a few well-chosen remarks in which he said in part:—

Communities, towns, cities, states, nations, have characters as strongly marked and as peculiar as individuals. The most marked characteristic of Flint, if I may be allowed to say so, is a critical intelligence, and an unusually large share of that rare quality—common sense. We desire most earnestly to know all that is being done, or said, or thought; but exercise our own judgment on facts presented to us.

Like other cities, we have many different churches, but

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from their different altars we all look up to the same God, —a God whom we believe to be infinite, eternal, and unchangeable, a God who answers prayer, and to whom nothing is impossible.

Most of us believe the Bible, and believe that what it says is true. We accept its miracles as true, and do not try to explain them away.

How, then, are we to explain the fact that we have none now. It has been said that the age of miracles has past, that they are no longer needed to awaken faith. Has God changed? Is it not possible that it is we who have changed, that, like the great Assyrian general, we turn petulantly away from One who is willing and anxious to save? We cry out: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

Now, my friends, there are those who claim that the same system of healing, the same means that was used by Christ and the prophets, can be used now, if men would have the same faith. They are not few and far between, but are numerous, especially in the eastern part of our country, and have sent to us here to-day one who will tell us what they really do believe, and what things they are accused of believing which they do not believe.

She comes to us with the endorsement of those who have the right to say she speaks for them. I bespeak for her a respectful and attentive hearing.

I have the very great honor and pleasure of presenting to you, Mrs. Annie M. Knott of Detroit, who will speak to you on Christian Science.—*Flint Evening Journal.*

### At Los Angeles, Cal.

The Hon. William G. Ewing lectured Tuesday evening, February 20, in Simpson Auditorium, under the joint auspices of First and Second Churches of Christ, Scientist, of Los Angeles.

A magnificent audience greeted the lecturer. Every seat on the floor and in the two balconies was taken long before eight o'clock, and at that hour, when the lecture began, numbers were seated on the steps of the aisles, or stood about wherever there was room to see and hear. Fully three thousand people were present, and hardly a person left the hall during the hour and a half that the lecturer was speaking.

Judge Ewing was introduced by Mr. F. W. Burnett, an attorney and personal friend of Judge Ewing. Mr. Burnett spoke as follows:—

*Ladies and Gentlemen:*—I, myself, have but a very general and indefinite idea of what is meant by the term Christian Science. Like many others, I have not taken the time to investigate a doctrine that has seemed comparatively new, but which I am assured is as old as Christianity itself. I am, however, acquainted with the gentleman who will address you to-night, and whom I shall introduce to you. I know of the distinction he has achieved in his career as a lawyer and as a judge, and when a man so talented and so successful in his chosen profession deliberately dedicates his life to the enlightenment of his fellow-men upon this subject, I am convinced that the doctrine he teaches is worthy of the profoundest consideration of all thinking people. I know, also, that whenever Judge Ewing has the floor upon any occasion or upon any subject, his audience is certain to be instructed and entertained. We are all therefore to be congratulated upon being present to-night, and it is with great pleasure that I now present to you the Hon. William G. Ewing."—CORRESPONDENCE.

### Lectures at Other Places.

Dubuque, Ia.—Edward A. Kimball, Tuesday, February 27.

## Church Dedicated at Marinette, Wis.

SUNDAY (March 4) was a day of rejoicing for the members of the First Church of Christ, Scientist, Marinette. They viewed with heartfelt joy the completion of their crowning effort in Marinette. The new home of Christian Science was dedicated and thrown open to the public. Several thousand residents of this city and many from abroad helped the Christian Science Church to celebrate the important event.

Three services were held. At each the seating capacity of the new edifice was tested. There was nothing pretentious about the dedication. A pleasing choral programme, the address of welcome and the usual reading of the Scriptures with correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, constituted the services. But there was an all-pervading atmosphere of harmony in everything that occurred. The beautiful church, the kindly reception accorded every one, and the simple service made it an occasion that impressed all with the tenderness and the unselfish love of the religion to which the church is consecrated.

And what a marvel of quiet beauty is the new edifice. Built in the Greek-Roman style of architecture it is an edifice that attracts extraordinary notice. But the interior is where the impression is most delightful. There is something exquisite about the decorations and trimmings; the coloring is charming, the massive oak pillars and strips, their Corinthian top pieces, the ornate panel work in the walls, and the handsome pipe organ all seem to harmonize. It is without a doubt one of the prettiest edifices, as far as interior is concerned, on the river. The aisles are broad and the pews spacious and comfortable. In every detail it is a church of which the Scientists may well be proud. The only decorations Sunday were smilax and potted plants, roses and tulips. The church furniture is of oak with green plush backs and seats.

The three services Sunday, with the exception of a slight change in the musical programme, were the same. The address of welcome was delivered by Mrs. J. Pierce and gives a complete history of the congregation and church from the time it started until the completion of the church. Letters of greeting from various friends of the church living in other cities were read.

The church cost ten thousand dollars. Work on it was started last May and it was not completed until the entire cost was paid. This was done entirely without solicitation. The handsome pipe organ was the gift of Mrs. A. C. Merryman. The plans were drawn by S. I. Beaman of Chicago. The congregation here is a large and growing one, and has among its members some of the most prominent and wealthy people in the city.

Services will hereafter be held every Sunday morning and evening, and also every Wednesday evening. The reading room in the rear of the church, which is a cosy little parlor, will be open every day from two to four o'clock, for those who desire to read Christian Science literature.

The following is the address of welcome delivered by Mrs. Pierce:—

With hearts full of love and joy, we greet all who meet with us to-day. To our guests, the visiting Scientists, we extend a glad welcome, and thank you for your presence, and bless our heavenly Father for the loving tie that binds us together as one, through the understanding of the brotherhood of man, as revealed in Christian Science.

We welcome, too, all our dear friends from other denominations; and as your presence with us to-day testifies of love and kindly feeling, may we not unitedly anticipate the fulfilment of our Master's promise, that "there shall be one fold and one shepherd"?

We also most heartily welcome the "stranger that is within our gates",—any who are strangers to the tender

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Christ-love which Christian Scientists are striving to learn and live. Christ hath prepared for us "a table in the wilderness."

He is our honored guest at this feast of love. Come and partake with us of this living Bread, which never fails to satisfy the hungering heart, and of which the Master 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."

In this gracious interpretation of his own words, Jesus foreshadowed the joy of the spiritual understanding of God, which Christian Science gives to man, anticipating that blissful time when, God's kingdom having come on earth, all men would recognize and acknowledge it, in thought, word, and deed. It is by reason of "this hope that is within us," that to-day and for all time, we most cordially welcome all to our church home, and to its public services.

In briefly outlining the history of the work of Christian Science in Marinette, let me say that all that has been accomplished, has been done through strict adherence to the teaching of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This blessed book illumines the Scriptures, making the word of God practical in every hour of need. It gives us a love for God and man that finds expression in deeds rather than words, and through demonstration, shows us how applicable to-day is every word that Jesus uttered and lived.

In the winter of 1889 two or three persons met together to study the Bible and Science and Health, to learn something of what was then called a new religion. The number gradually increased, until, the first of April of that year, a class in Christian Science Mind Healing was taught by a loyal student of Rev. Mary Baker Eddy. This began the work and other classes followed which added to the growth of the cause. On the 21st of April of the same year, we organized our church with twenty-one charter members; and on December 30, 1897, we were legally incorporated as a church body. The church has had a steady growth, the healing work has given good results, and to-day we have a prosperous church society, built upon the Rock,—even Christ, Truth,—which is demonstrable in healing sin and sickness.

In referring to the history of Christian Science in this city, we wish to speak a kind, appreciative word, of the courteous treatment that it has received from both the clergy, the M.D.'s, and the press. And may the glad future tell of our united efforts and success in uplifting, healing, and saving humanity, morally, physically, and spiritually.

On the morning of July 5, 1899, the corner-stone of our new edifice was laid with simple but impressive ceremonies, and to-day, March 4, 1900, we present it complete with the exception of some exterior finishing, free and unincumbered by debt, a fitting offering to the one God in whom we trust and to whom we lovingly dedicate our church to-day. It has been built wholly from free-will offerings, with no solicitation for any funds outside of our own immediate church membership and congregation, and to all who have so generously given from willing, loving hearts, be it little or much, we desire to express our sincere thanks; and trust that the measure you have given will be returned with the increase of God.

To the dear children of our Sunday School, its officers and teachers, we want to say thank you, for our beautiful pulpit furniture, which is their loving gift.

Our faithful Building Committee deserve great credit for their untiring work, and we trust they are fully repaid to-day, in witnessing the consummation of their labor in our new church home. The laborers, too, who have helped us on the building, have been faithful in season and out of season; and a number have aided us with generous gifts, according to their ability, of both money and gratuitous work, and they will always be most kindly remembered.

There are no words to express the deep, loving gratitude we feel toward our beloved Leader, Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, whose self-sacrifice, faithful toil, and tireless labor of love, has made this joy possible to us to-day.

Who can measure the love of a life so unselfishly laid on the altar for humanity? What tongue or pen can do justice to one tithe of what our beloved Mother in Israel must have endured in voicing Christian Science to a doubting world? And still she patiently works and prays for the salvation of men, meekly following the Christ, up the thorn path in the "narrow way" that leads to eternal glory, where "There remaineth therefore a rest to the people of God." All honor to the loving noble woman, who dared to stand alone with God, and proclaim His message of Life to all mankind, thereby freeing from the bondage of sin and disease, those who accept the Word.

To-day thousands rise up to call her blessed, for the moral and physical healing that has come to them, by simply reading her book "Science and Health with Key to the Scriptures." The immortal Truth revealed therein is the Rock upon which we build our church; and we have our heavenly Father's assurance that "The gates of hell shall not prevail against it." As the Scripture hath said, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . That ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—*Daily Eagle*, Marinette, Wis.

## Had No Interview.

*Editor American:*—I would like to inform the public of an error of statement made by Mr. Riddell in his attack upon Christian Science.

He said he had within the last six months visited at Mrs. Eddy's home for a day and a half with Mrs. Eddy's private secretary. He said he could not think of his name. He never met Mrs. Eddy's secretary, and was never at her home as stated, as can be proven by a message received from that gentleman to-day. EVA THOMPSON.

In order to test the truth of Mr. Riddell's statement, the following telegram was sent to Mrs. Eddy's private secretary:—

Mr. C. A. Frye, Pleasant View, Concord, N. H.

*Dear Brother in Christ:*—Have you within the last year, or ever, had one day and a half's personal interview with Prof. N. N. Riddell on Christian Science, at Mrs. Eddy's home? He made this statement lecturing against Christian Science here last night. Answer at our expense.

LANSING W. HURLBURT.

To which the following reply was received:—

Concord, N. H., March 9.

Lansing W. Hurlburt, Creston, Ia.:—I do not know N. N. Riddell. I have had no interview with any stranger during the last two years. CALVIN A. FRYE.

*Morning American*, Creston, Ia.

### Church Tenets.

The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.B., 30 Norway Street, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### Church By-laws.

LOYAL Christian Scientists whose teachers are deceased, absent, or disloyal—or who, for insufficient cause would refuse to endorse their applications for membership with the Mother Church—can apply to the Clerk of this Church and present to him a recommendation signed by three members thereof in good standing therewith. After which, the unanimous vote of the First Members that are present at the meeting, shall admit said applicant to membership.

The Publication Committee shall consist of males only, and shall be appointed by the First and Second Readers of the Church employing said committee. If prior to its meeting for electing church officers, the Pastor Emeritus shall send to the First Reader of a church the name of a candidate for its Publication Committee, this Reader shall appoint said candidate. The female incumbents shall immediately resign this office and males shall be elected to fill the vacancy. It is by no means an office befitting a woman.

### The Massachusetts Metaphysical College.

As announced in the *Sentinel* of December 21, 1899 the annual term of the Massachusetts Metaphysical College which would regularly have convened on the first Monday of January last, was postponed until the Wednesday following the second Tuesday of June, 1900 (June 13). It was also announced that the applications for the examination then on file would be retained, but others would not be received until further notice.

Since that time a By-law has been passed, but not heretofore published, limiting the number of applicants that can be received for examination by the Board of Education, acting under the auspices of the College, to thirty-three. Not more than twenty-one of this number can be authorized to teach; and, as heretofore mentioned, only those who intend to teach are eligible to examination by the Board of Education.

It is now announced that the applications heretofore received for the examination of January, 1900, will be retained and considered, and applications from any who did not formerly apply will be received up to May 1; then those whose names are selected and placed on the list for examination, not exceeding thirty-three, will be duly notified thereof. Those not receiving such notice, of course, will not appear for the examination.

Obstetrics is taught to those only who have received the College degrees.

### About Contagious Diseases.

FOR some time past rumors have been afloat in Buffalo, to the effect that Mr. M. H. Miller of that city, had contributed to the spread of contagious disease by ignoring the city ordinance of that city upon that subject. Some of the newspapers of Buffalo published the substance of these rumors. It was claimed that Mr. Miller was a Christian Scientist. Mr. Miller was conferred with upon this subject, and in reply wrote the following letter which fully refutes the charge that he was a Christian Scientist.

Buffalo, N. Y., March 6, 1900.

Mr. R. Moderwell, C.S., 156 Cottage St., City.

*Dear Sir:*—Your communication at hand. Am very sorry that I am the innocent cause of trouble to any one, so will hereby make a statement that you may print or use in any way you may see fit.

I am not a Christian Scientist, never was, and never will be. My youngest child, a baby of one year, had the measles in a light form on or about the tenth or eleventh of December. I do not remember exactly. We kept the other child, a girl of thirteen, at home from the time the baby showed the first symptoms until the eighth of January, when we sent her to school and the principal sent her home to get a certificate. I went up to the Board of Health to get one and they refused it on the ground that I had no doctor's certificate. I told them I had no use for any doctor, that when I did I would employ one; that they had the privilege of coming to my house and examining my family if they wished to, but they refused to come. I have not tried to spread or be the means of spreading any contagious disease, but tried to comply with the city ordinance in so far as I could. I had no Christian Science treatment, or any other, but simple home remedies. All I ever knew about Christian Science was what I read in the Buffalo papers, and was quite surprised when I saw in the *Evening News* that I was a Christian Scientist. . . .

Respectfully Yours,

(Signed) M. H. MILLER.

In connection with the above we publish the following extract from a letter written to us by Mr. George H. Kinter, a Christian Scientist of Buffalo.

"Incidentally I may remark for your information and for publication if you see fit to make it, that, notwithstanding the most diligent watchfulness has been maintained by the Board of Health through its agents and otherwise, no single case of the spread of contagion at the hands of Christian Scientists has been found, and furthermore, that the Health Commissioner stated at one of the public hearings last fall upon his return from Chicago, where an epidemic of measles was said to be prevalent, 'I have not found that the spread of this contagion in our city is due in any case to the Christian Scientists.'"

Of course the newspapers of Buffalo, as well as the unprejudiced community, will see the injustice of the charge that Mr. Miller was a Christian Scientist.

### "Wrong Methods of Advertising."

WE have read a circular sent out by Mrs. S. A. Jefferson of Chicago, in reference to which we desire to say that its author is not now affiliated with the Christian Science movement. By her own voluntary acts she has departed from the legitimate and well-established Christian Science methods and practices, thereby cutting herself off from genuine Christian Science.

Christian Scientists have no jurisdiction over her or her practices, and hence all they can do or say is to inform the public that she is not recognized by them, and her methods not endorsed but disapproved.

We wish to say further that Christian Scientists deprecate her severe and altogether unjust attacks upon the medical profession, which, within its sphere, is laboring for the welfare of humanity, and which contains within its ranks scores and scores of noble, self-sacrificing men and women.

In this connection we will also say, that we have received a letter from Mrs. Dora L. Bond of Wichita, Kan., in which she says she never authorized Mrs. Jefferson to use her name in her circulars.

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## As to Chartered Churches.

WE are asked the question as to what is meant by the term "Chartered Branch Churches." In reply we will say that a chartered branch church is a church which has been regularly incorporated under the laws of the state in which it is located. The branches thus incorporated are called Branch Churches. Those that have simply organized in an informal way without having taken the legal steps to incorporate, are usually designated as Societies, although sometimes called Branch Churches. The distinction between the chartered and the unchartered branch is simply that the one has legally incorporated and the other stands as a voluntary society.

It may be that the filing of a certificate with the proper authority would, under some statutes, constitute an incorporated church. This, however, would depend upon the provisions of the statute itself, and is a question which cannot be generally answered.

## Photographs of Churches.

We hereby extend our sincere thanks for the prompt response to our request for photographs of the branch church edifices.

The pictures received are all well executed and convey to us an accurate idea of the structures, which, without an exception, combine good taste and beauty with substantiality. Some of them are architectural gems.

They constitute a valuable and significant chapter in the external history of the Christian Science Church movement.

# Selected Articles.

## Christian Scientists.

### Plea for Toleration of Their Honest Beliefs.

*To the Editor of the Globe:*—In view of the recent sensational reports of the death of a Somerville child, we desire to enter into a candid discussion of the matter in question.

There are many thousands of Christian Scientists in Boston and its suburbs, and the number is rapidly increasing. These people are honest, charitable, law-abiding citizens, endowed with at least ordinary common sense, and an ardent desire for the general welfare of mankind. They have no desire to disrupt any laws that stand for the protection of the community in which they live. Yet it is true that they have their own peculiar ideas as to what constitutes a preventive of disease, and these ideas are to them conclusive, having been tested by many years of successful results.

Their theory, however, is not universal, and is perhaps only accepted by Christian Scientists themselves. For this reason Christian Scientists stand as a "peculiar people" and almost alone in their sense of the proper remedy and preventive of disease. They are obliged to mingle with those who have not yet adopted their methods; indeed, they have no desire to become isolated from their friends who do not believe as they do. Besides, their Christian influence is needed among men, and the world cannot afford to be without them.

To keep peace, therefore, the Scientist must suffer some things to be so now, which he might otherwise consider unnecessary, while, on the other hand, his neighbors of other beliefs may deem it allowable to compromise.

In case of a death I see no objection to an examination by a city physician, provided he is a Christian man, and is kind and considerate toward the bereaved ones, who already have enough to bear; and provided that the calamity is not given to the press and heralded abroad to the public. It is the dread of unfair treatment which causes the Scientist to shrink from announcing the death of one of his family. Generally, his fears are ungrounded, for the physician is likely to be kind-hearted and ready to do his duty without making any unnecessary trouble; yet it is sometimes true that the officer insists upon needless examinations, and resorts to threats and unkind remarks to the remaining members of the family. Then, too, the verdict rendered by the officer is sometimes unjust and unwarranted. However, in justice to the officers of this city, I desire to say that I have never known any of the above-named unpleasantness in Boston, except in the imagination of newspaper reporters.

We frequently notice the statement in the press, "If medical aid had been called, the patient could have been healed." We do not speak of this as the general practice of physicians; indeed, these statements seldom come from physicians. Nevertheless, such statements are often published from some source. If other systems are absolutely sure cures, there would be some justice in the claim, so often made, that the patient would have lived if he had called a regular physician; but the fact is, millions of people have died, who from their first illness have had the best available medical assistance.

While it may be the honest opinion of some that a child should be under the care of a regular physician, it should be remembered that another class of people are equally honest in believing that their children are more safe under the influence of Christian Science, and this belief has been established by actual experience. If the death of a child under Christian Science treatment proves this system to be cruel, what does the death of a child under the care of other systems prove?

It is not fair to assume that to depend upon Christian Science is simply neglect, and not a remedy. There are plenty of cases recorded where scarlet fever, pneumonia, smallpox, measles, diphtheria, yellow fever, cholera, have been healed through this Science. I knew of one case of leprosy that was healed by this method. A lady in the South healed several cases of yellow fever in one season. I have also known cases of scarlet fever, diphtheria, and other contagious diseases which were healed through Christian Science, after the regular methods of treatment had been tried.

We indorse the present sanitary systems; they are a necessity, in view of the whole situation, and I know of no law pertaining to this matter that Christian Scientists cannot obey. When people in general are governed by divine Principle there will be less need of human laws.

If Christian Scientists are unfortunate enough to be overtaken with disease, they are mindful of the safety of others, and observe always the spirit of the law, the purpose of which is to guard against the spreading of disease. The very nature of this Science inculcates a love of the good, the pure, and clean; hence, Christian Scientists are also strict observers of the laws of cleanliness.

We see no reason why a Scientist is not safe in the observance of the letter of the law. I give this as simply my individual opinion, but I believe the true sense of Christian Science will sustain me in this view. However, I would add, if Christian Scientists are ever reluctant to obey the letter of the law or to run the gauntlet of medical examination, this is due to a fear of harsh treatment and newspaper reports. There is no reason why Christian Scientists should not have the same kindly treatment that is extended to others. No class of people are more sincere in their beliefs than Christian Scientists, and their honest convictions should be respectfully considered.

It can no longer be said that Christian Science is new and untried, and for this reason must expect to be severely handled. The good effects of this Science are seen and felt

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everywhere, and the Church of Christ, Scientist, is a well-established religious denomination.

Sensational newspaper reports of the death of a Christian Scientist, in view of the fact that such reports are not made concerning those who die under the treatment of other systems, savor of persecution, a thing not becoming to this age of enlightenment and toleration.

The competition of varying schools of religion and medicine should be fair and honest, like unto a race wherein each runner is free and untrammeled.

ALFRED FARLOW.
*Boston Daily Globe.*

## The "Science Religion."

*Editor Times-Republican:*—While listening to Dr. Munhall, in his discussion of Christian Science on Saturday evening last, many reflections were occasioned by statements made by that gentleman. Having no affiliation with the doctrines of Christian Science, we were in a frame of mind to weigh, as well as our judgment would permit, the arguments presented both for and against this "new religion," as orthodox Christians generally term it. Upon the assertion of Dr. Munhall that Science and Health teaches that "God does not forgive sin; that there is neither heaven nor hell; that they deny Jesus; don't believe in prayer," etc., we then and there resolved to investigate "Science and Health with Key to the Scriptures" on these points, and learn for ourself what Mrs. Eddy taught on the subject.

For our own satisfaction, we have diligently sought among the tenets of this faith, and find that, unless we have different books, we have drawn very different conclusions from the same statements—a thing, however, not much to be wondered at, since from the Bible, which Dr. Munhall holds is the source of all Christian faith and practice, have grown faiths and creeds many. Among what Mrs. Eddy designates as a brief exposition of important points or religious tenets of Christian Science—six in number—we find the following, marked No. 3: "We acknowledge God's forgiveness of sin, in the destruction of sin," etc. Glossary, page 578, 147th edition of Science and Health, we find the definition of heaven to be "Harmony; the reign of Spirit; . . . the atmosphere of Soul." Second in consecutive order, we find the definition of hell to be "Mortal belief; error; lust; . . . that which 'maketh and worketh a lie.'" Thus we see that Science and Health recognizes both heaven and hell. "Kingdom of heaven" is also given in this especial elucidation (glossary) as "The reign of harmony in Divine Science; . . . the atmosphere of Spirit, where Soul is supreme."

As to the fundamental belief of the so-called divine and human organization of Jesus, believed by Christian churches, Science and Health, page 228, edition 147, says, "Jesus was the Virgin's son. In the flesh he was appointed to speak God's word to human flesh, and appear to mortals in such a form of humanity as they could understand as well as perceive. . . . He expressed the highest type in that age which a fleshly form could express of manhood. . . . Thus it was that Christ born of the Father illustrated the coincidence, or spiritual agreement, between God and man."

The digest upon prayer being too long to quote, we merely cite the reader to Science and Health, page 307 of the same edition heretofore mentioned. After printing in full the language of Jesus as found in Matthew, 6 : 5–8, it goes on to say, "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in word and deed," etc. The subject of public prayer is one that is now commanding the best thought of the best minds of our time.

Many points cited by Dr. Munhall have not been looked up, but according to the rule of establishment as proof cited in his sermon of two weeks ago upon the inspiration of the Bible, we have found enough testimony to persuade ourselves at least that the people known as Christian Scientists have a cause not antagonistic to the great commission, "Go, teach all nations," but on the other hand it is full of comfort, hope, peace, joy, and long-suffering, which in this new century of philanthropy and brotherly love form an important factor in the bringing together of God's children in the federation of the world.

During a rather eventful life of fifty years we have found the application of the Golden Rule a most satisfactory precept, and are of the opinion that if churches—each of which has come up under persecution and great tribulation as it brought its contribution of new truths to the altar of common good—before censuring and condemning might better not only practise the Golden Rule, but read the rebuke of the Saviour to John recorded in Luke, 9 : 49, 50, viz.: "And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

Dr. Munhall made the impression that from the Christian Science point of view we actually do not exist—have no pain, "no toothache," no bruises, "no identity." Pain is unreal and sickness imaginary. In page 457, of the book already referred to, Mrs. Eddy says, "Sickness is neither imaginary nor unreal,—that is, to the false sense of the patient. It is more than fancy, for it is solid conviction." And then proceeds to give what seems to her a remedy for acknowledged disease.

In the continuity of Christian thought many institutions have aided its advance which, if subjected to the criticism of Christians who are satisfied they have found the all of God's will, and the ultimatum of His judgments, for final approval, would have died in the process of birth. It seems to a disinterested listener at least that the mantle of Christian charity might be thrown around the people known as Christian Scientists, for from all over our land and foreign lands as well comes the testimony of men and women—whose integrity would not be doubted upon any other subject—that they have experienced and demonstrated the truths they promulgate.

In private conversation with a teacher of fine education and Christian culture, whose orthodoxy cannot be doubted, we were stimulated to the foregoing thoughts by the following expression given unsolicited: "Of all the sects and isms professing the gospel of Christ none have seemed to me to follow more closely the doctrine of the lowly Nazarene than the Christian Scientists. Their belief is carried out in their cheerful, happy Christ life; being good and doing good. One regret I feel is that I have not yet been able to understand their ground of belief sufficiently to go and do likewise." I am yours impartially, H.

*Evening Times-Republican*, Marshalltown, Ia.

## Christian Science and the Cure of Disease.

THE following appeared in the editorial columns of the *New York Evening Telegram*, February 27, 1900:—

A good deal of fuss is made whenever somebody dies under the ministrations of what is called mind-cure or that other peculiarity known as Christian Science.

It is said that in a large number of cases the patient is brought back to health by the same means, but these are never recorded.

We like to be entirely fair in such matters, and if there is a new thought anywhere we are inclined to stand at the

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doorway and give it welcome. It is rather a humdrum world at best, and if the general monotony can be invaded by something fresh and startling we enjoy the novel sensation which it produces. It is not our habit to condemn any theory until we know what it wants to do and how it is prepared to do it, and, therefore, we have no wholesale criticism to offer on either Christian Science or the mind-cure people.

The Christian Scientists are certainly very numerous in this country. How many they are we have no means of knowing, but they claim to be counted by the million. This is probably an exaggeration; but the fact remains that they are a very large body, and that they are planting their churches and propagating their doctrines in every important centre and in many villages.

They can't cure everybody, and they over-estimate their ability to do so. They have some queer notions to which we find it impossible to subscribe, but plenty of people who have brains do subscribe, and that is significant. If we knew everything that is to be known we could at once decide whether the theory is true or false, but since our knowledge is limited we rather hesitate to declare that the whole thing is a humbug or an honest delusion.

Perhaps the medical fraternity lose a patient every now and again. At any rate, people die, and we judge that some physician did his best to keep them alive. It would be unjust to judge of the value of medical treatment and skilled surgery by the list of deaths in the morning newspaper. Some must die anyway, and nothing will save them. But what proportion of a doctor's patients die, and how many of them, even though desperately ill, are saved? That is a side of the question we seldom look at, but it is really the only standard of value which can be used in an argument.

In like manner, how many afflicted folk who refuse to take medicine and who demand the attendance of the Christian Scientist are brought back to health? Until we discover these facts it is impossible to form a proper judgment. If you say that a certain number who are sick would get well if simply left to themselves, well and good. We don't care to dispute the assertion, because it is probably true.

For ourselves, we confess a degree of ignorance, but, being ignorant, we do not, for that reason, condemn. Perhaps yes, perhaps no. We have heard many statements, but have not had time to verify them. Therefore we say to the Christian Scientists and the physicians of the old school, and the homœopaths, go ahead with your medicine, with your big pills and your little pills and your no pills, and the more people you cure the better we shall like you.

### Washington's Greatest Political Service.

But Washington was "first in peace" as well as in war, and was twice President of the infant Republic. His position as such was one of the most difficult that ever fell to the lot of man, and he held it with remarkable wisdom. He was one of the first to see that the old Confederation, which had carried on the war, was impossible to direct the Republic's affairs, and he summed up the essence of the situation in one pregnant sentence: "Influence is no government." To make a real and effective government which should bind the young and errant states together was his first aim, and he presided over the Convention which made that constitution which, with all its faults, has lasted over a century and has seen the dissolving wrecks of many a European structure. That, we take it, was the fundamental political service rendered by Washington to his people, and only those who have sufficient political imagination to realize the immense problem of meeting the needs of a new nation can estimate the value of that service.

*Spectator.*

## From Our Contributors.

### "The Lord is my Shepherd."

(Psalm XXIII.)

BY EDWARD C. BUTLER.

Music: "Portuguese Hymn," page 198 of Christian Science Hymnal.

THE Lord is my Shepherd; I suffer no need,
His loving provision is boundless indeed.
He leadeth me gently by waters serene
To pastures of promise refreshingly green.

My soul He restoreth with instant relief,
And draweth me ever in trustful belief.
By ways He has trodden and paths He has pressed
He leadeth my soul to His heavenly rest.

Yea, e'en though I enter the valley called death,
With footsteps enfeebled and faltering breath,
No evil I fear, for I walk not alone;
Thy rod and Thy staff all my weakness atone.

My table Thou spreadest in wilderness waste,
With infinite beauty and bounty 'tis graced.
With royal anointing Thou crownest my head.
My joy from a fountain o'erflowing is fed.

Thy goodness and mercy shall merit my praise,
Thy wings of deliverance protect all my ways;
And in that fair temple not fashioned by hands
I shall rest with the pure and the blest of all lands.

### The Journal and Sentinel.

BY S. E. BRADLEY.

I DESIRE to express my deep and sincere appreciation of the work and efforts of our editors and publishers, and of the good things they send us by our *Journal* and *Sentinel*. How welcome they are! They are words spoken in due season.

Living for some weeks in the country, at a distance from church services and week-day meeting, one can realize what the regular coming of these periodicals means to Scientists whose homes are always there. How eagerly we look forward to their appearance, especially of the weekly *Sentinel*.

As I recall the many wholesome lessons I have learned through them, I apprehend, as never before, what these publications are to us individually as well as for our cause.

Overlooking the whole Field, as the editors and managers are continually doing, they see the dominant errors, report the dangers and pitfalls, and give kind and timely warning.

I sometimes wonder if we are all aware of how much we owe to the wisdom and skill demonstrated by those in charge of this department, if we are careful enough, and thoughtful always to *see* the lesson intended. Do we acknowledge its need, take it as such into our own consciousness? Do we heed the reproof and warning? Do we ask ourselves if the errors pointed out are lingering in our own conscious or unconscious thought?

I remember the editorials, "The Present Need," which appeared some months ago, and later, "What is that to Thee?" seemed especially helpful and instructive in that respect, suggesting that we examine and know ourselves; *analyze* our *thoughts,* thus becoming better and more discriminating Scientists.

When the *Journal* or *Sentinel* comes it is very easy to lay aside other work or reading, to glance at least through them to see what is in store for a more careful and leisurely perusal. Perhaps the first thing Scientists do is to scan the

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Table of Contents, to see if there is a message from the Mother's pen.

Then the words of cheer and encouragement from the thoughts and experiences of the brethren. I often turn to back numbers and re-read, always receiving some helpful or suggestive thought overlooked, perhaps, in a former reading. Many times some one sentence from an article will linger long in mind, either bringing to me new light or as an expression of my own hitherto unvoiced thought. I recall one from "The Error of Worrying." "The true Christian should have a triumphant feeling of security." That is just what Christian Science gives to me, a *triumphant feeling of security*. I am protected—secure—and nothing can by any means hurt me except my own mortal selfhood, which I strive daily to put out of sight. I feel like thanking the writer for those words.

Another great satisfaction I obtain is from the page Items of Interest. It is indeed a great comfort to read there all that is worth knowing of the doings of mortal mind, and be saved the time and annoyance of looking through a voluminous daily newspaper in search of what one would care to read.

I also enjoy the Religious Items. They show the trend of thought, and express much that is beautiful, true, and helpful. Next to the Mother's own books, I value the *Journal* and *Sentinel* as aids to study of the Scriptures and to daily progress in striving to prove my discipleship as a Christian Scientist.

## Thoughts for the Day.

BY ANDREW S. MERRITT.

LESS than two years ago, Christian Science was first brought to my notice. It was not because of physical healing that I accepted it, but because I saw it contained the Truth which I had so earnestly desired. When "Science and Health with Key to the Scriptures' was put into my hands, the Bible became a new book. The promises were real, as I have been many times able to prove. Both physical and mental troubles have vanished before the understanding that God is All-in-all. My wife and I had the privilege of studying with one of the Mother's loyal students. I have received through the columns of the *Journal* and *Sentinel* many helpful lessons, and because of this fact I desire to give a few thoughts that were very helpful to me.

As I awoke one morning these words came to me, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Truly the Light had come into my life and it came through Christian Science as taught us by our dear Leader in Science and Health.

The next thought that came to me was, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let the Light of Christian Science so shine in your daily life that others will see reflected there the divine Principle, Love, and so glorify the Principle through its idea.

Then followed these thoughts, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." As the children of Israel were led out of Egyptian bondage into the Promised Land, so we are led out of the belief in sin, sickness, and death, into the glorious liberty of the children of Light, Truth, and Love.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." In Christian Science we are clothed with the spiritual idea and are clad in the garments of divine Love and Truth.

As I stood watching the fire burn I remembered that, "Our God is a consuming fire." The fire of divine Love consumes all false beliefs of Life in matter and brings to light the clear realization of Spirit as All-in-all. "Christ is all, and in all."

As I was eating my breakfast I recalled the words of our Master, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We live not by the natural food alone which is taken into the body, but by the spiritual Life, which is God. "To be spiritually minded is life."

As I went to my work this text came, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." While each of us has his work to do, yet it is indeed God who doeth the work through us, for we are His workmanship, created in His image and likeness, and He giveth us all strength and wisdom for every duty.

The above thoughts furnished me with an impregnable armor for that day, and brought to mind the words, "God and man, Principle and idea, are inseparable, harmonious, and eternal" from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 232. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

## Unity.

BY HENRY C. LAWRENCE.

THIS word "unity" is no doubt uppermost in the heart of every Christian Scientist to-day. As Christian Science encircles the earth, so this thought extends to its every corner, and appeals to each and every one working in Truth for the establishment of the Kingdom of Heaven, the reign of unity, in human consciousness.

John clearly expresses this (15 : 4): "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." It is reiterated in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 98: "The Scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done." This brings it home to us in our individual daily experience. Take a body of men banded together for the accomplishment of some end to the mutual benefit of all. They have a result to gain, and in the work each has his own part. As one cannot do the work of another, and as one alone cannot bring about the desired end, all work together, and yet individually, until the purpose is attained.

So each one of us, by bringing out his unity with God in manifesting love for the neighbor, is doing his part toward presenting to the world a Christianity in perfect accord with law and gospel as expressed in 1 Peter, 3 : 8: "Finally, be ye all of one mind, having compassion one of another; love as brethren," having one beloved Cause, one Leader, one Life, Truth, and Love, one *God*.

## The Bread of Life.

BY M. M. E.

JESUS came preaching to the multitudes and offering them the bread of Life, the bread of God, that would satisfy the hungry. This living bread was from above, not from beneath, and all who partook of it were promised eternal life. We have read of this bread and longed for it, for the bread of mortal mind is unsatisfying. It is called in the Scriptures the bread of tears, of sorrows, of mourning, of affliction; the bread of idleness, of adversity, of wickedness, of deceit, defiled. It is dry and mouldy, and mortal man, in his journey through the wilderness, has starved on this diet of affliction.

Christian Science offers to the multitudes this Word of God that satisfieth. It teaches that man is sustained by

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Mind, God; that he can be absent from the body and present with God, Life; that holy, uplifting thoughts give strength, vigor, and courage, and are heavenly manna; that material things are but types and shadows of the spiritual, and that we must reverse the sense testimony to gain the facts of Being. Christian Science shows us that craving for the sincerity and truth, for purity, self-forgetfulness, and goodness,—lifts us out of our erroneous conceptions of Life, out of our false sense of existence, into the brighter, holier sense of Life as Love. "This is the bread which cometh down from heaven, that a man may eat thereof, and ~~die~~."

## Truth's Lesson.

BY LEWIS PRESCOTT.

IN the Scriptural narrative of the restoration to life of the widow's son, it is noticeable that Jesus first said, to the mother, "Weep not." To that mother's sense there was, no doubt, much reason for sorrow, yet, there came the loving admonition: "Weep not."

Can we not readily believe those tears were dried by the Christ's presence and the unseen influence of divine Love, and that a solemn, hopeful expectancy filled the woman's heart? Then followed those words of the Master, grander than the most beautiful symphony, reaching far above human faith: "Young man, I say unto thee, arise," and the son was restored to his mother.

Now is there not this helpful lesson in that experience? Must not we first see the unreality of sorrow and sickness? Then will follow the demonstration of Truth, if Christ be consciously present. "Lo, I am with you alway."

Mortal mind says: "Heal me of my sickness; remove the cause of my sorrow, and I may believe." In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 24, we read, "When once reversed by Divine Science, the evidence before the corporeal senses disappears." Life, in divine Science, is man's identification with God. Christian Science healing does not restore one merely to a former human sense of life in matter, wherein self is to be satisfied, but gradually elevates thought unto the understanding of Life "hid with Christ in God."

## An Illustration.

BY J. E. FELLERS.

SINCE I began the study of Christian Science, I have often thought of the old field thistle that grows on the farm to the great annoyance of the farmer, who can never tell whence it came. One peculiarity of this weed is its rapid propagation. If it is allowed to grow, one stalk will seed a large field in two seasons. Another peculiarity of it is, that if you handle it gently the bristling thorns will sting you intolerably, but grasp it firmly and the pricking is not felt at all.

This weed is a type of sin and disease, in that they multiply rapidly if encouraged or even acknowledged as having power. Deny their existence in a faint, half-hearted manner and they will sting you into a belief that they are real and powerful; but when you declare earnestly and confidently that they are powerless and mindless and that an omnipotent, omnipresent, and omniscient God is the only power, they lose their sting and are easily exterminated.

After the thistle has been uprooted and destroyed, one stray seed will occasionally be found sending forth another stalk, but it in turn can be destroyed until finally no sign of re-appearance is seen. In like manner, intimations of disease and sin will come back to our consciousness from time to time with whisperings of unrest and discord, but the watchful Scientist knows how to reduce them to nothingness.

## Testimonies.

### Astigmatism and Muscular Trouble.

For fifteen years I suffered from nervous prostration, the attacks becoming more and more severe, and accompanied by a complication of ailments until at last I could neither read, write, nor sew, without excruciating pain in my head, neither could I see friends or any member of my family for more than a few minutes at a time nor talk to them. I did not dare to venture out of the house without a thick veil covering my face and head, for fear of neuralgia. I was afraid to be left alone in the room, or to be alone on the street; and I felt that my reason was going. The physicians who had charge of my case said that an operation for an internal ailment would be the only means of cure or relief. This was resorted to, but I received no benefit, and for a year I was in constant pain.

An oculist in New York City gave my eyes a thorough examination. He said I had severe astigmatism and muscular trouble, and from him I took a long course of treatment. He warned me not to go without my glasses, and that in all probability the difficulty would continue throughout my lifetime.

Finally the physicians gave up all hope of benefiting me, saying that my condition was beyond the remedial agency of medicine, and that I must have change of scene, climate, etc.

About this time I heard of mental science. As it did not matter to me what I did, or what helped me, and not knowing the difference between Christian Science and mental science, I placed myself under mental science treatment for two months, but on my return home I relapsed into my former condition, and my mental and physical states were more hopeless than ever.

Just then Christian Science came to my notice, and I decided to turn to that. After a few treatments I took off my glasses and have never worn them since. I also removed the thick veil. I began to read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, at first only for a few minutes, but gradually increasing the time until I could read for several consecutive hours.

My fear of being alone or of going out alone vanished, and I could walk or ride a bicycle almost any distance without discomfort. Prior to this I could scarcely walk the distance of two or three blocks without great suffering, and a ride in car, train, or carriage caused great anguish. I also wrote a letter to my mother, a thing I had not done for two years, and the terrible mental depression was gradually overcome.

To-day I am able to fulfil my duties to my family, walk, ride, drive, come and go freely, and the home life wears a new and different aspect. My healing has been slow and there have been sharp battles to fight and many obstacles to overcome, but I have learned to be thankful for these, for they have led me to seek the spiritual as well as the physical blessings of Christian Science, and I have come to know that divine Love meets every need. Faithful study of Science and Health unfolds the meaning of the Bible to my understanding and enables me to read the Word with deep satisfaction, joy, and love.

FANNIE L. DANA, Orange, N. J.

### Christian Science and Materia Medica.

To show the difference between Christian Science and *materia medica* I shall tell of an experience that came to me about ten years since, before I was interested in Christian Science, although I had heard of it. It was at a time when the grip seemed very prevalent and I was a victim, having a very severe case. The doctor called it return grip, as I had had an attack in February, staying in bed most of two weeks. I am a teacher and forced myself back to school at the expiration of that time.

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My strength did not seem to return, and I was obliged to go to bed again, I think early in April. I employed one of the best physicians in Chicago. For about six weeks I was confined to my bed, suffering untold agony with an abscess in my ear. My mother and sister went up and down stairs with hot applications, and most faithfully did all they knew in their kindness and love to relieve me.

Sometimes the doctor called twice a day; I begged him to use an instrument to relieve me, but he wished me to be patient a little while longer, as he said if he punctured the drum I would always be deaf. I was seemingly deaf then in my right ear. Relief came at last. I remember when convalescing I said, "I would rather die than go through such a siege again." My strength seemed to be a long time coming back.

This past month the same symptoms made their appearance. One night on retiring there was a sense of pain in my ear. I treated myself for about two hours without apparently any relief; then I lighted the gas, took my Science and Health, and commenced to read. It was then after midnight. Soon the pain vanished and I slept. The next morning being Friday, I attended to my school duties all day, but there was in my head or ear that sense of buzzing which I had experienced years before. Had it not been for my understanding of Christian Science I should have had to give up.

That afternoon I called on a practitioner, my teacher, a loyal student of Mrs. Eddy, and received much help from her, although I did not ask her to treat me, as I felt I ought to overcome the fear myself. Sunday following I went to church twice. After the evening service I asked my teacher to treat me. For a week she gave me absent treatment. The trouble did not seem to yield readily. The following Sunday I saw her, and told her I thought I was healed. Christian Science enabled me to attend to my school duties every day. Before I came into an understanding of the Truth hardly a month passed but I missed one or more days of school.

The difference in cost of the two experiences related above was at least two hundred dollars. I know this estimate is a very low one. I know without Christian Science I should have been as miserable as I was before. For all that Christian Science has done for me, not only physically but in all ways, I cannot express enough gratitude. It is my privilege to be a member of the Mother Church as also a member of one of the Chicago churches. My desire is to have more of the spirit of Christian Science.

*M. B. B., Chicago, Ill.*

### The Hungry Fed.

It was spiritual hunger that impelled me to turn to Christian Science. For many years I had clung to these two promises: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

How I held to these promises, never realizing them, almost doubting them, yet holding to them! And all the while they were *being* fulfilled, as all God's promises are, —for I was drawing nearer and nearer to Christian Science, that wonderful Truth, with its rich fulfilment.

It was the unselfish daily life of a friend that directly attracted me to Christian Science, making me feel that perhaps here was the help for which I longed so much. She loaned me "Science and Health with Key to the Scriptures." It seemed to me the most contradictory, and provoking book I had ever read. I kept putting it down in scorn, but such was the power of that "little book" that I could not let it alone. I was in the habit of lying down to rest every afternoon, and then it was that I would read Science and Health. One day, as I read, the thought came to me like the flood of light when a heavy cloud has lifted, "Why, if God is omnipresent, He is here! What am I tired and resting for when *God is here?*" and I sprang up, refreshed and joyous. That was the end of my habitual afternoon nap. The bondage to weariness was over.

Still I did not accept the book. I laughed at it, and yet the sense of an ever-present, a *real* God was growing upon me. One day I secretly went to a Christian Science practitioner. I was suffering from three physical troubles, two of which were, to human sense, distinctly hereditary. After three days' treatment, there came to me such a spiritual uplifting that I ceased to think much about the material conditions, which had remained unchanged. I was completely satisfied. I received that "bread from heaven" for which I had longed,—received it in the awakened sense of God's love and nearness. In six weeks I was well, and have remained so practically ever since.

In the five years that have passed since that sweet awakening, I am daily reminded of the truth of Jesus' words, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If any one is hungering and thirsting as I was for the truth that shall satisfy his spiritual life as well as heal his body, I simply ask that he take his Bible and study it in the light thrown upon it by the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

BERTHA WOODS, West Newton, Mass.

### Healed by Reading Science and Health.

Although Christian Science had been known in our home for five years, I did not feel inclined to study into it until I thought it was my duty to do so, on account of the statement frequently made to my daughter by a member of the Baptist Church, that the devil was in Mrs. Eddy's book, and that the devil was doing the healing. I told my daughter that I should study the text-book, and if I found anything wrong in it she would have to give it up.

It was a little over one year ago that I began the diligent study of "Science and Health with Key to the Scriptures," but instead of finding something of the devil in it, I found Jesus and religion again,—that which I had neglected for many years. That alone was a great gain for me; but soon I found my old ailments were leaving me. First, asthma of twenty-five years' standing, then a rupture of ten years' standing. What seemed most wonderful of all was, that my left arm, which was dislocated forty-two years ago and never set in place, commenced to pain me in the shoulder-joint one night, and next morning I could move my arm any way I wanted to. Previous to this I could hardly raise my hand higher than my ear.

Afterward my eyesight improved, constipation and indigestion left me entirely. Although I had been a moderate drinker and smoker, I lost all desire for both drinking and smoking; and minor ailments left me.

I am nearly seventy-four years old, and I feel as strong as I did fifteen years ago, and am in perfect health, more peaceful and contented than ever before. Therefore I cannot feel thankful enough to God, and also to Mrs. Eddy, the Founder of Christian Science and author of Science and Health.—J. F. STOCKDORF, Leadville, Col.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on.

ANON.

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## Religious Items.

An editorial in the *Christian Register*, organ of the Unitarian denomination, dealing with the question as to whether the God of Unitarians is the God of all true Christians, says: "When we say God, we mean an Infinite Power, Intelligence, Wisdom, Truth, Beauty, Justice, and Goodness. We mean a reality of Good Will or Love, making 'all things work together for good.' We mean a real presence,

'Whose greatness flows around our incompleteness,
Round our restlessness his rest.'

We mean a Father of infinite mercy; but when we say Father, like Parker, we like to say Mother, also. To get at the thought of the Absolute Life, we do not think away all attributes and qualities. We think in everything adorable and lovable."

The introductory paragraph of a sermon on "Seeking the Salvation of Children" by Rev. T. W. Young, in the (Baptist) *Standard*, is as follows:—

"The gospel writers have recorded twenty-three miracles of healing performed by Jesus, and five of these were done at the solicitation of a mother, or father, or friend, for others. The parents were deeply interested in the welfare of their children, and took it upon themselves to go to the Saviour and entreat his favor and help. They obtained the desires of their hearts. These scriptural narratives suggest the personal responsibility of Christian parents in seeking the salvation of their own children."

In an editorial intended as a tonic for discouraged clergymen who may be looking for posts free from difficulty, the *Congregationalist* gives us these tart bits of philosophy of general application:—

"The men who find easy situations are those who have mastered difficult ones. Men who have left hard places with the work undone in order to find easier ones do not succeed. The workman who acknowledges himself beaten in a task he has chosen is not sought for to repeat the experiment. Those who have shown wisdom in selecting their work and then have accomplished it against all obstacles are always in demand."

In an article concerning the work of the Y. M. C. A. in the United States army, the *New York Examiner* says:—

"In a response to an invitation from the War Department, the International Committee of the Young Men's Christian Associations has recently sent eight secretaries to work with the army in the Philippines. They have carried with them on the transports books, papers, magazines, games, stationery, and other things intended for the physical comfort of the army, as well as organs, song books, Testaments, and other matter for use in religious and social work."

In an item concerning the inhabitants of Tutuila, the island of the Samoan group which has recently come into the possession of the United States, the New York (Methodist) *Christian Advocate* says: "The people are different from the inhabitants of the other Samoan islands, being particularly peaceful in disposition, and they have been involved in the revolutions only through coercion of some of the elements on the larger islands. The population is unique in the fact that every soul is reputed to be a devout Christian.

The following is from a recent Lowell lecture by George C. Lorimer, LL.D., entitled "Inspiration and Trustworthiness," which was published in the (Baptist) *Watchman*:—

"The trustworthiness of the Scriptures and not their inspiration constitute the true basis of their appeal to reason. Heretofore it has been argued that we should receive the teachings of the Bible because they are inspired, but now it is claimed that we should acknowledge their inspiration because of their teachings. It is truth that proves the inspiration, not inspiration the truth."

In the department "Note and Comment" of the *Examiner*, organ of the New York Baptists, appears the following: "Co-education has taken a long step forward in this city. Barnard College, which for ten years has been affiliated with Columbia University, was last week united with the University under the presidency of Seth Low. The undergraduate classes will still be separated, but post-graduate courses will be open to both sexes, upon the co-education plan. This is a distinct gain, and in keeping with the spirit of the times."

In June, 1901, the fiftieth anniversary of the introduction of the Y. M. C. A. on the American continent, will be celebrated by a great jubilee in Boston, where the first of these institutions in the United States was started. There are now fourteen thousand associations on this continent, with a membership of three hundred thousand.

## Miscellany.

### Texas Has Been Under Six Flags.

Scarcely another State in the Union has so remarkable and interesting a history as Texas. In one respect, at least, it occupies a unique position in the history of American States. Since its discovery six different governments have at different times claimed its allegiance and as many different flags have waved over it, those of France, Spain, Mexico, Independent Texas, the United States, and the Confederate States. The foundation of Texas statehood was not laid as a British colony, nor under the grant or control of the British crown, as were those of the original thirteen States. Its first settlement dates back more than two hundred years, and its first American colonists went there under terms and conditions imposed by a foreign State, to whose language, laws, and institutions they were total strangers.

There never was, there never could be, any sympathy between these first American colonists and the Mexican Government under the old régime. Separated by a vast wilderness from the people of the United States, and unaided save by the individual efforts of sympathizing brethren therein, these colonists declared their independence, established it with the sword, and for nine years maintained a stable republic. Texas was neither purchased nor conquered for the Union. Annexation to the United States was accomplished through a treaty made by Texas representatives and ratified by the free suffrage of the citizens. No other State in the Union has had such varied experiences or sailed through such stormy seas into the haven of peace and prosperity.—*St. Louis Globe-Democrat.*

### That Lafayette Dollar.

Readers who may wonder why it is that their favorite newspapers do not illustrate the new Lafayette dollar among their matters of interest are informed that it is because of the peculiar wording of an act of Congress and the peculiar interpretation placed upon it by the Secret Service Department of the Treasury, which, taken together, makes it a penal offence to print a representation of any coin. According to this absurd ruling, a newspaper picture of a silver coin is a counterfeit of that coin, and must be dealt with as severely as if there were danger that it might be circulated as such.

*Philadelphia Ledger.*

The students in the great centre of India, which is Calcutta, represent a population of perhaps over one hundred million, and are for the most part Brahmins. Calcutta has seventy-four high schools and twenty-four colleges, besides the university.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and church notices, should be sent directly to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as clerk of the church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass, are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The per capita tax for the year beginning June 1, 1899, is now due.

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

### Political Events.

The Democratic and Populist state conventions in Nebraska last week adopted platforms which are almost identical. They re-affirm the Chicago platform, declare for free coinage of gold and silver, "16 to 1," oppose a large standing army, denounce the action of the Republican party on the Porto Rico tariff bill, declare against trusts and imperialism, and favor the income tax and the choice of United States Senators by popular vote. It is said that the platforms, though not written by Mr. Bryan, were submitted to him for approval, and that they are to be taken as his announcement to the nation of the platform upon which he desires to stand as candidate for president. Mr. Bryan addressed the conventions and was received with great enthusiasm.

Immediately upon the signing of the new finance bill by the President, the process of substituting the new refunding bonds for the various outstanding bonds began, and over one hundred and twenty-five million dollars worth have been changed. The great majority of bond-holders who are turning in the old bonds for the new ones are national banks, which expect to take out circulation up to the full amount of their holdings, and a considerable addition to the currency is assured.

Representative Lane of Iowa has introduced a bill providing for an exposition at St. Louis, Mo., in 1903, to celebrate the one hundredth anniversary of the purchase of the Louisiana territory. The bill provides for a Government building to cost $400,000, and also for an expenditure of $5,000,000 by the Government when the exposition authorities have raised $10,000,000.

Since 1888, when the present plan of seacoast defences was adopted, $46,971,013 has been appropriated for the work. March 19 a bill was reported by the House committee on appropriations providing $7,093,488 for continuing the work this year. The entire work will require $112,197,267.

Captain Leary, the naval governor of the island of Guam, whose energetic suppression of slavery and other evils has made him popular, has asked to be relieved, and Lieutenant Commander Seaton Schroeder has been appointed to succeed him.

The United States government at the present time employs 18,267 colored people, who receive in salaries $5,538,612 per year.

### Foreign News.

Lord Roberts has established British rule over one half the Orange Free State, and the inhabitants seem to welcome the necessity of accepting the peace of submission. British advices state that hundreds of Free State Soldiers are surrendering their arms every day and returning to their farms. The Boers are seemingly as determined as ever to defend their territory and their independence. No engagements of importance were fought last week, although there have been some clashes between the Boers and the British forces that are attempting to reach and relieve Mafeking.

Two thousand Chinese working men at Vancouver were aroused to such a pitch of patriotism by the oratory of one of their agitators that they collected $16,000 during a meeting on March 20, to be sent to China for revolutionary purposes in the interests of the emperor's reform party.

A Grecian cruiser having on board a number of picked naval men bent on investigating American naval affairs, is expected to arrive at New York early in April. This will have been the first war ship of Greece that ever crossed the Atlantic.

The Dowager Empress of China, who now has unlimited sway, has recently rewarded with decorations and appointments to offices of high honor the officials who have shown greatest hostility to foreigners and foreign institutions.

Press dispatches state that Emperor William of Germany will offer a prize of $20,000 for the best automobile adapted for service in the field in time of war, without regard to the nationality of the competitors.

Don Carlos, the pretender to the throne of Spain, is reported to have renounced his Spanish citizenship and become a citizen of Austria.

An "authors' home" under the protection of the Grand Duke of Saxe-Weimar is to be established in the little university town of Jena.

### Industry and Commerce.

Andrew Carnegie and H. C. Frick have settled all their differences out of court, and the lawsuits involving many millions of dollars have been stopped. As a result of the settlement, the plan, long under consideration, of combining all the Carnegie industries in one gigantic corporation has been accomplished. The new concern, named "The Carnegie Company," was incorporated under the laws of New Jersey on March 24, with a capitalization of one hundred and sixty million dollars, which yielded thirty-two thousand dollars to the state as an incorporation fee. The concerns embraced in the combination will include numerous blast furnaces, rolling mills, armor plate mills, coal mines and lands, coke ovens, thirty-five hundred dwellings, railroads, docks, and steamships.

In the British House of Commons A. J. Balfour, Government leader, in reply to an inquiry as to how long the Welsh anthracite coal mines would be able to supply the demand, said that the Geological Survey Commission was now investigating the matter. He added: "My own opinion is that long before the coal fields approach exhaustion we should have learned enough about combustion to prevent the fleets from being absolutely dependent upon that source of supply."

Stephen Jeans, an English authority on the iron and steel industry, says: "In the United States the rate of pig iron output has been nearly 1,500,000 tons a year in excess of 1899. In Great Britain the increase of output has been at the rate of fully 250,000 tons over 1899, and in Germany and Belgium the advance has been quite equal to that of the first two months of 1899."

In the Waters-Pierce Oil Company case, a Standard Oil Trust concern, the United States Supreme Court, on March 19, decided that the company violated the Texas anti-trust laws and therefore forfeited its permit to do business in that state. The oil company sought to bind its customers not to sell oil produced by any other concern.

In the farming communities of Minnesota the socialistic idea in business has had wide tests and is being extended to every branch of business. It began with farmers' grain elevators and co-operative creameries, and has extended to general stores, produce and live-stock sales, lumber and fuel yards, railroad construction, and insurance.

An English syndicate of coal dealers is said to have made a contract by which two million tons of Alabama coal are to be delivered at New Orleans for exportation within two years. The purchase price agreed upon in the contract is said to be seventy-five cents a ton at the mouth of the coal pits.

Gold deposits have been found five miles south of Leadville, Col., in a locality which was thoroughly prospected for silver years ago, when the existence of gold there was unsuspected. It is stated that ore of great value has been found, and miners are swarming into the new field.

A receiver has been appointed for the great publishing house of D. Appleton & Co., New York, owing to the inability of the concern to realize on outstanding accounts. The liabilities are $1,110,000. The house was founded three quarters of a century ago by Daniel Appleton.

The Hartford Life Insurance Company has paid a dividend of 100 per cent on its capital stock of $250,000, out of its surplus, all of which is expected to be returned to the company for a new issue of stock equal to the amount paid out in dividends.

New York has one street railway system now, the Third Avenue Railway Company having been absorbed by the Metropolitan Street Railway Company.

### General News.

The Erie canal boat originally had a capacity about equal to that of a modern freight car. After twenty years' experience one of the canal men ventured to build boats that could carry seventy-five tons, and in twenty years more they had ventured up to one hundred tons, still confined to a draught of three and one-half feet. By expending many millions the state of New York enlarged and deepened the canal to a draught of six feet, and for the past thirty-seven years it has been possible to run boats with a capacity of two hundred and forty tons. The State has been for some years at work on an enlargement, which, if completed, at a cost now estimated at about $25,000,000, would make it possible to run boats holding four hundred and fifty tons.

The Pennsylvania Railroad Company has awarded contracts for the construction of what is expected to be the largest solid masonry bridge in the world at a cost of at least $1,000,000. The new bridge will span the Susquehanna River at Havre de Grace on the main line between Baltimore and Philadelphia, and will replace the present structure. It will have forty-eight solid masonry arches of cut stone, each of which will be seventy-two feet in the clear, giving a total length, when completed, of between thirty-six and thirty-seven hundred feet.

English history has been dropped from the lists of supplementary reading for the public schools of Chicago, as the result of the persistent efforts of John T. Keating, national president of the Ancient Order of Hibernians, who objected to all the English histories on the lists because they were prejudiced in favor of England.

It is reported from San Jacinto, Cal., that a part of the San Jacinto mountain, a territory covering sixty acres at an elevation of four thousand feet, was recently dislodged by an earthquake and dropped one hundred and fifty feet lower, filling up a subterranean cavern.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Scholar.

### Address of Professor J. R. Mosley at Athens, Ga.

PROFESSOR J. R. MOSLEY, of Mercer University, delivered an address to the students of the University of Georgia, yesterday (March 3), by invitation of the chancellor. The occasion was significant of the unity of feeling existing between the two institutions represented by the speaker and the audience. The Athenians gave a cordial welcome to the Macon scholar, and their hearty and long-continued applause at the close of the address was an eloquent testimony to their appreciation of the masterly address.

Professor Mosley's subject was "The Scholar," and he treated it under the three topics: First, the characteristics of the scholar; Second, the activities of the scholar, and Third, the inheritance of the scholar.

A synopsis of the address would not do justice to its keen insight and rare literary merit. But a few paragraphs may be quoted to show the spirit and tone pervading the whole utterance.

He began the address as follows:—

"The scholar should be a scholar and much more than a scholar. His life is one of searching for, holding to, and teaching the truth. With Plato, he aspires to be the spectator of all time and all existence; with Cicero, to know all things and the causes of all things; with Bacon, to stand on the vantage-ground of truth; with Goethe, to come to clearness of vision; with Emerson, to have his upper set of eyes opened; with Solomon, to have an understanding heart; with Jesus, to know the truth and become free; with Paul, to apprehend that by which he himself has been apprehended; and with St. John, to see that light in whom there is no darkness and to have a glimpse of that eternal city where there is no night. The scholar is thus a citizen of the republic of enlightenment, and belongs to the illustrious society of the lovers of truth and light."

The ethical characteristics of the scholar were thus portrayed:—

"The scholar opens his life to all the gracious emotions of the soul, and labors to keep alive in glowing radiance the celestial fire called conscience. He thus perceives and adores the eternal nature of righteousness, and acknowledges the sovereignty of the moral life. While with Goethe the scholar investigates all that can be investigated and knows all that can be known, he stands with feet unshod and head uncovered as he contemplates Him whose ways are higher than our ways and whose love is higher than our love."

The true scholar inclines to optimism and away from pessimism. This thought was brought out as follows:—

"The optimism of the scholar is not that sickly and superficial moral blindness which says 'good God and good devil,' but that healthy and profound type which calls man into the service of love and truth with the large faith that every enemy of good can be overcome, and that all men are endowed with the potency of perfection—a perfection which is to be won through that truth which gives freedom, that love which fulfils all law and casts out all fear, and that understanding of God and His manifestation in the world which brings to light life and immortality. The worst of times only reveals to the scholar the splendor of his privilege of being a professor of the joyous science to a gloomy and pessimistic age.

"Is his optimism a dream?

> **Nay, but the lack of it the dream,**
> **And failing it life's lore and wealth a dream**
> **And all the world a dream."**

The topic relating to the activities of the scholar was introduced in the following paragraph:—

"Plato taught that it was to be the saviour of his country as well as of himself; Goethe that it was the service of God through the service of humanity, ultimating in a free man in lordly possession of a fair earth. Emerson taught that it was to be a reformer—the man thinking becoming the man acting, making the right known and the right prevalent. Thus the greatest stars in the intellectual firmaments of Greece, Germany, and America bow before the practical life, and teach that the scholar rises and is raised by altruistic effort."

The greater part of the concluding division of the subject is given entire:—

"As Professor Butler has observed, the scholar is entitled to a five-fold inheritance, scientific, literary, æsthetic, institutional, and religious.

"He is entitled to the resources, the spirit, and the facts of modern science. He is entitled to know that the laws of nature are the laws of mind, and that nature is only a thin screen through which 'the glory of the One breaks in everywhere.' Looking toward the earth, he is entitled to find, 'Books in the running brooks, sermons in stones, and good in everything.' Looking toward the heaven he is entitled to say with Kepler: 'Great God, I think thy thoughts after thee;' and with the psalmist that 'the heavens declare the glory of God, and the firmament showeth his handiwork.' This is his scientific inheritance.

"He is entitled to know the finest thoughts, clothed in the best dress, of the literary masters of all ages and of all peoples. Through the book he also becomes acquainted with the best men in their best moods and possesses the most precious fruits of the mind in its highest and divinest reaches. This is his literary inheritance.

"He is entitled to understand and appreciate the 'beautiful, the picturesque, and the sublime,' in nature and in art, thus knowing and possessing the abounding beauty and loveliness of all the works of God, as well as the æsthetic sweeps and embodiments of man at his best. This is his æsthetic inheritance.

"He is entitled to know the history of the institutional changes in the life of man, what types of society and government best promote the ends of existence, and what reforms and changes in the life of society are practicable

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and desirable for his own age and for his own efforts. This is his institutional inheritance.

"He is entitled to sit at the feet of ancient prophets and teachers, to walk and talk with Jesus on the hillsides of Palestine, to know the truth and become free, to eat of the bread of life and never hunger, to drink of the water of life and never thirst, to have that mind which is the way, the truth, and the life, and to have an understanding of him whom to know aright is life everlasting. This is his religious inheritance.

"Having loved righteousness and hated iniquity, he is anointed with the oil of gladness above his fellows; having been wise, he 'shall shine as the brightness of the firmament;' and, having turned many to righteousness, as the stars forever and ever." *Atlanta Constitution.*

## Ojibways Visit Longfellow's Home.

ALMOST half a century has passed since the poet Longfellow visited the "Land of the Pictured Rocks" and "Hiawatha's Playground" to gather the material which later appeared in his immortal "Song of Hiawatha." He remained in that country for some months as the guest of Bukwujjinene, the chief of the Ojibway tribe, and throughout the poet's life there were none of his friends and admirers who revered and loved him more than did the old chief and his subjects.

It is hardly possible that, during the time which Longfellow spent in the wigwams of the Ojibways, the thought ever entered his mind that some day the descendants of the old chief who entertained him so royally on the shores of Lake Superior would accept the hospitality of his daughters at the beautiful old mansion in Cambridge which has been so long celebrated as the "Home of Longfellow." Yet, strange as it would have seemed to him then, it came to pass recently that Kabaoosa, the nephew, and Wabunosa, the grandson of the old chief, were entertained at the old Craigie house by Mrs. Dana, Mrs. Thorp, and Miss Longfellow, the daughters of the poet, and also had presented to them eight of his granddaughters.

They sat at the same desk, in the same chair, and wrote with the same pen which Longfellow used when he wrote "Hiawatha," and, before they left, they invited the ladies and their friends to visit them at their home on the shores of Lake Superior.

Kabaoosa and Wabunosa were at the Sportman's Show in New York, being the only representatives of the Ojibway tribe there, and came to Boston under the guidance of Mr. Francis West for the express purpose of visiting the home of the poet who had immortalized their tribe. They received a most cordial reception from the poet's daughters, and were escorted around the house and grounds and entertained at lunch. Kabaoosa sang two Indian songs for his hostesses, one a love song and the other a war song which his grandfather had composed after the victory which his tribe, as allies of the British, gained over another tribe allied with the Americans, at the battle of Queenstown Heights in the war of 1812.

The invitation extended to the ladies to visit the playground of Hiawatha was written on a large square of birch bark with a hot iron.

Translated into English, the invitation reads as follows:

*Ladies:*—We loved your father. The memory of our people will never die as long as your father's song lives, and that will live forever.

Will you and your husbands and Miss Longfellow come and see us and stay in our royal wigwams on an island in Hiawatha's playground, in the land of the Ojibways? The friend who came with us, whose address you have, will make all the arrangements. We want you to see us live over again the life of Hiawatha in his own country.

KABAOOSA,
WABUNOSA.

Boston (Onahbaunegises), the Month of Crusts on the Snow.

The plans for the visit and the invitation were made by the old chief Bukwujjinene, and he had intended to come himself, but only a few weeks ago he was taken sick. When he realized that his illness was fatal, he called his nephew and grandson to his bedside and told them to go in his place to see the home of Longfellow and the city from which had come the chief's old friend, Henry Schoolcraft. It was one of the old chief's last commands, for he died a few days later.

The visit of the Indians will be returned by the ladies probably some time in August. Mr. L. O. Armstrong, one of the officials of the Canadian Pacific railroad and a great friend of the Indians, has offered Kabaoosa a special car for the use of his guests from Boston to the station nearest the home of the tribe. From that point the journey will be made by canoes. Large wigwams of skins will be erected on an island in the lake for the use of the guests, and the tribe will suspend all other duties for the purpose of entertaining their visitors during their stay.

Since the death of Bukwujjinene there has been no chief of the tribe, but upon his return Kabaoosa will be chosen chief, as he is the best fitted for the position. He is about forty years old, and Wabunosa is twenty-three. Both are very intelligent men, and fairly educated, speaking French and English, in addition to their own tongue.

*Boston Herald.*

## Among the Churches.

### New Church for San Jose, Cal.

A handsome new church building is soon to be erected in San Jose, on the north side of St. James Street, facing St. James Park. For months the congregation of First Church of Christ, Scientist, has been constantly growing, till now it has reached proportions beyond the capacity of the Assembly Hall in the Louise Building on South Second Street, where the Sunday services and Wednesday evening meetings have been held.

Negotiations for the purchase of a lot have been in progress for some weeks, and last Thursday evening (February 22) a meeting of the congregation was held to pass upon the question definitely as to whether or not a lot should be purchased, and to decide as to what the location should be. Mr. F. C. Ensign presided at the meeting, which was a very enthusiastic one. It was unanimously decided to purchase the lot in the Charles White estate, owned by Mrs. Staples. Almost every dollar of the amount needed for the purchase of the lot, seven thousand dollars, was raised, so that the transaction will be on a cash basis. Yesterday the contract for the purchase of the lot was closed.

The movement to erect a church will now be pushed forward as rapidly as is expedient to insure that the structure will be a substantial one, that in architectural effect will be fully in keeping with its beautiful surroundings. The lot purchased is 137.5 feet from First Street, and has a frontage of 68.5 feet.

The present inclination is to have the structure of the quaint California mission style of architecture that has been so effectiv in the buildings at Stanford University. Pians for building will now be considered and passed upon as soon as possible.

A rule from which Christian Scientist congregations never deviate is that all real estate or buildings erected by them must be paid for in cash. No mortgage was ever

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placed upon a Christian Science Church, and the rule will not be deviated from in San Jose. The new house of worship will be erected and entirely paid for before it is regularly dedicated to the work.

The officers of the San Jose Church who have charge of the building enterprise are: F. C. Ensign, J. L. Stull, George Blaine, Mrs. S. E. Ginty, Mrs. E. M. Curtis, Mrs. E. L. Dawson, Herbert W. Eustace; and Mrs. M. F. McCulloch.

*San Jose (Cal.) Daily Mercury.*

### A Prosperous Church.

*Editor Sherburne News:*—I was stopping in Utica over Wednesday evening and not being a Christian Scientist, I had quite a curiosity to attend one of their meetings, so I found my way to the auditorium where the meetings were held and was very much surprised to meet between three and four hundred as intelligent and cultured people as you would find in any city church. The meeting was opened by congregational singing with piano and violin accompaniment, followed by impressive Bible reading by Miss M. Adams and extracts from "Science and Health with Key to the Scriptures," the text-book of Christian Science. Then followed silent prayer with the audible repetition of the Lord's Prayer. After a few remarks by Miss Adams the meeting was thrown open for testimony. Many testified to the efficacy of Christian Science in the healing of sickness and sin. After an hour of testimony the meeting was closed with singing. I could not help noticing the difference between their church and ours. They all seemed so social and happy. You could hear nothing on all sides but thanksgiving to God for benefit received from Christian Science. I was so favorably impressed with their earnestness and fidelity to God that I could not help wishing that all our Sherburne churches were in as flourishing condition as the Christian Science Church of Utica.—*The Sherburne (N. Y.) News.*

### From Rutland, Vt.

The voices from Vermont, recently heard speaking through the columns of our *Sentinel,* have made us feel that Rutland should not longer keep silent. Although we have no startling record of rapid growth to offer, yet, one may find in this little city among the hills a small band of earnest, faithful students of Truth. The location of this little sheepfold is, to mortal sense, in a not over-fertile country, and sometimes the arrogant weeds seem in a fair way to choke out the little patches of sweet herbage which have sprung from the seed of Truth, but the members of the little flock are not dismayed, never discouraged; we are far too busy, plucking out the noisome weeds and protecting the tender plant of Truth's growth, always sowing, knowing well that

God will cause the seed to grow
Faster than our knowing.

We hope very soon to organize as a church, and then, of course, to have a lecture.

HELEN S. B. ROSS, Rutland, Vt.

### From Thorold, Ont.

In a few words, I wish to relate an incident, that may be of interest to workers in other fields.

In this town there is established a branch of the Mother Church called First Church of Christ, Scientist, of Thorold, Ontario. This church has had many seeming trials, but I am going to tell only about the one which deals somewhat with a present triumph.

Four years ago the offer to place "Science and Health with Key to the Scriptures" in the Public Library was declined. Last week the offer was again made, and was *accepted with thanks.*

It is quite unnecessary to enlarge upon the subject. It is enough to say that Truth has crowned our efforts with victory.—JOSEPHINE MCARTHUR, Thorold, Ont.

## The Lectures.

### At Salem, Ore.

At Reed's Opera House last evening (Thursday, March 8) a magnificent audience of Salem's best people greeted Hon. W. G. Ewing of Chicago, who, as one of the lecturers of the Christian Scientists, spoke on Christian Science. In the audience were Oregon's governor, the judges of the Supreme and Circuit Courts, state officials, and the leading public and professional men of the city. To say that they were all pleased with the address, whether they agreed with the speaker's views or not, is but a mild statement of their approval.

The lecturer was introduced by Hon. Frank A. Moore, Associate Justice of the Oregon Supreme Court, who presented his brother of the bar and bench in the following simple words:—

We live in a progressive age in which man's material development is largely measured by the degree in which he transcends his forefathers in knowledge, surpasses them in cheapening products by the selection and use of tools and machinery, and excels them in applying his time and energies to the accumulation of wealth. Such advancement is an evolution which, gradually unfolding as the years pass, leads on towards perfection, and shows that the material progress of a race depends upon the character and extent of the contributions made by it which conduce to the happiness and welfare of people, not enjoyed by their ancestors.

It would seem, however, that man's Christian development, which is ethical only, is not the outgrowth of, nor founded upon, the teachings of his immediate predecessors, but results from his abiding faith in, and close fellowship with, that Divine Teacher whose birth was the harbinger of peace on earth and good-will to men. The doctrine of love inculcated by him, embracing the fatherhood of God and the brotherhood of man, was a perfect system at its inception; so simple as to be comprehended by children, so sublime as to excite the admiration of sages. The plan being complete when inaugurated, any improvement thereof was impossible, notwithstanding which men by a subtlety of reasoning have attempted to engraft upon it conditions never imposed, and sought to establish by a progressive series of ideas, an expansion where none could be achieved. Not being a member of any association of Christian Science, I know nothing of its object or aims, but I am informed that it seeks to revive the primitive simplicity of Christianity as taught by the Master, and to obey his injunction to heal the sick and to preach the gospel to the poor.

The subject of the lecture this evening is "Christian Science, the Religion of Jesus Christ," and no doubt any mistake I may have made in stating the objects of that Science will be corrected, and its purposes amplified.

He who will address you on this occasion is one who, as a lawyer, has been trained to think carefully, and as a judge, to express his ideas logically, and I trust you will give him that careful attention which his distinguished ability merits.

Ladies and gentlemen, I take great pleasure in introducing Hon. W. G. Ewing of Chicago.

*Salem Daily Journal.*

### At Spokane, Wash.

Hon. William G. Ewing of Chicago delivered his lecture, "Christian Science, the Religion of Jesus Christ," at the Auditorium Thursday evening, March 15.

Long before the doors opened the crowd gathered around the theatre entrance, and by eight o'clock, the hour announced for the lecture, the house was filled.

Hon. Cyrus Happy, one of Spokane's most prominent

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lawyers and an old friend of Judge Ewing, introduced the speaker in the following well-chosen words:—

By reason, I suppose, of my former acquaintance, back in Illinois, with the distinguished gentleman who is to address you this evening, I have been selected to introduce him formally to this audience. It is understood between me and the committee that made this selection that I was at liberty, and perhaps it was my duty, to confess my entire ignorance of the subject to be discussed this evening. I do not know enough about Christian Science to have any prejudice against it, so that I come here this evening, as I trust we all do, with an unprejudiced mind. I am not a Christian Scientist so far as I know. I heard about a man who found out he was an Episcopalian by going into a church where he heard the congregation acknowledge that they had done those things which they ought not to have done, and left undone those things which they ought to have done, and therefore he decided that he was an Episcopalian. Now it may be that without knowing it, I am a Christian Scientist.

I have long since learned, my fellow-citizens, not to oppose any science or anything else worth speaking of, by my ignorance. I have learned, before deciding against anything, to examine it, weigh the evidence, and draw my conclusions upon the evidence. I consider myself, ladies and gentlemen, fortunate that I shall hear the subject discussed this evening for the first time by a gentleman whom I have known for many years back in Illinois, a jurist and an ornament to the legal profession, a gentleman who, I know, is ripe in scholarship, and who has doubtless brought to the investigation of this subject, as he has to all subjects to which he has given his attention, a mind trained in his profession to sift and weigh evidence, and to draw conclusions based upon evidence. I believe that he has brought into it a conscientious regard for the responsibilities dependent upon what he may say or do. Ladies and gentlemen, without any further introductory remarks, allow me to introduce to you Judge Ewing of Illinois.

As Judge Ewing stepped forward he was accorded hearty applause. An audience of fully fifteen hundred people listened with marked attention to the lecture.

The audience included many prominent lawyers, doctors, and clergymen, and altogether was one of the largest and most representative audiences ever assembled in the Auditorium. F. E. GOODALL.

### At Sacramento, Cal.

Judge William G. Ewing lectured here Monday evening, March 5, on "Christian Science, the Religion of Jesus Christ." He was introduced by Mr. Weinstock, a prominent merchant. He spoke as follows:—

Time was, my friends, when men and women were incrusted so deeply with the beliefs of their forefathers that even to listen to those teaching another belief was heresy. Time was when to doubt the doctrines taught by the prevailing religion meant to become the victim of the Inquisition, the dungeon, and the stake. Thank God that we live in a freer, nobler age. Thank God that each is permitted to search out for himself the truth and to worship his Maker without let or hindrance in accordance with the dictates of his own conscience. Thank God that the generality of men have become truth-seekers and are searching after the truth, wherever they may find it. If in the religion of their birth, so much the better, but find it they will, however much the religion which to them holds the truth may differ from the religion of their fathers.

Most of us have come here to-night as truth-seekers. We come, let us hope, with our minds free from prejudice and our hearts open to receive whatever truth may be uttered here, however foreign such truth may now be to our hearts and minds.

That there must be more or less truth and merit in the teachings of Christian Science, is made evident by the many thoughtful, intelligent, high-minded men and women who have become converts to its doctrines.

If a tithe of the many excellent things we have heard and read of the speaker of the evening are true, we have before us a profitable and instructive evening. If we shall not go forth as converts to Christian Science, I am sure we shall leave this house with at least a broader knowledge and a more intelligent understanding of its spirit.

JOSEPHINE HUNT GOODWIN.

### At Portland, Ore.

A very large audience assembled in the Marquam Grand Theatre yesterday afternoon (Sunday, March 11) to hear Judge William G. Ewing's lecture on Christian Science. Half an hour before the doors opened, the lobby, vestibule, and a portion of the sidewalk in front of the theatre were crowded, and when entrance began, so fast did the eager crowd pour in to secure available seats that it required the utmost efforts of ushers to regulate the current.

Besides Judge M. C. George, who introduced the speaker, no other person than Judge Ewing occupied the stage. There was no programme, or even music, the purpose of the management being not to detract from the speaker and his subject. Judge George spoke quite briefly, observing the same idea of devoting the time to what all had evidently assembled to hear. He said in part:—

*Ladies and Gentlemen:*—I am not a member of the church organization having charge of the lecture service to-day. I esteem it as a great compliment that I have been invited to present the distinguished gentleman from Illinois to this large and intelligent audience of the City of Portland. I now have the pleasure of introducing to you the lecturer of the day, Judge William G. Ewing, who lectures upon the subject of Christian Science.

*Portland Morning Oregonian.*

### At Stockton, Cal.

The Yosemite Theatre, one of the largest auditoriums in California, was none too large for the audience that assembled to hear Hon. William G. Ewing lecture on Christian Science on Sunday afternoon, March 4. Every seat on the first floor was occupied and at least three rows of seats in the first balcony were filled.

Hon. Joseph H. Budd, judge of the Superior Court and father of ex-Governor Budd, introduced Judge Ewing. In doing so he said substantially:—

During the last few years much thought has been devoted to Christian Science. For myself, I have not had the time to investigate the subject. Fortunately, however, we have present to-day, one who, by education and command of language, is well equipped to explain the Science.

He then formally introduced Judge Ewing who, for two hours, kept his audience deeply interested in the subject which his simple language made clear.

All three of the daily papers here gave us liberal advance notices and made good reports of the lecture, including synopses that were eminently fair.

JESSIE M. STRINGHAM, Clerk.

### Lectures at Other Places.

Oakland, Cal.—Judge William G. Ewing, Friday, March 2.

Jamestown, N. Y.—Carol Norton, Sunday, March 4.

Key West, Fla.—Mrs. Sue Harper Mims, Tuesday, March 13.

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## Miss White's Song Recital.

WITH much pleasure we republish from the *Concord Daily Monitor* the following critique of Miss Villa Whitney White's song recital recently given before the Concord Woman's Club. This review of Miss White's work and capabilities is from the pen of one eminently qualified to write intelligently and critically thereof.

Miss White, it is perhaps unnecessary to say, is the soloist of the Christian Science Church of Concord, N. H.

The exquisite cycle of folk-songs sung by Miss White before the Concord Woman's Club recently, was greatly enjoyed by an audience which filled the Baker Memorial Chapel to overflowing and afforded our music lovers an opportunity for learning a good deal about this primitive music, which more than any other has come straight from the heart of the people originating it. And Miss White's singing, even if she were not engrossing her hearers in one of the most fascinating subjects of musical history, would captivate her audience, for she has besides a genuine musical temperament and artistic cultivation of the highest sort, a voice full and rich, of an appealing warmth and possessing dramatic force. She has also that unerring taste which allows that the poetic interpretation of a song, be it great or little, is of more import than the display of those vocal feats, tricks of style, which, while they dazzle the audience contribute nothing to the musical or poetic idea. It was on the interpretative side of her performance that we felt Miss White showed her superiority and her rare accomplishments. She certainly gave us the cream from a large body of musical literature covering a period of four or five centuries, and we regret we could not have heard some of the numbers over again. The simplicity, not to say the sincerity, with which one must approach these quaint, bizarre, often dainty, sometimes religious, and sometimes grotesque bits of writing, are the qualifications only the trained artist can bring to them in full measure. As Madame Essipoff, the distinguished pianiste now wife of the famous teacher Leschetitzky, once said of the works of Mozart: "They are harder than all other compositions to play, because they require so much care and simplicity in their treatment." The success with which Miss White acquitted herself in the presentation of these simple, unaffected little songs, representing as they do so much highly wrought art, really meant more to us than the successful performance of any number of operatic feats, which are essentially muscular rather than poetic or imaginative.

The folk-songs themselves grew naturally out of certain primitive conditions of life. But to-day we see that the encroachment of metropolitan life, the growing commercial spirit, business enterprise, the spread of literature, and the growth of the theatre, are directly inimical to them. We shall have no more folk-songs. The indispensable conditions are wanting. Whether the native instinct to perpetuate local or national history or legend in musical form is as much alive now as it was in those heroic days of older times is a question probably no census taker ever thought to inquire about on his rounds among the people, but there seems to be little doubt that civilization with all its social activity, its rapid and thriving literature, and its popular art, has disturbed the spell out of which came the expressive and ingenious melodies that are so distinctly themselves as to be beyond imitation. M. B.

The Woman's Club owes a debt of gratitude to Miss White for her generosity in giving the members an opportunity to hear her beautiful voice and lecture.

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The *Universalist Leader* says: "What the world needs to-day is more Christ-men: those who, like the Master, are here to minister, not to be ministered unto. The church should stand as the centre of a broad and generous service to the world."

## Fast Day Proclamation.

THE following proclamation has been issued by Frank W. Rollins, Governor of New Hampshire.

I hereby appoint Thursday, April 19, as Fast Day, and call upon the people of our state to observe it in its true and best sense.

When the country was in its infancy and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding power, and sought it prayerfully, leaving us this annual rite as a sacred inheritance. Now that we have attained a strong and lusty manhood, now that we are a vigorous, wealthy people, having safely passed the perils of our youth, we are apt to forget the strong arm upon which our forefathers leaned. Instead of abolishing Fast Day as a worn-out and useless custom, I would call our people to a renewed observance and a better appreciation of the real significance of the day.

I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children, and see if the church has not some message for them. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism and to look at life once more through the clear, earnest eyes of youth and in the light of the faith of our fathers, would bring a solace and satisfaction "like the benediction that follows after prayer."

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## A Kindly Change.

WE have one newspaper that has abused and misrepresented Christian Science in every way and on every occasion. When Judge Ewing lectured here a few weeks ago, I took an advertisement to this paper and also took occasion to explain in a brief manner what Christian Science is and what it is doing for mankind. When I went for their bill after the lecture, they said, "We will make no charge for this. We feel that we owe you people something for the way we have treated you in the past, and we shall not publish anything on Christian Science without first submitting it to you."—F. W. S., Troy, N. Y.

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## The Birthplace of Mary Baker Eddy.

**Reprodueed by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

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Take the pattern of your life from God: and then go about your work and be yourself. PHILLIPS BROOKS.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### The Christian Daily.

WE have read some of the numbers of *The Topeka Daily Capital,* which was edited as a Christian daily newspaper for one week by Rev. Charles M. Sheldon, commencing March 13. Certainly as an advertisement it has been a success, for it has received wide notice and generous comment at the hands of the press of the country, and has also been the subject of many sermons, as well as interviews by both clergymen and laymen. Yet we do not for a moment think that it was promoted merely as an advertising scheme; there is nothing on its face to indicate this. On the contrary, there is much to warrant the conclusion of a well-meant purpose to do good. How much good its brief existence has done or may do is a question.

It contained a fair quantity of healthful reading matter, and enough of current news to have kept its readers well informed. It was clean and unobjectionable in its moral aspects throughout; a newspaper fit to go into any family at any time. Its editorials were given over largely to religious subjects.

Surely no religionist could object to this item from an editorial in the first issue:—

"The main purpose of the paper will be to influence its readers to seek first the Kingdom of God. A nation seeking the Kingdom of God first of all, will in time find right answers to all disputed questions and become a powerful and useful nation."

Nor this from the second number:—

"There is also here and in every other city a great opportunity for all the forces of righteousness to come together and act together for the common good of all. Our different church denominations are on very friendly terms. The sixty-five separate church organizations in Topeka are ready, in a large, and, I believe, a very Christian, spirit, to co-operate in making conditions more righteous. But there is a great deal more we might do by getting into one federated organization every sect and denomination in order to make a better municipality. Where the churches could not agree in the matter of creed, or dogma, or ritual, they could easily agree, even more than they do, on the great common needs of humanity. Righteousness is not sectarian. The temperance cause does not have a denominational watchword. Purity and honesty and fair dealing between man and man, and love of one's neighbor, are elemental things, that all men can unite upon for the common good of the human family."

The greatest editorial, to our mind, is in the third number—that one entitled "The World's Greatest Need." We give it in full:—

"If Jesus were here again facing the very civilization that we face, and seeing in detail all that we see, living the life that we live now, what would be his answer to the question of the world's greatest need? What would he preach about oftenest? What texts would he use? What central truth would he emphasize?

"It is easy to imagine Jesus facing a multitude of all sorts and conditions of men in this generation and saying to them practically the same things he said to the age into which he was born. It would not surprise us if the first sermon he preached to a congregation here in Topeka or anywhere else would have for its text, 'Repent.' Or possibly the old words, 'Ye must be born again.' Or, 'Seek ye first the kingdom of God.'

"If this be true, if Jesus would preach, more than anything else, the need of a regenerated humanity, then that is the greatest need of the world. I do not mean to say that he would not use any other texts or words. The very fact of this great need would compel preaching about the detailed selfishness which makes the need itself. It is not easy to conceive of Christ keeping silent on the liquor question as it faces us, or saying nothing about the greed of much of the modern business life, or the horrors of war, or the injustice of man to man in his commercial relations. He would undoubtedly speak in detail against these sins. But he would do so because the one great need of all humanity is regeneration of life. The new heavens and the new earth wherein 'dwelleth righteousness' will be possible when men are born again.

"Selfishness is at the bottom of all the world's trouble. There is not a social wrong, there is not a ruined home, there is not a tangled condition of life anywhere, that does not have for its real cause a selfish life. The greatest need of the world is to get rid of this horrible selfishness. It is the sin of all the generations. And as fast as it is taken away by the power of Christ, as he is allowed to come into the daily life, so fast will the life of men on the earth become the happy, strong, beautiful life that God longs to have it. The greatest need of Topeka, of Kansas, of the United States, of the whole world, is a regenerated humanity."

This, from the ordinary standpoint, is a fair reflex, no doubt, of Jesus' teachings as they should be applied to-day, and if they were truly applied, the world would be vastly better than it is. But there are some very essential parts of Jesus' teachings which our editorial friend has failed to summarize. As a Christian Scientist we shall, we are sure, be pardoned for suggesting that no setting forth of Jesus' teachings which fails to include his repeated commands to heal the sick, etc., does justice to him or his work.

For instance, why should not the following be included in the list, for they were admittedly among his most prominent teachings:—

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew, 10 : 8).

And this at the close of the same Gospel:—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew, 28 : 19, 20).

It will be observed that *all* his commands were to be taught; not one was to be omitted. We might cite many other texts of like import; but these will suffice.

Mr. Sheldon's venture has met a storm of opposition and severe criticism from many newspapers and many pulpits. This was to be expected. Any such radical innovation would meet this fate, however high its purposes. To the mind filled with materialistic views of religion, Mr. Sheldon's venture seems extravagantly Utopian.

Christian Scientists will fully endorse all Mr. Sheldon said as to human selfishness and its cure. Only as selfishness goes out can the Christ spirit come in.

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## Prosecuting Attorney Frazer's Opinion.

PROS. ATTY. FRAZER of Detroit, Mich., has recently given an opinion upon the question of the legal status of Christian Scientists in cases of death under Christian Science treatment. It seems that in this case a five-year-old child died while being treated by a Christian Scientist. A long investigation was held, and after a careful inquiry into the facts and a thorough examination of the law, Mr. Frazer arrived at the following conclusions, as published in the Detroit *Evening News*.

"In a case where husband and wife were indicted for manslaughter, for neglecting to provide medical aid for a fourteen-months-old child, who was suffering from inflammation of the lungs, the judge held that when from religious convictions that God would heal the sick, and not from any intention to avoid the performance of their duty, the parents of a sick child refuse to call in medical assistance, and the child dies, it is not culpable homicide.

"In another case a father was indicted for neglecting to furnish medical aid to his child, he belonging to a sect who had objections to calling medical advice or giving medicine in case of sickness. The jury found the prisoner guilty, and the judge, in delivering the opinion, said, 'Had it not been for the statute'—providing a punishment for parents who wilfully neglected to give their children medical attendance—'I should have entertained great doubt upon this case.' And another judge added, 'I agree with Lord Coleridge as to the difficulty which would have existed had it not been for the statute.'

"In still another case the defendant was convicted of the manslaughter of his eight-year-old son, who died from small-pox. The prisoner belonged to a religious sect which did not believe in procuring medical aid. The Court of the Queen's Bench set aside the conviction upon the ground that the medical testimony was not sufficiently strong to authorize the jury to find a verdict of guilty."

The facts, the law, and the conclusions in the case Prosecuting-Attorney Frazer elaborates into about two thousand words, finally summing up as follows:—

"I am unable to find sufficient law or facts upon which to prosecute the father and mother of the child; there seems to be no law in the state of Michigan providing in terms that it is the duty of the parent to furnish 'medical aid to a child.' The judges in England, both by inference and direct reference, doubt whether at common law a parent was under legal obligations to furnish medical aid to a child.

"As to Christian Science healers, I am unable to find that they 'practise medicine or surgery' within the meaning of act 237, public acts of 1889. I also think that Mrs. Knott relieved herself of any liability when she told Mrs. Zoeger that she had better get a physician if her husband so desired it, as the conditions were not favorable for Christian Science treatment."

## A Correction.

The importance of the insertion or omission of a single word was well illustrated in the last *Sentinel*. At the close of the article, "The Bread of Life," the familiar text from John 6 was quoted: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." As the quotation got into type the word "not" was left out, thus entirely inverting the sense of this mighty saying of Jesus.

Let us be careful that we do not invert his teaching in our thought as it was inverted in the type.

There is no morrow. Though before our face
The shadow named so stretches, we always
Fail to o'ertake it, hasten as we may.
God only gives one island inch of space
Betwixt the Eternities as standing-place,
Where each may work—the inerrable To-day.

*Selected.*

# Selected Articles.

## Paper on Christian Science.

AT the Public Service Section of the Woodlawn Woman's Club, on Friday, February 16, Dr. Mary E. Frain read a paper on "Attitude of Christian Science toward Impure Water, Defective Sewerage, and Disinfectants." Vaccination was also added. In attempting to define the attitude Dr. Frain said she had consulted Mrs. Eddy's different publications and some of the leading Scientists of this city. Their position is an earnest desire to discourage and avert the spreading of fear. They argue that it is developed to such immense proportions that the average citizen is almost afraid to breathe the ordinary air of commerce until analyzed by a specialist, or take a drink from a hydrant through fear of the lively microbe.

And to look through the glasses furnished by the "up-to-date" specialist, it is amazing that our grandfathers and great-grandfathers managed to enjoy health and longevity in their stupid ignorance, greatly in excess of that which we enjoy to-day with our wonderful enlightenment and so-called knowledge of "how to live," "what to eat" and what to drink. These facts would justify the statement that "ignorance is bliss" and that "it is folly to be wise," if the fads, hobbies, and isms of to-day are wisdom; and we wonder how our poor progenitors ever struggled to maturity without pure food and disinfectants.

The power of thought as a governing influence is being acknowledged by the best thinkers of to-day, even in the medical profession, where conservatism is most natural in a line that encroaches upon its territory. From a Belgian hospital a case is reported of a patient who had been helpless for eight years from convulsions of the muscles of the arm and shoulder, and no cure had been effected. Mental therapeutics were tried and in a few days the patient left the hospital, cured. From a French medical journal I find that strong mental emotions may cause ulcerations and even abscesses so serious that amputation was necessary, and that similar lesions are often cured under favorable psychic conditions; that these emotions may lead to dilatation of the arteries and may even give rise to internal hemorrhages. Even infection may be produced by mental emotion. Professor Feren closes his article by saying one should guard against unfavorable psychic influence as strenuously as against physical injury from any other source.

Christian Scientists know that if thought is directed towards wind, water, and the microbe it will develop fear along these avenues, and thus cause disease. They try to uproot this fear and turn the drift of thought into channels of health and holiness. "Fear bringeth to man a snare," and "Perfect love casteth out fear." They believe cleanliness to be next to godliness, and advocate pure water and proper sewerage, but do not believe, however, that disease is lurking in the wind or microbe. They rest secure in the understanding that nothing impure could come from God, who creates all things. They declare that Mind is the master and not the slave of the unreal or material things manifested in the body. In the ability of the Christian Scientist to realize this rests his ability to destroy the thought force of disease lurking in the universal human mind.

Children are more sensitive to surrounding influences and more susceptible to fear, and Christian Scientists protest against children being taught in school that disease is lurking about to attack them in an unguarded moment. Christian Scientists believe that physiology lays the foundation of fear in the young, to be eradicated later. They are taught that disease is of mental origin and faith in rules of health fastens the disease by calling attention to this condition.

Many medical writers hold that cholera is a nervous

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disease and can be propagated by mental conditions. An Eastern fable says, "A pilgrim met the Plague one day and asked his destination. 'I'm going to Bagdad to kill five thousand people,' said he. In a short time they met again and the pilgrim said: 'You told me you were going to Bagdad to kill five thousand, and you have killed fifty thousand.' 'No,' replied the Plague, 'I killed only five thousand, as I said I would, while forty-five thousand died from fright.'"

If an epidemic could originate in a mental condition could it not be prevented by the same force?

On questioning some Christian Scientists who have been engaged in mental therapeutics for years, they agree that their choice would be never to permit vaccination, but they reluctantly submit to the legal requirements.

If people would believe that good is more contagious than evil, since God is omnipresence, how much more certain would be the doctor's success and the clergyman's conversion of sinners.

If all pulpits would encourage faith in this direction, that Mind is the governing influence, theology would teach as David taught, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—*Woodlawn Times,* Woodlawn Park, Ill.

## From the St. Louis Republic.

MUCH has been said recently concerning the seeming failure of Christian Science to heal some of its cases. Many of these cases were not treated by Christian Science at all, but by what is termed Divine Healing, Faith Cure, and so forth.

It is obviously unfair that Christian Science should be made the synonymous term for all that is included in the phrase, "without medical attendance."

It has been most carefully estimated that ninety per cent of all who have turned to Christian Science for help from their many distresses have been those who have failed to obtain relief from the various medical systems. It is also estimated that seventy per cent of this class have been restored to health and happiness through Christian Science.

Every new and advanced idea or system has to pass through the crucible of intellectual and jealous criticism, and Christian Science will stand the test because it is Christian, and because it is Science and has its basis in a divine Principle and relies absolutely on God. When a practitioner in any science, whether mathematics, music, or Christian healing, fails to make his demonstration in one instance, and succeeds in a hundred others, does it seem fair that the practitioner and the whole system should be condemned for this one failure? Science can never fail.

Galileo was accounted a heretic and the promulgator of a dangerous doctrine because he dared to thrust Science in the faces of the unscientific and the unprepared thought, yet to-day, every man, woman, and child in the land knows that Galileo was right.

The same may also be said of homœopathy. It has passed through the same denunciation, but has finally taken its place as an acknowledged system of medicine.

We know, in Christian Science, that the children of God are no longer to be accounted as children of chance and circumstance, but that they take, what they are daily proving to be, the demonstrable position of working in harmony with all that is loving, noble, and true, knowing that these have the preponderance of power over their opposites, disease, evil, and falsity.

The Psalmist says of the upright: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." And he further says: "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish."

The invitation of Christ to all is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ask, and it shall be given you." Jesus further stated: "Ye shall know the truth, and the truth shall make you free." Who shall say that all shall not rely on God, who made all that was made, and made all good, and who is the giver of every perfect and good gift?

Christian Science, according to the teachings of its textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is based on a demonstrable Principle, and thousands upon thousands, including the most conservative, thinking people in our land, have proven this beyond cavil.

There have been strenuous efforts made by some to brand Christian Science as religious frenzy and fanaticism, but this is because they do not understand it. The attitude of Christian Scientists is, true charity toward all and malice toward none, and, above all, to follow in the footsteps of the Master. JAMES A. LOGWOOD.

## The New Religion.

THE *Daily Journal* of Salem, Ore., had the following to say editorially regarding Judge Ewing's lecture delivered in that city.

Those who went to the Salem Opera House expecting to hear in Judge Ewing's lecture on Christian Science an airing of any new or irreligious fad, or any sensational departures from orthodox views held by believers in the theistic conception of the universe, as promulgated by such men as Dr. B. F. Cocker, formerly of Michigan University, and other tolerant, progressive thinkers all over the world, were doomed to disappointment. They heard instead a restatement of the old landmarks of spiritual Truth that any man or woman, familiar with the evolution of religious thought, could not differ from, and the extent to which they might accept what was presented and apply it to themselves was exactly in proportion to their readiness for the truth itself.

The simplicity of the discourse, its freedom from controversy, its toleration for the views of those holding other forms of belief, was also a surprise to the audience. In the garb of a plain American gentleman, with no affectation of being a reverend or evangelist, the evening's service being free from any stage effects, even illustrating his points with homely humor, Judge Ewing went through his talk as he would have appealed to an average jury of his fellowmen in a court of justice, except that he employed no pettifogging methods. He did not beg the case, not even "for Jesus' sake," as the revivalists phrase it.

The "sweet reasonableness" of the presentation struck the minds of many thinking persons. It was so flatly devoid of any intention to wound the feelings of others, to slap any one in the face, to claim a monopoly of truth for his viewpoint, so unclaptrappy, that it set a higher standard for religious discussion, and it is a pity all the ministers in the city could not have heard it. It put an end in the hearts of many to the cross-eyed attitude that makes the religion you don't happen to have adopted as yours wear the look of everlasting hostility and wrongness.

There is room in the world for any amount of the sweet disposition that Judge Ewing displays, the winning, helpful, human-Christianlike way of looking at those who have accepted or been born into other ways of thinking and believing. In a country where the state forces or propagates no particular religious cult, where there is no state church and where the public schools teach no religion, the broadest basis of love and toleration must be kept alive in the hearts of the masses, and if we caught the drift of his whole argument rightly that is what Christian Science stands for. A pretty complete report of the address, which is the second public lecture ever delivered at Salem on this subject, will be found in this edition of the *Journal*.

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## Christian Science.

THERE is perhaps no religious teaching extant to-day in regard to which there is so great a lack of correct information, as there is with reference to true Christian Science teachings and methods. The popular mind seems to have become imbued with the idea that it is some monster of evil going about "seeking whom he may devour," and when we consider the methods adopted by some so-called Christian Scientists and many foolish utterances by well-meaning but over-zealous followers of this teaching, it is not at all surprising that the public should form erroneous ideas on this subject, and thus arrive at a false estimate of what Christian Science really is. After having reached such conclusions, many people believe themselves to be prejudiced against Christian Science, when the truth is they really have no prejudice against genuine Christian Science teaching in its practice and in its purity, but against their own false conception of its purpose, teachings, and practice.

Christian Science teaches what its name implies, knowledge of Christ; and the healing power of this understanding should only be used now as in the time of Jesus and the Apostles, as a means to an end, namely: that the power of God may be demonstrated, sinners brought to repentance and shown how to work out their own salvation. Healing the sick is the smallest part of Christian Science work. It is but a stepping-stone to the higher spiritual attainments set forth and commanded in all the teachings of our blessed Saviour, Jesus Christ, in the spiritual understanding of their real meaning.

No true Christian Science healer, therefore, ever uses any questionable methods of securing patronage. Beyond a simple announcement of name and address, they never advertise in any manner whatever, but like their honorable brethren, the "regulars" in the medical profession, they let the results of their work speak for them, their patients being their only advertisement. Feeling assured that the foregoing statements will at least have a tendency to remove some of the misconceptions in regard to genuine Christian Science teaching and practice, I have the great pleasure and satisfaction of subscribing myself, one who is trying to be

A CHRISTIAN SCIENTIST.

*The Commercial Appeal,* Memphis, Tenn.

## No Division.

To the Editor of *The Post.*

*Sir:*—May I ask space in your valuable paper for the following: An item in your issue of February 24, which was taken from *The Independent,* states: "There is a split in the Christian Science body," and further says: "It is alleged that there are ten thousand who have left the Christian Science Church and joined the new organization, and the number is increasing every day." I am authorized to state, and know of my own personal knowledge, that there is not, nor never has been any split of any kind or nature in The First Church of Christ, Scientist, Boston, Mass. In several of the larger cities, where the Christian Science Church organizations have grown so that the place of meeting could not hold the congregations, they have formed new church societies.

At the last annual meeting of The First Church, the Mother Church, over fourteen hundred new members joined that body.

The Christian Science denomination, as a church organization, is growing throughout the world at the rate of six new church societies a month, and reports indicate that at the annual meeting in June next more than two thousand new names will be added to the membership of the church.

C. A. Q. NORTON.

Hartford, Conn., February 28, 1900.

# From Our Contributors.

## Constant Growth.

BY MRS. C. E. TUCKER.

LIKE many others, when I first began the study of "Science and Health with Key to the Scriptures," it seemed thoroughly foreign to me. Many times I became discouraged and put the book aside, believing I could not understand it, only to take it up again in my anxiety to know how I had received such relief from physical suffering. My healer had told me Science and Health explained it all. The first few meetings I attended with a friend, I hurried out of the hall as quickly as possible after the meeting was over, as I was afraid I might meet some one I knew, and I did not want any one to know I was attending the meetings or was interested. I did not even tell my husband for several weeks after my first treatment.

Many times I determined not to let Science come between me and my church—the First Baptist—and once or twice I remember resolving to go to my old church instead of the Christian Science meeting, but I always attended the Christian Science meeting after all, yet with a desire to have no one know it.

How differently I feel about it now! I want all to know I believe in Christian Science and know the reason why. It truly gives us "the peace that passeth all understanding," and I realize more clearly every day that our growth in the work depends solely on our own efforts. It came to me so clearly recently how easy it is for us to depend on some one to help us. One evening while struggling with error I opened to page 327 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and read, "'Work out your own salvation,' is the demand of Life and Love; for to this end God worketh with you. 'Occupy till I come!' Wait for your reward, 'and be not weary in well-doing.' If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving." What a beautiful promise! I soon made one of my best demonstrations and realized the reward was present, thus proving the necessity of working for ourselves. When we are able to put into practice our understanding of Truth to meet error in every way in which it is manifest, there comes the growth that cannot be hindered.

I have had many good demonstrations and will give a recent one. As the holiday week approached, the thought came to me of how each one would enjoy the week in his or her own way and how I could enjoy it in the study of the books most precious to me. The entire week was spent in quiet, thoughtful study.

In the evening of New Year's day, came a telephone message from a friend that her father was very ill, seemingly almost lifeless. He was unconscious and the body was getting cold. The family were having a New Year's dinner and a number of friends were present, when the father was taken violently ill; so suddenly that the entire household was in a state of great excitement. My first thought was to destroy the fear for the family, which was quickly done, and then I began the treatment for the father. In twenty minutes he was better, and in an hour the message came that he was all right. The father recognized the treatment and says he knows Christian Science alone can do such work. I know the demonstration was so quickly and completely made because I was prepared to meet the error. With such demonstrations one realizes a peace that truly the world cannot give.

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## The Way out of Bondage.

BY JAMES F. GILMAN.

THE communication of gratitude in the *Sentinel* of January 11, concerning a contribution of December 21, awakened my thought anew to a demonstration of sin-healing that this article of December 21, "Christmas Gifts," achieved in the consciousness of one who was burdened with the sense of malice; and who had sought repeatedly, and apparently in vain, for deliverance, striving to realize that God was Love, and was able, and surely would deliver from this monster in belief. The apparent failure to demonstrate this supremacy of Love caused a sense of despair that appeared unbearable. At this juncture the article "Christmas Gifts" was presented to the thought, and the glory of divine Love appeared and the sin-healing was found to be accomplished.

Thus Love's answer to the soul's desire came, and the love of God and man—even every one—was felt in all its natural simplicity. This relief was found to be abiding so far as it related to the particular problem presented for solution; proving that sin was actually destroyed by the consciousness of divine Love. In view of this, how much, indeed, have we occasion for gratitude for the Light that is so potent that going forth through the columns of Christian Science publications, from the honest enlightened heart, untrammeled by selfishness, alias sin, it is sure, as in the above example, to accomplish the good whereto it is sent, even the destruction of sin, the greatest of all achievements.

When we come to get a clear view of the claims of sin-bondage, and our seeming subjection to it, it is appalling. There is no hope for the sinner from the human plane of deliverance. Do what we will in the merely human way, it only amounts to a more subtle phase of self mastering a less subtle phase; and the last state becomes worse than the first.

Christian Science, shows plainly the only way out of bondage. It teaches that the way of Life relieves us from anxiety, and fear, for God does the work when we learn that we have but to plant and water with diligence and fearlessness, and the Lord will give the increase. We are to have no worry about *results*. We are responsible only for the obedience that improves all opportunities, proving that it comes from heaven; and then how gladly we find that our time, no matter how humble our outward circumstance, is precious indeed for doing good by reflecting His Presence in thought—too precious to allow of our giving any time whatever to looking out for self in any selfish way. This looking out for self is the awful burden from which mortals are vainly striving to find deliverance.

We have but to do our work and God will do His, and we may be sure He will not fail to provide for all needs. Surely a wonderful Light is this that the faithful servant of God, the Founder of Christian Science, has bestowed upon humanity, even the steadfast Light of divine Love that her obedience has reflected upon us. How glorious it proves to be! Not the least glorious part of this light is that we may surely go and do likewise in the degree of our spiritual growth and obedience.

Thus we find that not only are the physically sick healed but the sinful are reformed—redeemed—and Christ's kingdom does come on earth, even now, as it does in Heaven.

## From Darkness to Light.

BY MYRA RALSTON.

WHEN a child, two years old, I was afflicted with scrofula, for which my parents tried both physicians and home remedies, but all to no avail.

When I was fifteen years old I began to cough and spit blood, and develop all the symptoms of inherited consumption, as my mother, and most of her brothers and sisters had pass d away with this dread disease.

I was supposed to inherit weak lungs, and when these alarming symptoms first manifested themselves, my father went to a specialist, the best physician he could get, who told my father not to give me medicine, or I would go that much faster.

So I came from Ohio to Colorado Springs for my health, with the hope that the climate might benefit me, but after coming to Colorado I was prostrated by an attack of bilious fever, followed by intermittent fever, and was threatened with brain fever. So my physician said, I must go to a lower altitude, as it was too high here for me.

I returned to Ohio to live with a sister whose husband is a physician of high standing in the profession. All was done for me that love or medicine could do, but I found only temporary relief.

After this, stomach, liver, and bowel trouble set in, until I could not eat solid food with any comfort.

The twelve years I spent with them I was better and worse, and I was told that I need never expect to be well again, as I had no constitution to build upon. As I had always been weakly and sickly no hope was given me.

After this I again came to Colorado, but after spending a year here the doctors said I could not stand this altitude and must go to a lower one.

After so many weary years in search of health I was led to Christian Science by the healing of my brother. I was healed of the stomach trouble in the first treatment, and gradually of all the other troubles, some of which did not disappear until the light of Christian Science dawned on me.

Soon after I was treated, I went through a class taught by one of Mother's students. From this class, taught twelve years ago, our church in Colorado Springs was founded, and many are rejoicing in the Truth which makes us free. After all the weary years of invalidism, I was lifted out of the very depths of mortal darkness into God's glorious sunlight of Love, wherein I was made free and whole. Such a transformation that many have marveled. But we know when Truth makes us free, we are free indeed, and we rejoice in our freedom, for it is our own God-given birthright.

I have had many beautiful demonstrations of the power of Truth over error, and find God a very present help in every time of need.

My mother passed away when I was but twelve years old, and I have often longed for a mother's love. I have never felt that void was filled until I learned in gratitude to give to Mother the best and purest love that I can give, and to know that I can never repay the debt of gratitude I owe to her except by doing faithfully the work she has shown me to do, and in love to God and to man following the path she has pointed out. The "little book" is indeed a pearl of great price, and is daily feeding its thousands of famished ones with the Bread of Life.

## An Expression of Gratitude.

BY EMILE ROUNSEVEL.

IN a recent number of our *Sentinel* I noticed a tribute of gratitude to the *pioneer* Scientists. I desire to give expression to my sense of the debt of gratitude we owe to the pioneer Scientist, our beloved Leader, Mary Baker G. Eddy, Discoverer and Founder of Christian Science, and the pioneer Scientists.

It is like the debt of gratitude we owe our forefathers, among whom was my grandfather. When they entered the New England States they found a vast and dense

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wilderness. With scarcely anything but their two hands with which to build homes from standing trees, to clothe their families, and to feed them with the produce to be raised from the ground not yet prepared. These families were often composed of a wife and twelve or fourteen children. I have been told of their going thirty and fifty miles for a bag of salt (a firmly fixed belief is that mankind cannot exist without salt), returning with it upon their backs, making a trip of sixty or one hundred miles on foot.

This vast wilderness has nearly disappeared. Comfortable homes, from the most luxurious to the humblest, are spread all over New England, even to the base of Mount Washington, that towers above the whole presidential range of the White Mountains, named for the pioneer general who led the army that fought for the freedom of our beloved country. In the valley just below is a little Christian Science Church. Right at our door within easy reach is clothing, food, and salt for all. How easy for a young man entering into the labors of our forefathers, to build for himself and family a home, feed and clothe them in this day of civilization. Thanks to our forefathers.

This wilderness to me is like the dense darkness of the human mind into which our beloved Leader, the *pioneer Scientist* and the *pioneer Scientists* entered with the Light of Christian Science, cutting down fixed beliefs, material knowledge, false doctrine (trees) with the axe of Science, and in their place planted the spiritual ideas of Truth, Life, and Love—God, as found in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Out of these have been built over four hundred churches (homes) scattered all over our land, in which the whole world is being fed with the bread of Life, and clothed with the seamless garment of righteousness—spiritual understanding. The work of our beloved Mother and Leader, the Bible Lesson Committee, the Publishing Society, and the pioneer Scientists, together with our Bible Lessons in the *Christian Science Quarterly*, the *Journal*, *Sentinel*, and all Mrs. Eddy's works, has so leavened the human mind with the Spirit of Truth and Love in Christian Science, that any honest seeker for Truth can easily find and lay hold of the universal physician, teacher, preacher, and Saviour from every ill to which flesh is heir. I ask can we ever pay the debt of gratitude to them?

## Our Lighthouses.

Habsburger Strasse 12, Berlin W., November 25, 1899.

*Editors of the Sentinel:*—After a long journey on the great, storm-tossed ocean the welcome sight of the lighthouses, shining forth their messages of ever-watchful care, warning of the hidden rocks that we may escape them, and giving sweet prophecy of the safe harbor to which they guide us, brings a joy unspeakable to the homeward bound traveler. Well do I remember when nearing the end of my first long voyage those beautiful lights that shone forth in a dark night. And as, standing apart from the others, I gazed at them, there went up from my heart a prayer of thanksgiving, and my eyes were filled with tears of joy.

Our *Sentinel* and *Journal* are our lighthouses, ever brighter and brighter; pointing out each unseen danger, and lighting our pathway with constant messages of love and guidance. For these glorious gifts my heart is filled with thanksgiving to God, to our precious Mother high in her signal tower, and to those tireless watchers and workers who keep these lamps trimmed and burning—our faithful editors.

Let us constantly pray that none may be so blinded as to mistake some wandering comet or pirate ship for these pure white stationary lights, and thus be led upon the rocks and be lost. FRANCES THURBER SEAL.

## Testimonies.

### Glasses Laid Aside.

In February, 1899, I made the ride from San Francisco to Portland, Ore., with our Pacific Coast Agent. As it takes thirty-six hours to make this journey, we discussed many subjects, and finally he talked of himself, his home and family, telling of his prospects, hopes, etc., and of the only thing which seemed to worry him—the illness of his daughter, and at my request he told me of her case.

At that time she was about sixteen years old—had never been able to read or study, and what she knew of books had been taught her by a tutor reading and explaining to her, which had not proved very satisfactory, and that there was no hope of her ever being any better. She suffered almost constantly with severe headaches, and one of the most prominent oculists in San Francisco had said that sixteen per cent of her eyesight was gone. I told him what Christian Science had done for me and others that I knew personally, how I had been healed instantly, and was enabled to lay aside my glasses after wearing them for fifteen years. I gave him copies of the *Journal* and *Sentinel* that I had in my traveling bag.

I soon after returned to Chicago only to find a few days later that I must again go to San Francisco, and within thirty minutes after my arrival there, I met the mother and daughter, and told them all I could of Christian Science in thirty or forty minutes. There was great fear in this family that a Christian Scientist would insist on the young lady taking off her glasses, and that she would lose what sight she had. In June my friend came to Chicago, his daughter accompanying him. He said it was his desire to do everything possible for her. He had been directed to a noted oculist in New York, and no reference was made to Christian Science, except that I said, "When you get all through with these people Christian Science will heal your daughter."

On their return to Chicago from New York he said the oculist had agreed in nearly every particular with what the one at San Francisco had said, that sixteen per cent of her eyesight had been lost and could never be regained, and the only hope was to have her continue to see at all. He also told me last November when I saw him in San Francisco that his daughter was becoming interested in Christian Science, but I did not know to what extent until to-day, when I received a letter under date of February 16, 1900, of which the enclosed is a copy.

*My Dear J.:*—I suppose you will be glad to know that our daughter took up Christian Science about a month ago. She called on Mrs. E., a healer here in San Francisco, and has been receiving treatment ever since and we are delighted with the result.

She has not been bothered at all with the headaches she has had for many years, and best of all, she took off her glasses and is now able to read, write, sew, etc., without glasses, and she informs me she will never have occasion to put them on again. She is now able to use her eyes the same as anybody else.

We all feel very grateful to you for the kind interest you have taken in bringing this matter to our attention. It has certainly made a new girl of her. She can use her eyes now the same as any person. My wife is also very much interested in Christian Science since she has seen what it has done for our daughter. Our friends here in San Francisco who have known of her case so many years are very much surprised at the result, and it is considered a miracle by all. It is safe to say that had you not taken the interest you have in our daughter's case, we would not have thought of trying Christian Science.

With kindest regards from my family and self,

Very truly yours, C. C. C.

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### Chronic Catarrh Healed.

A little less than one year ago, after suffering for many years from chronic catarrh of the nose, throat, stomach, and bowels, with the ghastly horrors of indigestion and rheumatism, and having exhausted material means of relief, I was urged by a brother railroad official to investigate Christian Science, something I had never before thought of doing and which was at that time far from my inclination. I felt much regret for my friend's weakness but sought to word my reply so as not to offend. He returned literature and a letter that I would have considered beautiful had it been upon another subject. In answering this letter (I was at a southern health resort at the time), it occurred to me that a sensible man would investigate his subject before making a serious argument.

I sent to a bookstore for some work on Christian Science. They had none, but I obtained some St. Louis papers which contained a series of sermons delivered by each of two prominent orthodox clergymen against Christian Science. These, thought I, will enable me to put a quietus on my friend, but instead of the anticipated result, their statements and their quotations from "Science and Health with Key to the Scriptures," led me straight into the Truth.

I began treatment at once and within a week returned home and to work. My changed appearance has caused much surprise among my friends, several of whom are members of the medical profession. I have performed more physical and mental work than for the previous two years. It has been accomplished easily and without fatigue or worry, and I am sure in a manner more satisfactory to the railroad company.

In addition to this, I have found a peace that is priceless. I have stood upon the hilltop and viewed the land of promise, but I have not always kept above the clouds, for it seemed at first that while the "little book" was a wonderful production, and sound in the main, there were occasional statements to which mortal sense demurred, but these demurrers have been one by one overruled by understanding, and mortal sense has paid the costs in every instance. Then, too, while believing, and after having proved by ample Bible evidence that "God is All," I have not always found it easy to realize the nothingness of self, but I am learning and have already demonstrated enough to feel assured that to the extent that we manifest humility, obedience, and love for all,—to that extent shall we have health and peace.

G. C. KINSMAN, Decatur, Ill.

### Healed Physically and Mentally.

A lady who had long been a sufferer from stomach troubles, and had given up all hope of ever being well again, came to Quincy, as she said and her friends thought, to die. A short time after her arrival, she went to spend a few days with friends who were Christian Scientists, taking her material remedies, which she hoped would relieve her of intense suffering. Nothing was said to her about giving them up. In a few days she gave them up of her own accord, and asked for help in Science. When she came she was so weak she had to be almost carried from the carriage to the house; she could only eat certain things, and those very sparingly. After the first treatment she ate heartily of whatever she liked, and without the least disturbance of any kind. In two days she walked a mile without feeling the least fatigue. In a few weeks she returned to her home in a neighboring state, a well woman, to the great surprise and joy of friends who supposed they had taken their last leave of her. What a God is ours, when a little understanding of Him will accomplish such wonders!

Another lady was sorely afflicted by the loss of a son who was just coming into manhood. As he had neither made profession of religion nor united with the church she was so distressed over it, believing in the doctrine of eternal punishment, that reason was almost dethroned. She attended our Wednesday evening meeting and took Science treatment. She returned to her home and in a few weeks she wrote she was healed physically, mentally, and spiritually. To use her own language, she saw how, listening to temptation, she had been cheated out of the greatest boon given to mortals—"the joy of the Lord." Now she rests in perfect peace.—S., Quincy, Ill.

### Rheumatism Healed.

For ten years I suffered from an ulcerated knee, which made me very lame and caused great pain. The doctor told me there was no cure. I could not walk without a stick. Besides this, my hands and feet were so swollen and painful on account of rheumatism that I could not use them, and had to have my food cut up. For eleven months I could not go down-stairs. Then I became weak and had such bad heart attacks that the doctor said I must not be left alone. He thought a change of air might do me good, so I went to stay with a cousin. I was there four months but got no better. Then I heard for the first time about Christian Science, so I tried it. After the first treatment I felt a great change, and in less than three weeks I was cured. I am thankful to say I have no bad knee and no bad hands, can cut my own food and require no stick. I have not had one heart attack since the first treatment, and before that they were very frequent and severe. I am in good health and able to do my own work. My friends think it is a wonderful cure.

HANNAH LEONARD, Hull, Eng.

### Severe Burn Healed.

About a month ago I tried to start a fire with coal oil, and when I lit it the fire flashed into my face. My face and hands were severely burned, and when I got home my mother hardly knew me, my face was so badly swollen. She sent for a Scientist and in about fifteen minutes the pain was all gone and I was able to attend to my work the next day.

It was said that I would have scars on my face all my life, but there is not a scar on my face or hands. At first the fear was expressed that my sight was injured, but the next morning it was as clear as ever. I am very thankful to God that He was such a present help to me.

WM. VOIGTLANDER, Wardner, Idaho.

### Saved from Despair.

One year ago Christian Science came to me with its sweet healing influence. I was one whom innumerable sorrows, trials, and sickness had driven to the very edge of the black abyss, despair. After three weeks' treatment by a loyal student of Mrs. Eddy, I was convinced beyond a doubt that Christian Science is indeed the pearl of great price, to buy which we would sell all we have. My little son, three years old, was also raised from an invalid to a healthy Christian Scientist, and when his little ills appear, he promptly denies them.

We enjoy the *Sentinel* and *Journal*, with their useful thoughts, very much, and we are thankful for them.

CORA M. WISE, Memphis, Tenn.

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The *New Church Messenger* has the following: "What the church needs is so to learn the manner of divine revealings, that her ministry and her people may know the Word as a stairway to the heavens, up and down which the angels of God are forever progressing."

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The New York *Witness* says, "The earthly life of Christ, though complete in itself, was only a beginning as concerned his great work for the salvation of men."

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## Religious Items.

A correspondent's letter in the New York (Methodist) *Christian Advocate* says: "Third Avenue is peculiar in not having one church along its whole length. Between Forty-second Street and Fifty-ninth Street, a short section intersected by only seventeen cross streets, on Third Avenue, Manhattan, there are no less than sixty-five saloons and liquor-selling groceries; and this is one of the respectable sections of the avenue. There is not one church along the whole distance, and there is only one little Gospel mission—that at No. 805—formerly a restaurant, converted into a room with a seating capacity of about one hundred and fifty, the founder and superintendent being a lady who seemingly bears all the expense herself."

M. B Thrasher contributes to the (Baptist) *Watchman* a short article on the Tuskegee Conference of colored people, which is a feature of Booker Washington's splendid work in behalf of his brothers of the negro race. As the result of the discussions at the conference, a set of resolutions were adopted, of which the following is the first section:—

"More and more, as a race, we feel that we are to work out our destiny through the slow and awful trying processes of natural growth rather than by any easy, sudden, or superficial method; and while we are trying to make ourselves worthy citizens we ask the patience and good-will, and appeal to the sense of justice of our white friends."

"Faith springs up among the workers and the lovers, among the helpful and the pitiful, among those who bear burdens and strive with sympathy to read the meaning of pain and sorrow, and to put in their place joy and gladness," says the (Unitarian) *Christian Register*. "It is the hero who discovers and not the philosopher. The man of action advances into new worlds of achievement and of revelation: the philosopher comes after to explain, to put in order, and to record that which came by flashes of inspiration into the willing hearts and active minds of those who have learned that the life is the light of men."

In the London correspondence of the (Episcopalian) *Church Standard* this note appears: Sunday morning the Rev. James Johnson—a negro—was consecrated by the Primate in the private chapel of Lambeth Palace, to the assistant bishopric of Equatorial Africa. The Rev. J. Whiting, who preached the sermon, mentioned the fact that Mr. Johnson was born of rescued slaves, and educated by the Church Missionary Society. He became successively a catechist, deacon, and priest, and in 1873 was sent to England as representative of the native Church.

Rev. Everett D. Burr, pastor of the Ruggles Street Baptist Church, Boston, has resigned in order to give the Baptist Social Union unhampered freedom to carry out the purposes indicated in the will of the late Daniel S. Ford, who made a large bequest to the church. The Ruggles Street Church is the centre of a complex and far-reaching philanthropic work. Its present status is due largely to the labors of Mr. Burr.

John Ruskin esteemed his Bible study under his mother's guidance, the most precious and most essential part of his education. He has left on record the following list of chapters made out by his mother:—

Exodus, 5 and 20; 2 Samuel, 1: 5, and 17 to the end; 1 Kings, 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs, 2, 3, 8, 12; Isaiah, 58; Matthew, 5, 6, 7; Acts, 26; 1 Corinthians, 13, 15; James, 4; Revelation, 5, 6.

In an editorial the *Universalist Leader* says: "Religion is on the increase in spite of the alleged 'decline of the Church,' and the next decade is to be marked by a most magnificent advance of Christianity. People reading the catalogue of evils in the daily press and the meagre record of the good, fear for the welfare of righteousness, but the fact is the evil is reported because it is exceptional and therefore news."

*The Congregationalist*, which is the organ of the Congregational Church, a short time ago opened a famine relief fund for the millions of India who are depending on the British government and the Christian missionaries for food. The fund grew rapidly, and nearly twenty-three thousand dollars has been placed at the disposal of the missionaries.

It is a fact well worth pondering, says the New York (Baptist) *Examiner*, that the name of the lowly Nazarene is held in greater reverence to-day than at any time since his death upon the cross. Workingmen in their meetings applaud every reference to Christ, and social reformers pretend to base their systems upon his teachings.

## Miscellany.

### Mistakes of a Life.

The boys and girls most in need of knowledge are those who think they already know so much that no one can teach them anything. That noble American woman, Mrs. Julia Ward Howe, not long ago celebrated her eightieth birthday, and when some one congratulated her on the wide extent and variety of her knowledge and the good use she made of it, she said laughingly:—

"But oh, if I only knew as much now as I thought I knew when I was sixteen!"

The time will come to many boys and girls when they will wish in the maturity of their manhood and womanhood that they really knew as much as they thought they did when sixteen years of age.

The mistakes of youth are so many that it may be wise for the young—and for older people also—to profit by some "Mistakes of a Life" that I found not long ago in an old scrap book. Here they are:—

It is a great mistake to set up our own standard of right and wrong and judge people accordingly.

It is a mistake to measure the enjoyment of others by our own.

It is a mistake to expect uniformity of opinion in this world.

It is a mistake to look for judgment and experience in youth.

It is a mistake to yield to trifles of no consequence.

It is a mistake to worry ourselves and others with that which cannot be remedied.

It is a mistake not to alleviate all that needs alleviation as far as lies in our power.

It is a mistake not to make allowances for the infirmities of others, to consider impossible everything that we cannot perform, to believe only that which our finite minds can grasp, or to expect to be able to understand everything.

Now who do you think found out that these things were serious mistakes? Of course it was those who made just these very mistakes in their own youth and conceited inexperience. He is a wise boy who profits by the mistakes of others and is careful not to make the same mistakes in his own life. Conceit is a most unlovely trait in any one, and it is particularly repugnant in the young. You remember how severely it is rebuked in the Proverbs: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

To the "Mistakes of Life" given, one might add this bit of advice:—

"Be very slow to believe that you are wiser than all others; it is a fatal but common error. Where one has been saved by a true estimation of another's weakness, thousands have been destroyed by a false appreciation of their own strength." J. L. HARBOUR.

*Young People's Weekly.*

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and church notices, should be sent directly to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax: this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and Contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*

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# Christian Science Sentinel

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political Events.

The bill to appropriate $2,095,455, being the amount of customs collected on Porto Rican imports, to be subject to the will of the President for the prosecution of public improvements in Porto Rico, has become a law.

Both branches of the New York General Assembly have passed a bill repealing the Horton prize-fight law, and if the Governor signs it, as is generally believed he will, prize-fights will be prohibited in the state of New York after September 1, next.

Secretary Root has announced that he has decided to consolidate Havana city and the provinces of Havana and Pinar del Rio, and to appoint General Lee to command the military forces therein. There are now about nine thousand soldiers in Cuba.

### Foreign News.

The arbitration commission sitting at Berne, Switzerland, has decided the Delagoa Bay railroad case, condemning the Portuguese government to pay to the United States and to Great Britain fifteen million three hundred and fourteen thousand francs. Colonel McMurdo, an American, obtained a concession from Portugal to build the road in South Africa and formed a company in London to carry out the project. Portugal confiscated the property in an arbitrary manner in 1889, and it became an international question. The English papers declare the award was not half large enough, and say that this, together with the long delay of the commission in deciding the case, will go far to prevent arbitration in future international disputes.

It is reported that Russia has made demands upon the government of Korea for the privilege of leasing a harbor and landing troops in Korea. The interests of Russia and Japan in Korea are about equally important, and Japan has been jealous of the growing influence of Russia in the East for some time. Predictions are freely made that Japan will resent encroachment in Korea.

No aggressive move of importance was made by the British army during last week, the Boers have been satisfied to strengthen their defences and wait. A considerable Boer force which was supposed to be cornered by the British in the southern part of the Orange Free State succeeded in eluding interference and joined the main forces.

Prime Minister Hoering of Denmark and his ministerial associates have resigned, because,—so it is reported,—of the popular disapproval of the negotiations for the sale of the islands of St. John and St. Thomas of the Danish West Indies to the United States for four million dollars.

General Piet Joubert, commander-in-chief of the Boer armies, died in Pretoria March 27. He was the most capable general the Boers had, and his loss is much regretted by his countrymen. General Louis Botha has been appointed to succeed General Joubert as commander-in-chief.

The Shah of Persia has appointed Mofakham Ed Dowleh minister plenipotentiary of Persia to the United States. The Persian mission here has been vacant for some years past.

Chin Pom Ye, the Korean minister to the United States, has been transferred to Europe, and will represent his government at the capitals of France, Russia, and Austria.

### Industry and Commerce.

Governor-General Wood has recently had interviews with persons of influence, who have strenuously urged the taxation of valuable properties, rather than each bag of sugar as it is manufactured. Those who hold this view contend that, under the present system, impediments are thrown in the way of production. Many valuable estates have been lying idle and unproductive for years, some even having complete sugar plants. The owners of others are rich men, but are living in Paris, Madrid, and other European cities, quite untaxed for their property in Cuba. General Wood feels that if these properties are taxed their owners will be forced either to sell them or make them productive.

Views have been taken of the orchards of Messrs. Miller and Pancake, in the vicinity of Rodney, W. Va., to be shown at the Paris Exposition. These orchards are said to be the largest in the world, and contain 250,000 peach and plum trees. The owners planted 181,000 trees last year, and cleared for planting 1,735 acres of timber land. The first season their orchards began to bear they shipped one hundred carloads of peaches and plums.

A Boston *Transcript* correspondent writes: "Chicago has destroyed the balance of nature in cutting the divide between the lakes and the Mississippi, and the upsetting of the balance is a pretty serious thing." This writer declares that in order to turn the legally required volume of water into the Chicago drainage canal, the current will become so swift as to make navigation difficult in the harbor at the mouth of the Chicago River.

The *Manufacturers Record* states that Southern cotton mills are making phenomenal earnings, and that about one hundred new mills are under construction, while the coal, iron, and steel industries are also very prosperous. It is estimated that about twenty-five million dollars is going into Southern mills alone this year. The *Record* predicts that Southern industries have a splendid future assured.

United States Consul Ridgely at Geneva, Switzerland, reports that an American promoter having secured an option on existing street-car lines in Geneva, and a concession from the government to replace all the old lines with a complete trolley system, has organized a company to finance the project, and now has nine miles of the new track laid.

The Metropolitan Street Railway Company of New York has decided to place 125 new air-motor cars upon its tracks. Already the Metropolitan Company in New York is operating a considerable number of cars equipped with air motors, and for several months cars of this sort have been operated in Chicago.

Twenty-two new steamships are soon to be added to the fleet of the Hamburg-American line. Part of these ships are now being built and part are soon to be commenced. At the close of last year the Hamburg-American company had seventy-six ocean-going steamers.

It is expected that eight hundred million feet of white pine logs will be sawed up at the mills in Duluth this year. Sixteen thousand men and five thousand horses have been employed in the woods all winter cutting timber for the Duluth market.

It is announced that the Berwind-White Coal Mining Company of Pennsylvania has advanced the wages of its ten thousand miners twenty per cent, which will make their wages the highest paid during the past thirty years.

Actual work on the New York underground tunnel for street cars was begun on March 26. Some of the paving stones removed during the first few minutes' work sold as souvenirs at $2 each.

Turkey is reported to have notified the United States that the importation of American pork will in the future be prohibited.

### General News.

It is stated that in three months under the American plan the school attendance in Cuba has been raised from four thousand to eighty thousand pupils, with two thousand teachers. Although English is taught, the teachers employed are Cubans. No local school taxes are raised. The school expenses, which it is expected will this year reach four million dollars, are to be paid from the island treasury.

Forty-four years ago, March 26, 1856, the first street car in New England was run from the corner of Main Street (now Massachusetts Avenue) and Pearl Street, Cambridgeport, through Main Street across the West Boston Bridge and on Cambridge Street in Boston as far as West Cedar Street. The entire equipment of the road consisted of six cars.

Boston and its environs within a radius of 12½ miles of the State House may be studied by visitors at the Paris Exposition by means of a model ten feet in diameter, which gives the topography of Boston almost perfectly in miniature, showing streets, parks, streams, railroads, and one hundred and fifty-seven thousand accurately located houses.

United States treasury officials are reported to be considering the advisability of coining half-cents to meet the "bargain counter" demands of the large department stores. Half-cent pieces were once coined in the United States, but the last issue was in 1857.

A Paris press dispatch says that an anonymous donation to the Aero Club offers $20,000 to the aeronaut who will start from Longchamp, go around the Eiffel Tower, and return to the starting point, a total distance of about seven miles, in thirty minutes. This competition is international.

It is stated that the present theatrical season is the most successful in history, and it is estimated that the box-office receipts of all the theatres in the United States for the season will amount to twenty-five million dollars.

The committee on protection of the American Ornithologists' Union has sent out a general appeal to bird lovers urging them to subscribe and to use their influence in every way possible to protect the seagulls and the terns.

Augustin Daly's collection of books sold in New York at auction recently, brought $166,035. Book dealers had predicted that the collection would bring at least two hundred thousand dollars.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## The Bible's History.

### From Earliest Manuscripts to Latest Revision.

THE OLD TESTAMENT.

I. Manuscripts.—The larger part of the Old Testament originally, of course, was written in Hebrew. It was perpetuated by being copied by scribes. Errors crept in, sometimes by the carelessness of the scribes, sometimes by misunderstanding words when they were writing from dictation, sometimes by the incorporation into the text of remarks made upon the margin, etc. The Massoretic text was the result of an effort to purify the text of corruptions. The work of the Massoretes has stood the test of time. It was their text which was made use of by the revisers in the revision of 1884. The Massoretic manuscripts are divided into those regarded as:

1. Holy.—These are the synagogue rolls, in the transcription of which the greatest pains have been taken to guard against errors. They contain only the Pentateuch, with the addition sometimes of the five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, and Esther), and sometimes of sections from the prophets.

2. Private or Common.—These are written upon rolls, paper, and also appear in book form with the Massoretic punctuation marks. When complete they are called Greater Massora; when abridged, Less Massora. The oldest of these manuscripts, the Prophet Codex, is assigned to A.D. 916; the most ancient covering the whole Hebrew Bible, to A.D. 1009. The oldest manuscripts are the most accurate.

II. Versions.—The Hebrew ceased to be a spoken language. Jews emigrated to different parts of the world. Hence there came to be a necessity for translations or versions, the most prominent of which are as follows:—

1. The Septuagint.—This is often designated by the Roman numerals LXX. It was a translation into the Greek for the benefit of the large number of Jews who inhabited Alexandria. Tradition related at considerable length by Josephus (Antiquities, 12 : 2), ascribes the work to seventy (more exactly seventy-two), who began the task at the request of Ptolemy Philadelphus, and finished it in exactly seventy-two days; whence the name Septuagint. It was the version in general use in Christ's day.

2. The Samaritan.—A translation of only the Pentateuch, into the Samaritan dialect. It is not earlier than the second century B.C. Its author is unknown, but by tradition it is ascribed to the Samaritan high priest, Nathanael. An ancient copy of this is the pride of the few Samaritans who remain at Nablus (Shechem).

3. The Syriac.—Called also the Peshito, meaning correct or simple, because it contains no mystical or allegorical paraphrases, but confines itself to the text. It is a translation made into the vernacular of the people of Syria and Palestine, so that the Christians of those countries could have the Scriptures in their tongue. It probably was made in the second century A.D.

4. The Targums (translations or interpretations).—The residence of the Jews in Babylonia made them familiar with a new language and caused them to lose their own, largely by want of use. (Nehemiah, 8 : 8.) The Targums are a free rendering into Chaldaic Hebrew of the Hebrew text with expositions of its meaning.

5. The Vulgate (common).—This received its name from its being the common or current text of the Scriptures. It is the work of Jerome, the most learned Christian scholar of his day (A.D. 331–420). This is still the "authorized version of the church of Rome."

6. Other Versions.—Besides the foregoing there are other versions of less interest and importance, made respectively for the African Church, the Goths, the Armenians, etc.

THE NEW TESTAMENT.

I. Manuscripts.—The New Testament was originally written in Greek. The autographs of the different books very early disappeared. They were written upon papyrus, which is quite perishable, and with ink made from gum and water, mixed sometimes with a little copperas. Papyrus was succeeded by parchment or vellum in the fourth century, and this again gave place to paper in the eleventh. Owing to the scarcity of writing material, often the old skins were re-used by washing off or erasing the writing, and in that way many a biblical manuscript was destroyed. By the use of chemicals, however, in many cases the original writing has been recovered. Such manuscripts are called palimpsests. Of these the most famous is the Codex Ephraemi, written in the fifth century, and erased and rewritten in the twelfth. There are about one thousand known manuscripts of the New Testament, only about thirty of which include all the books. They are divided into two classes.

1. The Uncials.—These are written throughout in capitals, without any division into words or sentences, and with very few marks of punctuation.

The most important of the uncial manuscripts are: (*a*) The Sinaitic of the fourth century, discovered by Tischendorf in 1859 in the convent of St. Catharine at Mt. Sinai; (*b*) The Alexandrian, probably of the fifth century, presented by Cyril Lucar, Patriarch of Constantinople, to Charles I., and now in possession of the British Museum; (*c*) The Vatican, in the Vatican library at Rome, assigned to the fourth century, and supposed to have been written in Egypt.

2. The Cursives.—So called from being written in a running hand. These appear to have come into existence in the tenth century. The letters are run all together, as in the case of the uncials, often with no capitals except in the case of initial letters. Of these manuscripts there are a great number, and some of them are of considerable value.

It is possible to tell with considerable accuracy the age to which any manuscript belongs by the material upon which it is written, the character of its writings, and by the use or absence of punctuation marks.

3. Their Order.—In the most ancient manuscripts the order of the books of the New Testament is usually put as follows, though there is some variation as to the epistles: The four Gospels, the Pauline Epistles, the Book of Acts, the Catholic Epistles, Revelation.

**Copyrighted, 1900, by Mary Baker G. Eddy.**

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II. Divisions.—As we have seen, to aid in reading the Scriptures, punctuation marks were first adopted. Then came division into:—

1. Chapters.—First the Gospels were divided in this way in A.D. 220 by Ammonius of Alexandria, so that a comparison of similar sections might be facilitated. This was followed by a like partition of the remainder of the books of the New Testament, the work not being fully completed until about A.D. 500. The whole Bible was not thus divided until the thirteenth century, the work being accomplished by Cardinal Hugo de St. Caro (St. Cher), who died in A.D. 1263.

2. Verses.—Our present system of verse division was introduced by Robert Stephens in his Greek Testament published in A.D. 1551, and in the complete Bible issued by him in A.D. 1555. The faulty character of this division is very clearly shown in the Revision.

III. Versions.—As in the case of the Old Testament, there have been various translations of the New Testament, those of value being the Syriac, the Egyptian or Coptic, and those in Arabic.

THE ENGLISH BIBLE.

I. Anglo-Saxon Versions.—In these we see the beginnings of our English Bible. The steps are as follows:—

Caedmon, a monk of Whitby, composed some poetical paraphrases of portions of the Bible. He died A.D. 680.

Adhelm (died A.D. 709), the first bishop of Sherborne, with Guthlac, produced an interlinear translation of the Psalms on the basis of the Roman text.

Egbert, or Eadfrith, Bishop of Lindisfarne, about A.D. 730, translated portions of the Gospels.

Bede, one of the greatest scholars of the Middle Ages, died (A.D. 735) while engaged in the translation of the Gospel of John, just as he had reached the beginning of chapter six.

King Alfred the Great (died A.D. 901) translated parts of Exodus and the Psalms, designing to make the Mosaic law the basis of laws for his own kingdom. Those laws were called "Alfred's Dooms."

Toward the close of the tenth century, Aelfric put into Saxon paraphrases of the Pentateuch, Joshua, Judges, parts of the books of Samuel, Kings, and Chronicles, Job (?), Judith, and Maccabees.

It was through the labors of John Wycliffe (1324–84), the "Morning Star of the Reformation," as he has been called, that the Bible was first translated into English. Nicholas de Hereford, an English ecclesiastic, did the work from Genesis to Baruch 3 : 20, but all the rest is ascribed to Wycliffe. The translation was made from the Vulgate, and was completed about 1380. A revision by Richard Purvey was made about 1388. Manuscript copies of this version were multiplied, and many "Poor Priests" went about the country preaching from it.

II. Printed Editions.—The invention of printing, by Gutenberg (A.D. 1450–55), was of great advantage to the Scriptures. The first book issued from the press was a Latin Bible. Now the Word of God is to be found in many tongues all over the globe. The whole Hebrew Bible was first printed in 1488, a second edition, which was the one used by Luther, appearing in 1494. The first copies printed in a modern language were "the first and second German Bibles by Mentelin and Eggesteyn, of Strasburg, of rather uncertain date, but certainly not later than A.D. 1466." The first quarto Bible was printed by Peter de Ferratis at Placentia in 1475. The first Bible with a distinct title-page was printed by George de Ravabenis at Venice in 1487. The "poor man's Bible," a small octavo, was issued from the press of Johann Froben of Basle in 1491. The important English editions are as follows:—

1. William Tyndale (1484–1536).—To this eminent scholar belongs the credit of having been the first to furnish a printed translation of the entire Scriptures from the original languages. He was burned at the stake October 6, 1536, but not before he had completed his great task.

2. Miles Coverdale (1488–1569) translated the Bible from the Vulgate and from the Zurich (Swiss-German) Bible, following Tyndale in the New Testament, though not implicitly. It was printed in Antwerp at the expense of Jacob van Meteren in 1535. It contained a fulsome dedication to Henry VIII., and was illustrated with several wood cuts.

3. John Rogers (1505–55) was a personal friend of Tyndale. Under the name of Thomas Matthew he published an edition of the Scriptures in 1537. It was a clever compilation from Tyndale's and Coverdale's translations, carefully edited and revised, and interspersed with notes.

4. The "Great Bible," so called from its large size, was issued in London in 1539. Its pages were fully fifteen inches in length by over nine in breadth. It was a revision of the Matthew's Bible, the work being done by Miles Coverdale, who thus revised his own work. It was the first Bible in which the words not in the original were put in a different type. The Scriptures in the book of Common Prayer and the entire Psalter are taken from this edition. A new and revised edition appeared in the following year, which was called the Cranmer Bible, because the archbishop wrote a prologue for it. This Bible was chained to the reading-desk in parish churches.

5. The Genevan Bible, a quarto issued in 1560, was translated by William Whittingham, Thomas Sampson, and Anthony Gilby; though the larger part of the work fell upon the first-named. The three were exiles at Geneva from the Marian persecution. It is known also as "The Breeches Bible," because of this rendering of Genesis, 3 : 7: "They sewed fig-leaves together, and made themselves breeches."

6. The Bishop's Bible of 1568 was a revision of the "Great Bible," and was so called because, of the fifteen scholars employed upon it, eight were bishops. Its principal interest consists in the fact that the edition of 1572 is the basis of our present Authorized Version.

7. The Douay Bible. The popularity of the Genevan Bible stirred up the Romish church to put out a translation of the Scriptures based upon the Vulgate. The New Testament appeared at Rheims, France, in 1582, and the Old Testament at Douay in 1609–10. It was scholarly, but disfigured by Latinisms. The modern editions have been improved.

8. The Authorized Version, known also as the King James' Version, although he had nothing to do with it more than appointing the commission which executed the work, not aiding it to the amount of a penny. The suggestion of a revision was made by Dr. Reynolds, a learned Puritan divine, at the Hampton Court Conference in 1604. The commission appointed to carry out the work was composed of fifty-four scholars (only forty-seven were actually engaged upon it) divided into six companies, two meeting at Westminster, Cambridge, and Oxford respectively. The revision was begun in 1607, finished in 1610, and issued in 1611.

9. The Revised Version.—The revision was undertaken through the action taken by the Convocation of Canterbury in February, 1870. The commission consisted of two companies, one for the Old and the other for the New Testament. American scholars were invited to join in the work. In the Old Testament company there were in England, twenty-seven; in America, fourteen. In the New Testament company there were in England, twenty-five; in America, thirteen. The New Testament was issued in 1881 and the Old Testament in 1885. This is, as the title indicates, a revision of the Authorized Version, and is the product of the best scholarship of the day. M. C. HAZARD.

*Topeka Daily Capital* (Sheldon Edition).

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# Selected Articles.

## Some Facts Regarding Christian Science.

*Editor Cambridge Tribune*:—A recent editorial requesting a reply to some of its questions, affords an opportunity for presenting some facts which will enable candid people to separate things which differ, but may be confused through misinformation.

1. The Christian Science movement represents a widespread awakening to the practical import of Christ's teachings. It has been gaining momentum for over thirty years, and earnest Christian people of all creeds have found in it what their hearts hoped for, namely, Christianity which has "demonstration and power."

2. The laborers in the movement remain, as a rule, in one place, and becoming known to their fellow-citizens, win respect and confidence. Their advertisement is the work they do; no other advertising is considered legitimate. The lecturers, teachers, practitioners, readers in churches, and other workers in this movement are working for the emancipation of men from both sin and sickness; a more widespread and advantageous reform than was the abolition of the slavery movement in its day.

3. The organizations, or Churches of Christ, Scientist (generally protected by state charter), are branches of the Mother Church of Christian Science, and all hold public Sunday services and Wednesday evening meetings, at which the Principle, the methods, and the practical results of Christian Science may be learned. These branch churches, in all the larger cities and towns, have public reading rooms supplied with the literature of the movement, where visitors are welcomed and given every opportunity to find out what Christian Science is doing for the world.

4. The Gospel of Christ proclaims healing for the sick as well as cleansing for the sinful. The congregations assembling as Churches of Christ, Scientist, are composed of those who rejoice in this gospel because in most cases they have been healed of disease, and in many cases redeemed from the tyranny of evil habits and sins.

5. Since 1883 the *Christian Science Journal* has been issued monthly, and the honest investigator may learn from its pages of the beneficent influence of Christian Science in redeeming its tens of thousands from enslaving sickness and fettering sin.

6. There are few people in the land who do not know of some friend, relative, or acquaintance healed through Christian Science. The many thousands of cases of restoration to health from diseases pronounced fatal by medical authorities, or from invalidism considered incurable, attest the power of a true Christianity to renew life, and revive the hopeless. The health and happiness of those who are now alive through this Truth, make one query whether it is fair that so large a proportion of the race should be allowed to go to premature death as now die in spite of the prevailing methods of material medicine, without being allowed a trial of Christian Science.

7. Christian Scientists are working for God and the welfare of man. Though at work now on all the continents, and the "isles of the sea," the true Scientists everywhere are one in motive, in method, and in understanding; exactly as were the astronomers who became satisfied of the correctness of the Copernican system, and could prove it, —though the world was against them. Charlatans and impostors may use the sacred name of Christian Science as a cloak for a time; but they are at variance, working every man for himself, and the imposture of selfishness in due time is revealed.

8. Christian Scientists have gained their unity in faith and understanding from study of the Bible and practice of its teachings according to the scientific method taught in their text-book, "Science and Health with Key to the Scriptures." This book was written by Mary Baker G. Eddy in 1875, and 185,000 copies of it are in circulation. The author of the text-book is the Discoverer and Founder of Christian Science, and naturally the leader in the movement.

9. Those who know Mrs. Eddy know her to be a woman noble and pure, whose Christianly scientific labor is bringing to the world its highest good to-day; for what higher blessing is there for man than to be brought out of agnosticism, infidelity, or partial Christianity, into Universal Christianity? To become universal, Christianity must cease to be sectarian and theoretical, and become practical and scientific. Men must have exact proofs, comparable to those which mathematicians have, before they can see eye to eye. Christian Science works out exact demonstrations of its Principle, divine Love; and those who have seen these results honor and love the first worker, by whose fidelity to God and bravery before men the Science has been revealed which gives the foundation for Universal Christianity. Those who have not seen the provable truth speak loudly its opposite regarding Mrs. Eddy; and the blind garrulously offer testimony where eye-witnesses are required. If any man be blind through ignorance, let him not be led by the blind.

10. The growing unrest of the human mind as the century ends, has prophesied that which satisfies the craving, —the coming again of Truth with such healing and saving power as through Christ was first manifested. When that Truth is understood and *practised,* the hearts of good men will be glad in the re-union of Christendom.

11. Christianity should satisfy all the needs of man. The chase of the multitude after deceits is a pathetic symptom of the unhealed sorrow of the world. Impostors promise to heal, but cannot. People spend their all upon them, but are "nothing bettered." The Christian Scientist knows that Christ is the living bread for which all men hunger, and with that spiritual food he supplies the need of those who come to him, so that the sick are healed, the lepers are cleansed, the hopeless made alive again, and the poor enriched by the gospel preached to them, which ends thriftlessness and incapacity. For this highest of all instruction, Scientists receive in return for a week's work what a music master exacts for one hour's tuition.

12. In conclusion it may be said that here in Cambridge, for more than a year, Sunday after Sunday, Brattle Hall has been filled with a congregation of Christian people who thank God for Christian Science. At the Wednesday evening meetings there have been given testimonies as to man's dominion over sin and sickness through this Science, such as would gladden any good man's heart. A kindly welcome awaits every such investigator. We believe that in Christian Science that element which gave to early Christianity its power, is found again, and in this blessing would have all men share. The undersigned is First Reader of First Church of Christ, Scientist, in Cambridge, and so as a representative expresses the kindly thought of the congregation.

WILLIAM P. MCKENZIE.

*Cambridge (Mass.) Tribune.*

## Testimony of Local Scientists.

THE regular mid-week meeting at the First Church of Christ, Scientist, was well attended, about two hundred being present. The assembly was composed of intelligent-looking people, mainly from the middle class, and every face seemed beaming with happiness.

The First Reader announced that the meeting was in the hands of the congregation, and she hoped the time would be well filled.

She had hardly seated herself when a lady, a member of the church, arose and said that in reading over the *Chris-*

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*tian Science Sentinel* of March 1 she was impressed by an article entitled, "A Little Child's Faith," and knowing there were some present who do not take the periodical, she would read it. In a clear, calm voice she read, much to the surprise of some of her friends, for a few years ago she was unable to read the English language, being German, and now the foreign accent was hardly noticeable.

A little girl of about nine years then told of a schoolmate who was suffering from an attack of toothache. She had gone to the teacher for comfort. The little girl said, "I felt so sorry for her that I realized the Truth for her. In about ten minutes I looked and she was laughing, so I knew the pain was all gone."

A gentleman then told of his experience with an old trouble which appeared occasionally. He did not seem able to become master of the situation. One evening he picked up "Miscellaneous Writings" by Mary Baker G. Eddy. On page 93 of this book the following statement appealed to him strongly: "Nothing is more fatal than to indulge a sinning sense or consciousness for even one moment." Although he had read these words before, they had not attracted his attention particularly. This time they set him thinking, and it enabled him to overcome his trouble by clearing his consciousness of error.

Another gentleman then arose and said, "I was a habitual user of tobacco for twelve years, but through the little understanding of the Truth I possess I have been able to overcome this habit. Not the slightest desire to use the article remains."

A machinist then related an experience which proved the Truth to be the best physician. A man who is working in the same establishment had his foot injured. After having some little trouble with it he came to the narrator and asked for advice. The man went to work and has not had any pain since. Another co-worker who employed a physician for a like injury is still unable to assume his duties, although the doctor has had five weeks more in which to remedy it.

Another member of the church then said he had been asked by an acquaintance for a remedy for corns. When told what remedy the speaker had used a disgusted look was the only reply. Nevertheless, the speaker assured all present that he was thankful for the Truth which had enabled him to get rid of them.

Hardly had the last words been spoken before another member was on his feet. He said, "One of the experiences given this evening reminds me of something I have to say. I should have told it long ago. Speaking of the tobacco habit, ten cents worth was a limited supply for one day. I was a perfect slave to the habit. After coming into Science I continued using it for a while. One day in thinking the matter over I became utterly disgusted with it. Out of my pocket came the tobacco I had and it landed on the other side of the street. That was the last chewing tobacco for me. I still continued smoking cigars for several years, but I finally dropped that as abruptly as I did the other. Since then I have had no desire for either. This is but one of the many things I have been able to overcome through the understanding of the Science of Being.

The next experience showed the power of Love. The gentleman said, "For some time past one of the men working near me in the factory would deliberately lay some material in my way. In walking back and forth it caused a great deal of inconvenience. I spoke to him several times, but it did not change matters any. Finally discord began to assert itself in my thoughts. I was almost angry when it occurred to me that I was not acting as a Christian should. Thought was reversed and on the way to work the next Monday morning I realized that Love was the only real power. When I arrived not an obstruction was to be seen, nor has there been any since then. Love had removed it."—*Sheboygan (Wis.) Telegram.*

## "Observer" on Christian Science.

*Editor of The Mirror:*—In response to an invitation I attended the weekly meeting of First Church of Christ, Scientist, my object being to see and hear for myself something about the new movement which is attracting so much attention and meeting with so much criticism.

Taking the elevator at The Kennard at 7.30, I soon found myself in their meeting room, a comfortable and appropriately furnished room on the fifth floor, capable of seating some one hundred and fifty people.

The service commenced with the singing of a hymn selected from a collection of hymns and tunes from different sources and printed especially for the use of the Christian Scientists, and I noted that in every part of the room there were copies of this hymn book with words and music legibly printed, and that the casual visitor was courteously supplied with the same. The singing was hearty and apparently enjoyed by all present, being led by several ladies with remarkably fine voices, which gave unmistakable evidence that said vocalists at least were sound and well. Right here I may say that I never attended a religious meeting where the audience seemed more thoroughly happy, and as a whole showed evidence of better health and contentment than was the case here.

After the singing, a lesson from the New Testament was read in an impressive manner by the First Reader of this church, soon after which the meeting was declared open for testimonies, the first being given by the pioneer worker in this church, who in mentioning a case which had been under her treatment during the past week explained to her hearers a new and striking application of Christ's command to the sick man, "Take up thy bed and walk."

This was followed by an account given by a prominent healer, who described a cure she had been able to effect by the Christian Science treatment of a bad case of a diseased thumb with ulcerated nail. The next testimony was given by a lady in the congregation, who told in a simple and straightforward way how she had been cured of badly chapped and bleeding hands by the same treatment self-applied. The fourth testimony was given by a young girl, who, in a perfectly modest and natural manner, related how an article which was missing in her home was found by her through a remarkable application of Christian Science, which reminded me that there are more things in heaven and earth than are dreamt of in our philosophy. The fifth testimony was given by a well-known business man of this city and was an enthusiastic endorsement of Christian Science as a help in business.

The last and most striking testimony of all was an intensely interesting account given by a lady of the complete cure of the drink habit in the case of a confirmed drunkard who had lost health, wealth, happiness, and home, and had tried every ordinary means of cure, and made the most desperate attempts to reform, but without the slightest success, but who lost even the desire for drink after a few days' treatment by a Christian Science healer. The particulars of this extraordinary case were given in a direct and forcible manner which would have done credit to a professional orator and had a ring of truth in their delivery which impressed me with the conviction that a religion that will prompt two of its followers to take personal charge of a helpless drunkard—as this lady and her husband did—and never rest until he consented, as a last resource, to be placed in the hands of a Christian Science healer, must have a strong leaven of Christian charity in its composition, and that the readers of the *Mirror* who wished to know something of the new movement in the religious world might be interested in this light sketch. I may say further that I write as an outsider, having no connection with the Christian Science Church in any way, but attended this meeting simply as

AN OBSERVER.

*Manchester (N. H.) Mirror.*

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## "Blessed are the Pure in Heart."

SOME clergymen having published statements peculiarly untrue regarding Christian Science, the following letter appeared in proclamation of the Truth and was published in the *Berlin (Ont.) News-Record.*

*Editor Record:*—When the great Teacher of Christianity lived and taught upon earth, his sinless purity did not prevent the hypocritical Pharisee and letter-perfect doctors of the law from saying that he was no better than the publicans and sinners with whom he associated.

It was a lofty standard of purity which was held up by Jesus, dazzlingly so to those whose hidden life was full of corruption—"dead men's bones;" for Jesus plainly taught that purity is to be measured not only by outward deeds, but that the thought, or source of all action, must be pure as well, and that even to look with desire on that which is unlawful is to break the commandment. The emphasis of his teaching was upon pureness in the *thought,* "for from *within,* and out of the heart of men, proceed evil thoughts." Let him whose every thought is pure cast a stone at her, he said, in substance, to the witnesses against the sinful woman, and when that piercing glance looked through the mask of hypocrisy to the corrupt and sinful thoughts within, the accusers, one by one, turned silently away.

Jesus Christ's standard of purity has not changed; neither have the false accusations against those who are honestly trying to follow the Christ at the present time. Christianity is re-affirmed to-day in Christian Science. It is the religion of Jesus. That religion was founded on pureness of thought and deed. So is Christian Science. Neither license of thought or action, or anything bordering on it or approaching it, is tolerated in Christian Science, and the sanctity of the marriage relation is plainly set forth in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as well as in all the other writings by the same author.

It should be a well-known fact that all habits of dissipation which lead to unfaithfulness in marriage and lawlessness out of it, find no support in Christian Science.

It is the endeavor of the Christian Scientist to be pure "even as he is pure," to take for his life-model the example of Jesus Christ, his Way-Shower, and to bring every thought into captivity to Christ—that is, to try each day to make his thoughts more Christ-like. And this he does, like all true Christians, because he loves the Christ and knows that his is the only way to blessedness and peace. Knowing, as he does, through the teaching of our Master, that this work of purification must begin within, because thought is the source of all action, he is daily and hourly watchful at the door of his thought, and so is purifying the stream at the fountain-head.

His work must be thorough if he follows honestly each step of the way shown him by Jesus the Christ, for it includes not only the overcoming of all sinful desires, but the casting out of all selfish thoughts, thoughts of malice, envy, fear, doubt, hatred, pride, ambition, uncharitableness, dishonesty, and deceit.

The standard of Christian Science, like that of our Master, is perfection, for he said, "Be ye also perfect," and this means purity in thought, word, and action, and in *every* relation in life. Upon the stainless banner of Christian Science are inscribed these words from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 137: "The corner-stone of all spiritual building is purity."

ELINOR F. EDWARDS.

First Reader, First Church of Christ, Scientist, Berlin.

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**Rev. Dr. Clark says in the *Endeavor World,* "We must take something into our lives before the old can be expelled. There must be a new life to drive out the old life."**

## Saved from Pain by Christian Science.

JOHN EVERSON, a young man who is employed in the Green Bay Theatre and who boards at the American House, believes he had, through the medium of Christian Science, a remarkable escape from serious injury or even pain following an accident.

Everson was walking across the stage Wednesday afternoon, carrying in his arms a large timber, when a hammer weighing three pounds, accidentally dropped by a workman in the rigging loft fifty feet above, struck him full on top of the head with tremendous force. A well-known Green Bay woman, who is a Christian Science healer, happened to be in the house and on the stage as a visitor. She saw the occurrence and instantly went to work to help the victim of the accident.

Everson was staggered by the blow, but retained his senses. He dropped the timber he was carrying and clapped both hands on his head. The hammer had inflicted a long gash and blood was streaming over his face, obstructing his vision. Mr. Johnston and others led him to a wash-basin, where the wound was washed with cold water. The Scientist remained at Everson's side. She said to him, "Never mind, young man. It won't hurt you. Don't put anything on it and the wound will heal up all right." Everson understood in a moment and took the Scientist's word that he was not hurt.

Everson says he experienced absolutely no pain. The skull was not fractured, and without the application of drugs the gash has healed promptly and without any apparent ill effect.

Everson earnestly believes his escape from pain or disability is due to the influence of the healer, and he declares he will take up the study of Christian Science.

He resumed his work in the theatre as usual after his wound had been bathed with clear water.

*Green Bay (Wis.) Advocate.*

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## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

| | |
|---|---|
| Artist's Proofs . . . . . | $7.50 |
| These are the first prints, are on India paper, and limited in number. | |
| India Proofs . . . . . | $5.00 |
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| Plain Proofs . . . . . | $3.00 |
| Prints on plain rice paper. | |

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### New Edition of the Manual.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### Prayer and Fasting.

THE question is often asked, How do Christian Scientists regard the Lenten season? Do they deem it an essential observance, a necessary religious rite, or is it among the ceremonial practices which Christians may, at their option, dispense with?

In connection with this question, it may not be amiss for us to refer briefly to the significance of Lent among those who practise its observance.

In a general way it may be said to be the springtide fast of forty days before Easter, as a preparation for the anniversaries of Christ's crucifixion and resurrection, and in remembrance of his fast of forty days in the wilderness. It may, therefore, he said to be a season of purification, in imitation of Jesus' season of meditation and overcoming of temptation in the wilderness, to fit its devotees for the better observance of the Easter solemnities.

Abstention from eating meats, and from the usual social obligations and festivities, are among the acts of fasting or self-denial of this season.

Christian Scientists would be the last to question the right of any to follow these observances. If this practice tends even to a temporary purification of thought and purpose, or, in any measure, aids in preparation for a higher understanding or appreciation of the resurrection, with all that is implied thereby, the devotee has received so much benefit, and none should seek to take from him one iota thereof. If any sinful tendency has thereby been ameliorated or destroyed, or any temptation to do wrong overcome, so much has been accomplished in the right direction. If, in addition, after the days of fasting are over there is no return to the practices or indulgences thus overcome, and the benefit has thereby become permanent, to such a result all good people will ever say, Amen.

Now as to Christian Scientists. They might be inclined, from their point of view, to inquire:—

If fasting, prayer, and refraining from social festivities or dissipations for forty days aid one to a better appreciation and understanding of the signification of a forthcoming Easter, why would not a continuance thereof during the remainder of the year, increase the same? and why would not each succeeding year, thus observed, bring ever-increasing appreciation and understanding, until the full signification of Easter has been reached?

The Christian Science conception of the resurrection of Jesus is that it is a type of the ultimate resurrection of all; a resurrection from the mortal sepulchre of all discord, sorrow, sickness, sin, and death. Jesus' explanation of his own resurrection, as well as Paul's preaching thereof, and the teaching of the other apostles, make clear this Christian Science conception.

If Jesus' resurrection is such a type, so also was his forty days' fasting a type of that constant and unceasing prayer and fasting or abstinence, which he taught and practised. These types should not be substituted for the reality. *Shadow* should not take the place of *Substance*. Even admitting, as we have, that the observance of the type may be productive of some good, or relative good, is not, after all, the real goal the accomplishment of the all-good, or the absolute good? and can this be reached through temporary fasting and prayer, or must the true resurrection be arrived at through the perpetual watching, fasting, and prayer, of which Jesus is our exemplar, and which his temporary fasting foreshadowed? Christian Scientists answer in the affirmative.

A thoughtful and intelligent reading of the definition of the Resurrection, as defined by Mrs. Eddy on page 584 of the Christian Science text-book, "Science and Health with Key to the Scriptures," will throw a flood of light upon the question. It is this:—

"Resurrection. Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief yielding to spiritual understanding."

A deep and earnest study of the chapters on "Prayer" and the "Atonement and Eucharist" will enable the enquirer to comprehend the true office and significance of prayer and fasting.

There is a good Lenten lesson in the following from the *Detroit Free Press*:—

"Among the most fair-minded of us it is yet a matter for remark how often we speak ill of our neighbor, don't you think?" said a woman I know. "And this, too, quite without being conscious of it, for let me cite you.

"Last year my sister and I were talking over the approach of the lenten fasts and denials, and we were wondering, like good Episcopalians, what we should forego that was worth while. Coffee and candy, the theatre and cards, savored rather too much of the flesh for true denial, we told ourselves.

" 'I'll tell you,' I said, 'let us crucify our spirit by making a vow not to speak one idle word of our neighbor for the six weeks of Lent.' So it was agreed, while we both silently rather congratulated ourselves that we had set up an easy task. For, in a self-righteous way, we fancied we were not given to that sort of thing, since we came of a line not wont to indulge in the subtle delights of gossip. But never flatter yourself, my dear, that you are known of yourself. You cannot think how incapable you are of recognizing your own shortcomings. I think I do not exaggerate when I say that scarcely a day of the forty but we found our tongues ready, tipped with some bit of an unpleasant word for this or that neighbor. This was a matter of great astonishment to us, I assure you, for you see we were so complacently sure that we were not given to the ways of 'evil speaking.' "

Now if so much was accomplished by the forty days' resolve, how infinitely more would result from a permanent resolve of this kind.

The Christian Science conception is that the mere abstaining from food is not true fasting. They believe in eating a temperate quantity of healthful food every day of the year. Get the mind in the right condition of abstemiousness and there will be no difficulty with the body. Pray without ceasing, live in the atmosphere of true prayer, and the fasting will take care of itself. This was the teaching of him who truly fasted and prayed.

### All Men.

At a recent Wednesday evening meeting in the Mother Church all the speakers were men, and there were several of them. While this is not of frequent occurrence, it should nevertheless go far toward refuting the charge sometimes made that Christian Science is a religion only for women and children.

Some of those who spoke were active, practical business men, who told in a practical business way of the great help Christian Science had been to them in many ways.

Did not Jesus sound the depths of Christian ethics when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's"?

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### Supplement to the Sentinel.

The lecture by Rev. Arthur R. Vosburgh, "Christian Science: Its Worth and Work," which was published in the March number of the *Journal,* will be issued as a supplement to the *Sentinel* next week.

For price of supplements See page 507 of this number of the *Sentinel.* Send all orders to The Christian Science Publishing Society.

### Literature for Distribution.

The April *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets can be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

## Among the Churches.

### Great Growth of a Faith.

SUNDAY, March 18, 1900, another mile-post marked the growth of the Christian Science denomination in Chicago. The event was the first service of the Christian Science Society of West Pullman, which was held in the morning at 11921 Halsted Street. The new church is the fifth which has been established in this city since 1890, and the followers of this faith are elated over the remarkable progress that has been made.

The new church began its career with a membership of between sixty and seventy, but the attendance, following the general rule, was much greater. There were no dedicatory services, but the members gathered and worshiped in their accepted form. The place of worship was a hall which has been rented for the time being, but if the congregation does not prove an exception it will not be long before it will have sufficient strength to build a temple of its own, and possibly in turn send from its doors an offshoot to establish another congregation in some other part of the city.

The society is a child of the First Church of Christ, Scientist, as are also the Second, Third, and Fourth churches. Early in February the congregation of the First Church again became so large that the meetings held there were crowded, and from one hundred to two hundred people were compelled to stand during the services. It was recognized that the time had come for further development, and the people of West Pullman decided to start their own organization. This was done at a meeting held February 22, and now the new church is fully organized and is in a position to accomplish good work.

Outside of the church little is known concerning the doctrines and tenets of the denomination and many erroneous ideas have been formed concerning the matter.

The growth of the faith in Chicago presents some remarkable features. In the first place, it must be understood that Christian Science has drawn its following from the best elements of citizenship. Bankers, substantial business men, society people, and men and women of means have been attracted to it, and have cheerfully accepted its teachings and are testifying to-day of the good it has done them.

The character of the people who are accepting the faith is proof that it is not to be classed as a fad, but as a doctrine which thousands of deep-thinking people want.

The members of the First Church worship in a stone edifice at Drexel Boulevard and Fortieth Street, and have nourished to full bloom four new churches. From a small beginning the congregations have grown to about the following proportions:—

| | |
|---|---|
| First Church | 1,500 |
| Second Church | 800 |
| Third Church | 800 |
| Fourth Church | 500 |
| West Pullman | 70 |
| Total | 3,670 |

The church membership and congregations do not comprise all the people who subscribe to the tenets of faith, for there are probably between eight and ten thousand Christian Scientists in Chicago. The church edifices in which the Christian Scientists worship are free from debt. That of the First Church is a stone structure costing $112,000 and having a seating capacity of fifteen hundred. The Second Church is erecting a stone edifice at Wrightwood and Pine Grove Avenues which will cost $115,000 and seat fifteen hundred. The building which the Third Church is constructing is of enameled brick, located at Washington Boulevard and Leavitt Street, and will cost $115,000 and seat fifteen hundred.

The Fourth Church was organized about the same time as the Christian Science Society of West Pullman and will hold its first service about April 1. The Marlowe Theatre at Sixty-third Street and Stewart Avenue, Englewood, has been rented by the church and will make an attractive meeting place.

The services of the church are simple and consist of readings from the Bible and Mrs. Eddy's book, "Science and Health with Key to the Scriptures." Each church has its regularly employed Readers, who occupy the place which ministers occupy in other churches. The rapid growth of the denomination is illustrated by the fact that one year after the first church was dedicated the second was started, and one month after the second opened its doors the third came into existence.

Thirty-three years ago there was but one Christian Scientist in the world—the Rev. Mary Baker G. Eddy. To-day the faith numbers half a million ardent followers. Its lecturers are touring the country sowing the seed which is everywhere bearing abundant fruit. Former Judge W. G. Ewing and Edward A. Kimball are the lecturers of the denomination in Chicago. When Mr. Ewing spoke in Tremont Temple, Boston, hundreds were turned away, and his reception has been no less flattering from the eastern coast to California.—*Times-Herald,* Chicago, Ill.

Wendell Phillips was once asked if he had ever made a personal consecration of himself to God. "Yes," he replied, "when I was a young man I heard Lyman Beecher preach on this theme: 'You belong to God.' I went to my room, threw myself on my face on the floor, and said, 'O God, I belong to thee, and if ever in the future I am tempted to do wrong, give me power to overcome.' From that day to this I have never feared to stand by the truth, however unpopular it might be."

It has been well said that many disappointments and misunderstandings arise from the fact that man is in a hurry, and the Creator is not. "The kingdom of God cometh not by observation:" the arrival of peace draws near slowly and imperceptibly, but none the less surely.

*Josiah Quincy.*

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## The Lectures.

### At Tacoma, Wash.

There was a large attendance at the Tacoma Theatre Monday evening (March 12), to hear the lecture on Christian Science. Judge William G. Ewing was introduced by John A. Parker, who said:—

*Ladies and Gentlemen:*—To many in this audience to-night the speaker requires no introduction, he having visited Tacoma some years ago in company with Vice-President Stevenson and party, and at that time many of the Tacoma people had the pleasure of meeting and hearing him speak, but to those who may not have met him, I desire to say that he has made a reputation throughout the East wherever he has gone as a public speaker second to none.

As a judge upon the bench, the position held by him for several years in Chicago, it is said of him by those who know him best, by those who have practised in his court and live within his jurisdiction, that no man occupying a judicial position has had a stronger hold upon the hearts of the people than your speaker here to-night.

All who came before him, rich and poor, high and low, received the same conscientious and righteous judgment. Thus it would seem that a man of this kind and character —possessing these qualities in full, rounded measure —has every qualification to lecture upon the important subject, Christian Science,—a subject that is demanding and receiving the attention of many of the most brilliant intellects of our land, and thousands are marching under its divine influence to a higher and a better life.

To those who may believe in this doctrine, after you have heard this lecture you will have a higher and better conception of your religion than ever before, and to those who do not believe in this doctrine, I congratulate you upon the privilege of hearing a jurist so eminent, for his name, wherever it is known, is emblematical of fraternal friendship, moral integrity and genuine manliness.

It gives me great pleasure indeed to present to you the Hon. William G. Ewing, who will talk to you of Christian Science.

Judge Ewing was greeted with hearty applause.

*Tacoma Daily Ledger.*

### At Elkhart, Ind.

A large audience greeted Edward A. Kimball of Chicago at the Bucklen Opera House yesterday afternoon (Sunday, March 11). During the hour and a half that he spoke he was given the closest attention.

The attention he received was in itself a compliment which must have been appreciated. To those who have faith in Christian Science many points were made clearer, and to those who went merely out of curiosity the lecture certainly proved an interesting if not a convincing one.

There were sixty visitors present from South Bend and ten from Goshen who came and returned on the interurban cars.—*Elkhart Daily Truth.*

### At Neligh, Neb.

A crowded house greeted Mr. Edward A. Kimball at the Opera House Thursday evening (March 8), and listened attentively to his lecture on Christian Science. He spoke at length, giving some of the fundamentals of their faith; and while the majority of his auditors may have differed from his theory, none will dispute that he is sincere, and that the existence he pictures would be blissful beyond compare.—*Neligh Advocate.*

## From Our Contributors.

### The Law of Divine Love.

BY GILBERT P. ROBERTSON.

Not long ago a Congress of the principal nations of the world was held, which was widely heralded as a Peace Congress, and the result of which was to be a lessening of the burdens borne by the people of those nations in keeping up immense standing armies with which to defend themselves from the aggressions of their "neighbors," or which would, if circumstances seemed to demand such action, enable them in their turn to become the aggressors.

About the time this Congress was in session two of the so-called Christian nations were at war, and the results of its deliberations had hardly become matters of history, when lo! two more countries are engaged in a war, which relatively speaking has been the most costly in human lives of any war of modern times. This is certainly a most striking commentary on the inconsistency of human laws and rules of action, and offers an opportunity to consider whence arise these inconsistencies, for it will be admitted on all sides that even human laws are intended to be founded on the divine.

Among men if one is insulted by another, or thinks he is, the first impulse is almost invariably to meet the insult with a blow. Taking a broader view of the case, if a nation feels itself insulted or aggrieved by another, the cry is for retaliation.

As recorded in the Old Testament, the Jews were continually going to war for purposes of conquest or revenge, or, in other words, trying to destroy evil with the sword. But was evil ever really overcome in that manner? Had the error actually been destroyed in each instance as it appeared, would there have been such a long list of battles? The Jews would wipe out one enemy, and seemingly in a very effectual manner, for it will not be denied that they were very thorough in their work, but it was not long before another foe came up to be met.

God promised to give His people a home,—a "promised land" was what they were constantly seeking,—but did they ever reach it to enjoy it? That they did not do so was certainly not because God was not ready or willing to do His part. God's promises are absolute and unchangeable, so that their failure to see these promises fulfilled must have arisen from their own lack of understanding of God's meaning. Had they sought to understand God spiritually, instead of materially, the Jews might have found the promised land and been at rest, but in seeking it in matter, which has no definite basis or principle, they were really going further and further away from their goal all the time. Matter, from its very nature, is illusive and fleeting, and substance will never be found in shadow.

Even in their conception of the Ten Commandments, which are the acknowledged foundation of all human law, the material and somewhat revengeful nature of the Jews is again seen, for while the commandments themselves simply state what should or should not be done, we find a long list of the severest penalties following, and an amplitude of detail which certainly could not have been necessary had the meaning of those commandments been spiritually discerned. To be sure, as given in the Biblical record, this list of penalties would seem to have come from God in the same manner as the commandments themselves, but may this not have arisen from errors of translation or transmission? for later on in the Biblical accounts of the Jewish people, when it came time to build "the house of God," we find that even David, great as he had become, and unquestionably through God's favor, was not permitted to build that house, and why? Simply and solely because

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he had "shed blood abundantly, and hast made great wars," and "shed much blood upon the earth" in God's sight. But God said to him that a son should be born unto him who should be "a man of rest," that he should be called Solomon, which means "peaceable," and that "he shall build an house for my name; and he shall be my son, and I will be his father" (1 Chronicles, 22 : 8–10).

David was allowed to prepare and gather materials for the house of God, but higher, because more peaceable, thought was necessary to bring it to completion.

We have further authority for this view of the question in Jesus' own sayings, for in the seventh chapter of Mark he pointedly rebukes the Pharisees for rejecting the commandments of God in clinging to their traditions, and in another place, Mark, 10 : 4, 5, he tells them plainly that, "for the hardness of their heart," Moses wrote them a certain precept.

The Israelites typify all mankind, and not until Jesus' time was any tangible doctrine of Love taught. Up to that time there was believed to be no remedy for physical force but a resort to physical force. No one had ever taught that a material force could be vanquished by Love, a spiritual force. The qualities in mortal mind which are responsible for wars and retaliation, viz., hatred, malice, greed, lust, etc., had remained untouched, because, being mental qualities, they had not been considered at their true value, if indeed they had been considered at all, nor could they be materially discerned. Weeds can never be eradicated from the soil simply by cutting off their tops. The roots must be pulled up, otherwise they will continue to send up their shoots indefinitely.

Man has made laws to suppress or hold crime in check, but these laws have fallen far short of accomplishing the desires of their framers, if one can judge by reading the daily newspapers, which are largely made up of records of crimes committed in spite of these laws. The mortal desire to kill has not been overcome by hanging, nor the desire to steal by imprisoning a man. Something more, then, is needed than the framing of laws, or even their conscientious enforcement by merely human methods.

It is indeed remarkable that the world has gone on all these thousands of years dealing with effects and absolutely ignoring the causes back of these effects. If the man who has a desire to kill, or the one desiring to steal, could have been shown clearly that he could gain nothing by his crime; that, on the contrary, what he deemed a gain or a profit was in reality a loss, the desire to repeat the evil acts would gradually disappear, and just so much evil in human consciousness would have been destroyed. Could that man have been taught earlier in life that there was neither pleasure nor profit in evil, those crimes had never been committed, and much suffering would have been avoided.

The Old Testament is full of wonderful accounts of God's goodness and power, but the people of that age were so material that they could estimate those occurrences only from a material standpoint. Through their prophets and leaders they were taught to depend upon God, and they did depend upon Him to a remarkable degree, and this absolute conviction that God was on their side gave them the courage and ability to endure great hardships and overcome great odds in battle; but their God was a God of war, and their desire was for material conquest. He that taketh the sword shall perish by the sword, and so they found, for one war simply begot another. Yet what a wonderful lesson is here for us, for if a blind dependence on a God who was not understood could bring out such stupendous results, what may we not look for when we have perfect trust and confidence in a God whose nature and character we *do* understand? Even that promised land for which all have been longing and searching ever since the belief of mortal existence began.

An advanced step into the light and life of Spirit was made when Jesus taught a God of Love, but for the most part the thoughts of those around him were still too material to appreciate his teaching, and the very people who for centuries had been longing for him, and whose prophets had been prophesying his coming, refused to receive him when he did come, because he did not lead them to material conquests; so that it has taken centuries to appreciate his glorious mission.

Though Jesus' earthly life was short, his teachings lived on, and it is being more and more recognized that the way to overcome the discordant conditions of mankind is, not to meet hate with hate and malice with malice, but to meet all such manifestations of mortal error with Love. In Christian Science it is constantly being proven that a "soft answer turneth away wrath," while all will admit that a hasty or malicious retort only adds fuel to the flames.

Mortal existence has been literally a warfare of man against man until it seems hard to believe that a practical application of the Golden Rule to human affairs is possible, or that kindness and forbearance will not leave one at the mercy of his more aggressive neighbor, yet human aggressiveness unquestionably proceeds from human will, as does also impatience in dealing with the failings, or even the seeming injustice, of those about us, and history is full of instances proving that the human will can only carry one a certain distance and is sure sooner or later to fail and leave one without a prop or support of any kind. Jesus teaches us to pray, "Thy will be done," and as we go on in the understanding of the Truth as revealed to us in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we are continually finding that this is the only safe rule of action. Beginners in Christian Science often meet with many difficulties through attempting to work out their life-problems on preconceived lines, but when they can bring themselves to rely absolutely on the divine Will, realizing that they reflect only the one divine Intelligence, the question will be worked out harmoniously for them, though perhaps not in the way they would have expected.

Jesus said he did not come to destroy existing laws but to fulfil them in their highest sense, which Christian Scientists know from experience brings out the best and most practical results even from the material standpoint; therefore Christian Scientists are the most law-abiding people in the world, for they are constantly trying to overcome the more fleshly or carnal desires, from which proceed all "emulations, wrath, strife," etc., and to bring out the fruits of the Spirit which are "love, joy, temperance," etc., and "against which," Paul tells us, "there is no law."

That community is certainly the most orderly and best governed whose members are law-abiding because law-loving, and such a community would be "neighbors" one to another, and of it could be truly said, "Love worketh no ill to his neighbor: therefore Love is the fulfilling of the law."

## Lenten Thoughts.

BY MOLLIE COGSWELL DAVIS.

THE Lenten season just passing commemorates the temptation of our Lord, and in pondering it and studying his method of meeting temptation we may gain most helpful lessons.

We read in Luke's Gospel that he was forty days tempted of the devil, and that "In those days he did eat nothing: and when they were ended, he afterward hungered." By what particular forms of evil he was assailed in the wilderness is unknown to us, but we do know that he fasted and fought until he conquered, and when, the long struggle ended, he returned to mingle with mankind, he was impregnable, unfaltering, victorious. As we recall those long

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days and nights passed alone by Jesus before the final conquest shall we be disheartened or dismayed that our intermittent efforts to overcome self are not at once crowned by success? If the Son of man struggled for forty days shall not we, his humble followers, work on with no thought of discouragement, battling with sin in every form, whether anger, impatience, selfishness, or pride, till we can say with our great way-shower, "The prince of this world cometh, and hath nothing in me;" till error, coming, meets with no response? This is the Master's command to his followers, and our text-book, "Science and Health with Key to the Scriptures" teaches how we may obey it.

But no desultory, half-hearted warfare will ever bring a victory. We cannot wilfully serve evil to-day and hope to vanquish it to-morrow. We must meet the enemy face to face, mount guard over every thought, meeting every suggestion of error with the word of Truth, as did our Lord.

When the tempter said, "fall down and worship me," Jesus promptly answered, "*It is written*, Thou shalt worship the Lord thy God, and Him only shalt thou serve." When error suggested, "If thou be the Son of God, command this stone that it be made bread." Jesus again answered, "*It is written*, That man shall not live by bread alone." Every advance of evil was met by the word of the Law or of the Prophets, and before this impregnable defense Satan fell back powerless.

How do we meet the suggestions of evil? Do we not frequently entertain them, thus adding to their strength before we deny and destroy them? In our efforts to conquer the sins of disposition are we always on the alert, watchful as well as meek, or when anger or impatience comes like a bolt from a clear sky, do we not yield our thoughts, and too often our voices, to its service before we realize, with shame and repentance, that we are giving place to the enemy? When tempted by weariness do we at once remember that "They that wait upon the Lord shall renew their strength"? When wounded by ingratitude are we reminded that Love "seeketh not her own"? When worried by the ceaseless prattle and small demands of the little folks about us, do we check them sharply, or do we softly repeat within our heart of hearts, "Take heed that ye despise not one of these little ones," "for of such is the Kingdom of God"? When surrounded by vexations on every hand do we remind ourselves that it is in our *patience* that we possess our spiritual sense? Before such ammunition as the Bible and Science and Health afford us all the armies of evil would soon fall to the ground. It is only when we try to use error's weapons—to meet injustice with resentment, or weariness with impatience—that we fail.

We who have named the name of Christ in a newer and deeper sense ought always to have on the whole armor of God, then would be recognized the sweetness and might of Christian Science in the purification of character as well as in the healing and beautifying of the flesh.

## Christian Science Work in the Jail.

BY G. B. S.

It is hoped that it will be a point of interest in the progress of Christian Science to tell something of the work being done in the city jail at Rock Island, Ill. It was begun by the request of a prisoner about three years ago and has continued uninterruptedly up to the present time. Two members of our church take the work for a few months at a time and go to the jail every Sunday afternoon.

The men congregate in a corridor around a long table, at the end of which the two Scientists stand to read the regular Quarterly Lesson. The most earnest attention is given to the reading, and recently some of the prisoners have joined in the responsive reading.

There have been marked demonstrations from the power of the silent Word in overcoming opposition, flippancy, and pride. After the service in the men's department the Lesson is repeated for the women, with whom the work is also encouraging and interesting. The same phases of error here have been destroyed and in place there is close attention paid to all that is read.

In one instance, where the opposition seemed very decided, so much so that the person read when she pleased during the service, often bearing a face of scorn, she now is interested to the extent of wishing to buy the book, "Science and Health with Key to the Scriptures." She also related a demonstration over ill health in her husband (who also is confined in the jail) by just reading the book.

The Scientists were told by the sheriff that the men began early Sunday morning to clean the cells and corridor that it may look clean for the service. The long table is spotless in its cleanliness, and a paper is laid across the end on which the reader's books are laid, all of which shows the condition of thought toward the Truth. Every week the *Sentinel* is put in each department; monthly the *Journal* is placed there, and each quarter two Quarterlies are given them, besides other Christian Science literature occasionally. Each department also has a copy of Science and Health. Thus it is felt that the "good seed is sown" and not upon "stony ground."

The workers strive earnestly to know that it is the Word of God given to these people and "it shall not return unto me void."

## Is it Worth While?

BY CAROLINE N. POOLE.

"Yes, it must be beautiful to believe in Christian Science, but you must have to work so hard, and it seems so much to do!"

This was said in a hall filled with art-students,—young men and women whose highest privilege and greatest joy would be to devote their lives to painting, and this hall might be filled many times with young men who are willing to spend months, and even years, in the severe physical training which will enable them to gain a great foot-ball victory; by those who would endure privations and toil to become singers and musicians; by men and women who would devote themselves to literature, or natural science; and, alas! many, many times by those who, within the last week, have given up their lives for their country.

And what is the purpose of Christian Scientists? For what are they working? They would lighten the burden of sin and sorrow pressing down so heavily upon humanity. They would overcome sin, sickness, intemperance, poverty.

Christian Science proves every one of these evils to be powerless. It does not temporarily relieve those who are suffering with these ills, but it goes to the very root of the evil and destroys the belief that there is life or intelligence in matter; destroys the desire to sin, and the false belief that man, whom God made in His own image and likeness, can become a sinner, an invalid, an inebriate, or a pauper.

Christian Science proves that God governs and controls men at all times, and under all circumstances, and if we trust in Him, and love Him with all our mind and all our strength, not in word only, but in deed, we can overcome sin, sorrow, and every form of evil. Surely this is a cause for which to work with all the energy of painter, scholar, and soldier combined. The ceaseless endeavor and constant prayer which enables us to "Put on the whole armor of God," and go out against such an enemy is not work, but a God-given privilege, that brings us endless joy, and enables us to "sit together in heavenly places in Christ Jesus."

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# Testimonies.

### Healed of a Disease Pronounced Incurable.

I was healed about three years ago of a disease that was pronounced incurable by a number of the best physicians. I had become despondent, believing God had sent this affliction upon me. I had been reared in a deeply pious home; taught from earliest childhood that God sent all trials for our good, and when my three little ones were taken I tried to bow in sweet submission to His will, but it was hard to believe that our heavenly Father, who is Love, could so afflict His children.

Under this terrible strain I lost my health, and even then I tried to be resigned to His will; but I grew worse and worse. Then I became rebellious, feeling that it was too much. I said I was willing to die, but would not be an invalid. It was at this time I was led to look into Christian Science. I was urged by my husband to consult a healer. He said, "You have tried everything else, why not try Christian Science." He knew nothing about it, but one of his friends had been healed by Christian Science. He did not know what it was, but said there must be something in it. I put him off from day to day, feeling that it was only time thrown away, but he insisted, and to please my husband, I finally went to see a healer.

I had been brought up on calomel and blue mass, my father being a physician of the old school; so I felt that I was going on a fool's errand.

I called on the healer. I shall never forget her calm, sweet face as she came into the room, free from any expression of care or anxiety. I told her I had come to her for help; I wanted to get well. She said, "My child, you can be well and you can heal yourself." No one had ever told me this before. Upon her recommendation I sent for "Science and Health with Key to the Scriptures." I asked the healer to call at my home the following evening. When I left I felt uplifted. I thought, what is this? it surely is of God. Later it was proven to be so.

I received my book, and decided to read every word in it, so began at the preface, and there the first words I read were, "Leaning on the sustaining Infinite, to-day is big with blessings." I had been leaning on everything else but God, I would now give up everything else and lean wholly upon Him.

I am now well; rejoicing in the blessed Truth which has done for me more than it promised. It has never failed me. My sister has been healed of consumption, and others have come under the influence of Christian Science.

MRS. W. H. SIMS, Goshen, Ind.

### Healed at the Church Services.

We have been favored in our church with many verifications of the truth of the Mother's words in "Science and Health with Key to the Scriptures," page 291, lines 5–7. I shall relate one of our proofs which was manifest last Sunday at the morning service.

A young man who plays a wind instrument in a band, had the belief that playing produced such a severe sick headache that he hardly knew what to do with himself. After being out with the band last Saturday night, Sunday morning found him in agony. A neighbor who is a member of our church seeing him in such misery said to him that going to church and listening to the Lesson-Sermon would heal him. He determined to go and see what the effect would be.

After the service this man went around among the people apparently perfectly happy, telling how the service had healed him of his terrible pain—that it was entirely gone, that he felt just fine—free as a bird.

Another instance verifying the same passage occurred some time ago. A middle-aged man who was in the city having some school desks manufactured, had lifted a heavy bar of iron from the floor and injured his back quite badly. He said he felt something break or snap near his spinal column, whereupon he dropped the bar, reeled, and nearly fainted.

After that he was in terrible pain until the next evening. On Wednesday he happened to think that he had promised some of the men at the foundry that he would attend the Christian Science Wednesday evening meeting, but he doubted whether he would be able to get to the church in his condition. He managed to go to the church but sat in his seat in pain, until the service opened, when he completely forgot all about himself until the closing of the meeting; then he found himself perfectly healed.

The First Reader was rather surprised to have this stranger walk up to her and say that he had a doctor bill to pay (holding out a silver dollar to her), as he had been healed during the meeting but did not know who to pay for it. "Well," said the Reader, smiling, "this money does not belong to me, but to the church, as the general harmony produced by the Truth has healed you." The man replied, "Very well, put it in the church treasury then, for I am so thankful I must pay something somewhere to express my gratitude to the Healer of all our diseases."

MRS. K. B., Sheboygan, Wis.

### Found Peace and Happiness.

I did not come into Christian Science for healing of sickness but to find God. For years I had been in a state of unrest and searched from one thing to another for satisfaction. I felt the need of something outside myself, and after many devious paths had been followed, I at last found Christian Science and knew it to be what I had been searching for. I found far more than I ever dreamed of. Through the study of "Science and Health with Key to the Scriptures" and class teaching by a faithful student, peace and calm have taken the place of unrest, discontent, worry, and anxiety; harmony instead of discord, happiness in place of unhappiness, and good thoughts have destroyed evil thoughts in consciousness. Now in place of an inharmonious body, I have a harmonious one, which seldom troubles me. All this is due to the destruction of evil thoughts. It is so wonderful and so blessed to understand there is but One Mind.

Of the physical healing which has come through the understanding of Christian Science I will speak of sick headaches, to which I had been a victim ever since I can remember. They were of violent form and frequent occurrence, sometimes as often as two in one week. I could never plan to go to any place or do anything but one of these headaches put in an appearance. They disappeared long ago, and I am now free to go and do as I desire without any fear in that direction.

The fear of storms, which had been a terror to me since childhood, has been destroyed. Now there is no fear, for the Ninety-first Psalm sustains me.

Just through growth in understanding a great demonstration over fatigue and lack of endurance was made. Where formerly I could stand nothing without the most excessive fatigue, to-day I seldom have a sense of weariness, and can endure any amount of work of any nature. For all these blessings and innumerable others I give thanks, but most of all am I grateful to the dear Mother in Israel for all the toil and hardships she has endured that mankind might be relieved of its burdens of sin and suffering. The more I understand Christian Science the greater is my realization of our Leader's work, and my gratitude can only be expressed by a life of faithful work trying to follow her example as far as possible.

CAROLINE I. GUERNSEY, Chicago, Ill.

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### Tobacco Habit Healed.

New as I am to the atmosphere of Christian Science, I offer my first experience in it for the benefit of those who may be helped thereby. During the forenoon of the last Monday in August, 1899, I was unexpectedly brought into contact with the first Christian Scientist I had ever spoken to; read the first line of Christian Science literature I had ever seen; and made my first attempt to see for myself wherein the Christian Scientist based his claim to separate religious existence as a follower of the Master, a true servant of the most High God.

I had gone to the healer to arrange for treatment for my wife, who was supposed to be incurably rheumatic, after fifteen years of more or less constant treatment by skilful and honest physicians. I supposed I was looking into the honesty of the healer for my wife's sake. I discovered, to my astonishment, that the healer, in the mean time, had been investigating *my* honesty of purpose. When I left her and attempted to resume an old tobacco habit, I found myself so permeated with new thoughts, so elevated by my newly discovered sonship with divine Principle, that tobacco was distasteful, disgusting, and unmanly, and since that hour it has never passed my lips.

A sign had been granted me. A thing I had been wanting to do for years, in my former thought, by prayer and by will-power, had come to pass unconsciously in an hour, and only later did I learn that it was the natural result of a Scientific law. Surely, God is in this movement. My home and my heart bear witness to the Truth. My wife and children join me in a united and unbroken testimony of health and love and well-being, and as I said to my former rector, "Certainly I will talk this matter over with you, but not to argue it. My dear sir, there are convictions too deep for argument."

I am full of wondering awe at the demonstrations that come to the honest searcher after Truth. I can only feebly write of such impressive proofs of the verity of the Scriptures as made one marvel at the blindness of the world at large.—E. H. GILKEY, Columbus, O.

### A Demonstration in Dentistry.

Christian Science has done so much for me, that I feel constrained to give one demonstration of the many I have been able to make through the understanding of Truth. I feel that but for Christian Science I should not be here to write this. How thankful we should be for this blessed Truth that teaches us we *can* at all times abide "under the shadow of the Almighty," if we will only conform our lives to Good.

The demonstration I desire to relate is one in dentistry. Two teeeh that were broken off had given me trouble for more than two years, and I had a great fear about having them taken out. It became necessary to do something, so one afternoon, without trying to overcome my fear, I asked a healer to go with me to the dentist's office. She did so and I made an appointment with the dentist. I asked the healer to go with me again. She consented and I went to meet her at the appointed time, but she was not there. While waiting for her I picked up a *Journal* and read an article that reminded me of my duty to do all I could for myself before asking for help. I went to work for myself and realized the perfect Love that knows no fear. The Scientist came and we went to the dentist, and I sat down in the chair without fear. The dentist wanted to use remedies for deadening the pain in extracting the teeth, but I assured him that I would be all right without the remedies. He broke the teeth in pieces, but I did not move or speak, for there was no pain. When he was through I told him I was not hurt, and he said I was a brave soldier. My gums did not bleed and were not sore.

MRS. GEORGIA BATT, El Reno, Okla.

### Can See and Walk.

Seven years ago I was healed through Christian Science by one of Mrs. Eddy's loyal students. I was bedfast for eight years, and could not open my eyes for five and a half years. I tried many physicians but all pronounced it a hopeless case, and said I would never walk again. Just as it seemed to me I would pass on we heard of Christian Science and sent for a healer. After three days' treatment I could open my eyes, and in a week's time I could sit in a chair; in four weeks I could walk everywhere; and in three months I was healed entirely.

I am studying Science and Health. I read the *Journal* and *Sentinel* which are a great benefit to me. I had the opportunity to go through a class one year ago last fall. This has made the way more clear, and not only helped me physically but has given me more light and understanding of the Bible, and has enabled me to demonstrate over many ills for myself and others.

I want to tell of a demonstration I had eight weeks ago. I had a fall and hurt my knee severely. Mortal mind wanted to make me believe it was broken. The second day it was swollen to twice its natural size and so discolored that my family became alarmed and wanted to call a doctor. I would not consent and said, "God can heal a broken knee as well as any other trouble." In a week I was able to walk and do light housework, and in four weeks I attended the Christian Science Student's Association twenty-six miles from home. I am the only Scientist here, but I know God is with me. I read the lesson with my family every Sunday. My daily prayer to God is that the good seed sown will bring fruit in due season.

MRS. JOHN A. GARTLEIN, Connersville, Ind.

### A Severe Case Healed.

I always receive some benefit from the demonstrations given in the *Journal* and *Sentinel*, and I appreciate them so much that the testimonies constitute my first reading when the *Journal* or *Sentinel* arrives.

In order to give of my store I wish to relate how I was healed of sciatic rheumatism, which made its appearance soon after I came into Science. The entire right side was affected from the foot to the shoulder. The swelling was so severe that I was unable to turn over in bed without help, and the pain was so intense that for several nights I was unable to sleep. It did not seem as if I could find relief, but Christian Science was used from the start and I had decided to give it a fair trial. The healing was slow but thorough, and within two weeks I was as well as ever.

This was in the spring, and when I told some of my friends that Christian Science was the only remedy I used, they were inclined to make light of it and said, "Wait until cold weather comes, and you will find you are not so free from it as you think." This was four years ago, and no sign of its return in any form has been manifested. I am indeed grateful to Christian Science and to our dear Mother for her efforts in our behalf.

W. G. M., Minneapolis, Minn.

### Healed of Many Troubles.

A lady who was suffering from inflammation of the bladder and indigestion, asked for treatment, and the first named disease disappeared instantly. She said to the Scientist, "While you were treating me the thought uppermost in my mind was, 'God is here, God is here.'" The other trouble was a little more stubborn, but yielded in a few days.

A case of grip was healed in one treatment; also nervous and sick headache. A lady who resorted to morphine to quiet severe pain, was benefited so much by treatment and the reading of "Science and Health with Key to the Scriptures" that she willingly gave up her morphine, and now can demonstrate for herself and family, rejoicing in her spiritual and physical healing.—C. B. H., Elyria, O.

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## Religious Items.

The *Church Standard*, organ of the Episcopal church in Philadelphia, devotes nearly two pages to an editorial examination of the arguments of "opponents of prayer," dealing largely with the doubts of church members themselves as to the propriety of petitioning God for any aid which would involve a violation of the so-called natural order of things to answer. The following few sentences seem to convey the substance of the editor's convictions: "God is unchangeable. True. . . . But we mean that He is unchangeable in the *principle* of His actions. . . . He acts towards a man who repents otherwise than had the man remained impenitent, not because He has changed, but because He has not changed."

In a sermon published in the (Baptist) *Watchman*, Boston, that was preached by John Caird, D.D., LL.D., dealing with the subject of freedom through knowledge of the Truth, this sentence is found: "For as all things are a bondage to us till our hearts be in them, as our work in life, our profession, our calling, our social duties and relations, the very ties of home and kindred are a drag upon us, if our heart be not in them; so our religion can then only cease to be a yoke upon our necks, a heavy, servile task-work, when our whole nature—mind, heart, soul, the convictions of our reason, the witness of our conscience, the constraining force of our affections—go with it."

From an editorial in the *Universalist Leader* we take the following: "Bondage of various kinds and degrees there is yet in the world. Not a few yokes have been broken. Many that were oppressed are now at liberty. Still, intellectual fetters, moral serfdom and spiritual captivity are not unknown; in fact, are frequently brought into notice. These instances show us that Christianity has much to do before the prophecy of its triumphant victory becomes solid history."

The (Unitarian) *Christian Register* says:—"The common impression is that the great-hearted men and women, who are making this a better world to live in, work so earnestly and so cheerfully because they have been able to solve the problems of existence to their own satisfaction; whereas the truth is that their faith is strong and their hopes abound because they are doing something worth the doing. Whoever attempts any worthy work will at once feel the glow of fresh hopes."

The Paris correspondent of the *London Standard* gives a description of a remarkable bronze medal bought in a curiosity shop in Rome by a Frenchman named Bayer d'Agen. The medal bears an effigy of Jesus on one side, different from popular portraits, and on the reverse side a Hebrew inscription, which is translated as follows: "The Messiah, the King will come in peace, He is the light of men, incarnate and living." Numismatists are said to have agreed that the medal is of great antiquity.

*Zion's Herald* says: "To every Methodist preacher the annual conference is a time of surpassing interest. Once each year the name of each minister is called in the open conference and his character passes in review. It is a moment of great significance when the presiding elder answers 'Nothing against him.'"

Prof. Arthur McGiffert of Union Theological Seminary, on March 19, announced that he had written to the moderator of the New York Presbytery, withdrawing from the Presbyterian fellowship. Professor McGiffert's views were not in harmony with the general interpretation of the Presbyterian theology.

Rev. J. W. A. Stewart, D.D., in the New York (Baptist) *Examiner*, says:—"You find that your life, as it unfolds, is divided into different chapters, like a book. No chapter is like any that went before it. Each chapter leads you deeper and deeper."

The *New Church Messenger* says that the Librarian of Congress has recently ordered the purchase of a fine copy of the "Opera Philosophica," etc., of Swedenborg in Latin, three volumes with a portrait, offered by a foreign bookseller.

Do not give up, do not get discouraged, do not let the forces of evil dream they are winning even a temporary victory. They are bound to be defeated some time, enjoy the victory over them now; don't wait.

*Universalist Leader.*

The *Congregationalist* says that Edwin Markham, who believes in immortality, once silenced a questioner who asked where the other world is by asking him to tell where this world is.

## Miscellany.

### Origin of the Penknife.

Do you know why the little pocketknives are often called penknives? Perhaps some of you have often wondered, and did not like to ask. You use a steel pen at school, but when Washington lived there were no steel pens. At that time, and until the year 1820, pens were made out of the quills or large feathers of the goose and other birds. Now these quill pens being soft, got out of order and split, so they had to be remade. Most writers kept a sharp knife to remake these pens, so the knives got to be called "penknives." The word "pen" is from the Latin word "penna," which means a feather; so when we say steel pen we talk of a steel feather, which is absurd, but then the language is made up of very funny words and phrases, and the little word "pen" is now used only for the piece of steel with which we write. What becomes of all the pens made? One firm in England makes two hundred million pens every year, and there are several other makers who send out nearly as many more; then in the United States we make at least two hundred millions every year. Where do they all go? It is not often that you can pick up old pens, and yet a vast number must be lost every day.—*John de Morgan.*

### Moody on Theology.

During the discussion of the Briggs heresy case some years ago I sought an interview with Mr. Moody on "higher criticism."

"I'm not up to that sort of thing," he said with a twinkle in his eye. "You see I never studied theology, and I'm precious glad I didn't. There are so many things in the Bible that everybody can understand that I'm going to preach about them until they are exhausted, and then, if I have any time left I'll take up the texts I don't understand."

"Aren't you ever asked to discuss difficult passages of Scripture?" I inquired.

"Mercy, yes," answered Mr. Moody, "almost every day, but I always answer people just as I have answered you, and tell them that there is satisfaction and consolation enough in the promises of the Saviour, all that anybody can want. The single verse, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' contains all the theology and religion that I need, or any other man or woman."

*Chicago Record.* W. E CURTIS.

A German statistician estimates that about 125,000,000 persons on the globe use the English language, while 90,000,000 use Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian, and 12,000,000 Portuguese.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

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Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department. The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The per capita tax for the year beginning June 1, 1899, is now due.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*


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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

**Political Events.**

The Louisville *Courier-Journal*, which was a gold Democratic paper four years ago, has announced that it will support the regular Democratic ticket this year. In Chicago, where Bryan had no newspaper support in 1896 the *Chronicle* and the *Evening Journal* seem to be with him now, and the Baltimore *Sun*, anti-Bryanite four years ago, has given indications of a disposition to support the regular party candidates.

The Boston *Transcript* says: The Senate accepted the report of the Committee on Public Health, "no legislation necessary," on the annual report of the State Board of Registration in medicine. This action will set at rest any fear that the State will, this year at least, impose greater restrictions upon the practice of medicine or healing than now exist.

The submarine torpedo boat Holland has been purchased by the Navy Department. The price paid was $160,000. It is the intention of the department officials to recommend an appropriation by Congress for the construction of from eight to ten vessels of the same type.

The Chicago *Tribune* says that the Democratic National committee has issued a circular urging that all delegates to the Kansas City convention be "instructed for the reaffirmation of the Chicago platform and the selection of candidates loyal to it in 1896 and loyal now."

General Otis, in a recent report of military operations in the Philippines, says that there have been one hundred and twenty-four skirmishes, mostly very slight affairs, since January 1, in which the insurgent losses amounted to 1,426, besides 1,453 captured.

Admiral Dewey has declared his willingness to stand for election as president of the United States. He refuses to say which party he looks to for the nomination, and declines to announce his views on the public questions which at present demand a solution.

Webster Davis has resigned the office of assistant secretary of the interior. Mr. Davis recently returned from a visit to South Africa where he was treated with extreme cordiality by President Kruger. It is his intention to lecture in behalf of the Boers.

The Kentucky Court of Appeals decided the governorship contest April 6 in favor of the Democrats. The opinion holds that the action of the Legislature in seating Governor Beckham was final, and that the courts have no power to review it.

Acting Chairman Foss of the naval committee, on April 5, reported to the House the naval appropriation bill, which carries $61,219,916, the largest amount ever reported to the House by a naval committee.

**Foreign News.**

A convoy of 350 British and seven pieces of artillery was ambushed by the Boers twenty miles from Bloemfontein on March 31 and captured. Another British force consisting of five companies was surrounded by the Boers on April 3 and captured after a day's fighting. This also occurred in the neighborhood of Bloemfontein. Methuen, the British general, reports on April 5 that he surrounded and captured a Boer force of about seventy men near Kimberly. Among the losses of the Boers was General Villebois Mareuil, chief of staff, a French soldier of fortune, who is supposed to have been largely responsible for the excellence of the Boer strategy thus far shown in the war.

Recently Russia made demands on the Sultan of Turkey for a monopoly of the future railway rights in that part of Asia Minor north of the line of the German railway right of way conceded by the Sultan. A disposition was shown to resist the demand, and Russia mobilized a large army near the border, which implied that a refusal would mean war. Dispatches from Constantinople of April 3 say that a compromise was reached whereby Russian capitalists obtain leave to build railways in the territory described, wherever Turkey does not wish to build.

The Mitsui Ginko, the oldest banking house in Japan, was founded two hundred years ago. The capital is five million yen and its reserve fund amounts to three million seven hundred and eighty-nine thousand yen. An immense edifice, the only steel building in the East, is being built for its use. The site covers one and one-half acres, and the structure will be finished in 1903.

The postal savings depositors of Great Britain are now said to number 7,000,000 and to have accumulated $55,000,000. In 1895 a dividend of 2½ per cent on this amount was paid, leaving a surplus of $3,500,000. The cost of the management is said to be but .44 per cent of the mean amount of deposit.

A youth of 16 years fired two shots at the Prince of Wales in Brussels on April 4, but missed his aim. The Prince and Princess went to Copenhagen to attend the celebration of King Christian's birthday, and while their train stopped for a few minutes at the railway station at Brussels, the shots were fired into their car.

Queen Victoria and her party on board the royal yacht arrived off Kingston April 3, and the venerable empress entered Dublin, seven miles distant, the following day. Great throngs of people greeted her both at Kingston and Dublin, and gave her a cordial welcome. This is her first visit to Ireland in 39 years.

A Berlin dispatch reports that Dr. Leyds, the Transvaal agent, has informed the press that one hundred thousand dollars has been collected for the Boers in Germany.

The British are transporting Boer prisoners of war to the island of St. Helena.

The Paris Exposition will open Saturday, April 14.

**Industry and Commerce.**

Convention hall, the mammoth auditorium in Kansas City, Mo., in which the Democratic convention was to have been held on July 4, was burned to the ground in less than half an hour on April 4. Plans are on foot to rebuild the hall immediately and have it ready for the Democratic convention in July. Convention Hall had been classed as one of the largest and most perfectly constructed auditoriums in the world. It was erected two years ago at a cost of $235,000, raised by public subscription. The seating capacity of the hall was twenty thousand, and with standing room it was capable of holding twenty-two thousand.

Work was resumed April 3 in the machine shops at Chicago, Cleveland, Philadelphia, and Paterson, N. J., where the machinists had been striking for the last four or five weeks. This was brought about by an agreement to arbitrate the differences between the men and their employers, and this action prevented a general strike of machinists all over the country, which would otherwise have been put into effect April 3.

Admiral Dewey has decided to deposit his entire collection of trophies in the National Museum, including the sword presented to him by Congress, and the great loving cup procured by popular subscription. His object in so doing is to give the public opportunity to view the collection, which is one of great value and interest.

The General Electric Company has absorbed the Siemens-Halske Electric Company of America, and this is said to have brought about what is virtually an electric trust of the world, as the Siemens-Halske Company is closely affiliated with the company of similar name in Germany, the leading electric company of Europe.

Arbuckle, the coffee king, who has become an important factor in the sugar industry also, recently lowered the price of sugar. Havemeyer, the sugar trust magnate, refused to meet the cut in sugar, but he controls a rival coffee roasting concern, and retaliated on Arbuckle by cutting on package coffee, and Arbuckle met the cut.

A consolidation of the leading brick plants of Illinois has been formed under the name of the Illinois Brick Company. The capital is $9,000,000, and thirty-six plants are included in the organization.

The Western Union Telegraph Company has filed a mortgage for twenty million dollars in New York to secure a like amount of bonds.

Nine inches of land fronting on Horatio Street, New York, was sold recently to the Edison Electric Illuminating Company for $250.

**General News.**

All arrangements have been made by the university authorities for taking care of the two thousand Cuban school teachers who are to attend the Harvard summer school on the invitation of President Elliot and the corporation. Some wealthy men who are interested in Harvard, have started to raise a fund of $50,000 for the maintenance of the visitors, so that very likely they will have their trip to the United States and return, their tuition, and most of their expenses of a summer vacation free.

Some time ago John D. Rockefeller agreed to give two million dollars more to the Chicago University if President Harper would raise three million dollars among the friends of the university to go with it. The time limit was January 1, 1900, and was extended to April 1. President Harper succeeded in meeting the conditions, and now the great western institution of learning has a total endowment of eleven million dollars.

The *Springfield Republican* makes the announcement that the position of superintendent of education in the Philippines has been informally offered to Principal Fred W. Atkinson of the Springfield (Mass.) High School by the new commission for the establishment of civil government in the islands.

Thirty thousand school children will greet Admiral Dewey with songs when he goes to Chicago in May.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Strange Tribe of Eskimo.

### Just Discovered on Island in Hudson's Bay.

ON a big island in Hudson's Bay a hitherto unknown tribe of Eskimo has been found. Whalers discovered them, and the authorities at the American Museum of Natural History, hearing the news, sent Captain C. Cromer to investigate them. How well his work has been done is evidenced by the glass cases now at the Museum in New York City, filled with the strangest exhibit that ever came even from the strange north land.

Until the last few months these people had never seen a white man. They inhabit Southampton Island, which is almost as large as the state of Maine. It is at the northwestern end of Hudson's Bay. For centuries this tribe has not had the slightest communication with other Eskimo. When discovered they were still living in the stone age, and knew no metals until they were introduced within a year by visiting whalers, and to-day they live just as they did when they first emigrated—from no one knows where. Their residence probably antedates the discovery of America by Columbus.

They speak a dialect different from that of any other known tribe. Their huts are built of the skulls and jaws of whales, covered with skins of animals. Snow huts are the fashion among other Eskimo.



In the middle of their primitive dwelling stands the stone lamp (raised a little from the ground) which lights the home, heats it, cooks the food, serves for melting snow, drying clothes, and the perfecting of some of their weapons and implements. Among the Greenland Eskimo this lamp is hollowed out of soapstone, but on Southampton Island the lamp is made of a flat piece of limestone, around the edge of which narrow pieces of limestone are glued. Their pots are made of the same material, one slab serving as the bottom and four others for the ends and sides of the queerest square pot ever made. The glue is made of deer's blood, grease, and fish roe. One glance at the inside of one of these pots, lined with this pitchy mass, is enough to take away a white man's appetite for a week.

Into the limestone lamp, which is an oval a foot or so wide and about two inches deep, is put oil from whale blubber. The wick is a piece of moss. The pot is placed over the lamp on a support on which hangs a piece of blubber, which melts from the heat and feeds the lamp continually.

The dress of these people also differs in design from that of other Eskimo. The women's clothing is made of the skin of the reindeer, sewed skilfully and neatly with needles of bone and sinews instead of thread. The chief peculiarity lies in four bags, two on the shoulders and two on the legs. No one can see any use in these bags, for they are sewn shut, but it is a tradition that formerly they were much larger, and the children were carried in them. The style still persists, however, though children are no longer carried in this fashion.

Another peculiarity of feminine fashion on Southampton Island is the headdress. Nothing like it has been discovered the world over. The women plait their hair in two plaits, parting the hair in the middle. The ends of these plaits are then brought over the shoulders and introduced into two tubes of deerskin, about an inch in diameter and two feet long. From the lower end of these tubes hang wisps of hair, suggesting that the plaits—which are actually only long enough to reach the upper ends of the tubes—are so long that they run through the tubes and hang out a little. Even among Eskimo women there is "glory in the hair," and the fashion holds, though every one understands the polite fiction.



The members of this tribe live altogether by fishing and hunting, the whale being the chief article of diet. The bone harpoons they use are tipped with chipped flints, as well as their arrows and spears. The ingenuity with which they utilize the whalebone is most surprising. Cups and buckets are made of it by bending it round and sewing on the bottoms. Whalebone serves them for weapons and implements of utility. They even press it into service for making tobogganlike sleds. Some of their sledges are made of walrus tusks as runners, and with deer's antlers as crosspieces. On so large an island as theirs there is an abundance of game, such as the seal, walrus, and caribou. There are only fifty-eight persons in the whole tribe, so it is probable that it has decreased largely during the centuries.

The island is thirty miles away from the nearest point on the shore of Hudson's Bay, where there is a colony of Eskimos, and it is only once in a very long time that this strait freezes over. The tribe cherishes a tradition that about seventy-five years ago this happened, and two hunters from the mainland visited them, though the visitors were as much astonished as their hosts to know that there were other men on earth. Each tribe believed that they were the only people in existence. Strangers never visited them again, nor did they make any attempt to return the call.



In the large amount of valuable material which Captain Cromer has brought back with him are many curious implements and weapons. The huge bone ear-rings with long pendants are primitive jewelry indeed. There are bows and arrows with flint points or heads, and harpoons of bone similarly pointed with stone. Combs carved out of ivory, walrus tusks, and many curious ivory ornaments and carvings are there; pipes made of stone, bone needles, sinew thread, rawhide dog whips, arrow heads wrapped in intestine and carried in this fashion to replace those that might be lost in the chase. They also carve in slate and stone, and some of the quaint little figures of polar bears, musk-ox, reindeer, and walrus, as well as of human beings, are interesting.—*Boston Herald.*

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## Selected Articles.

### Protecting the Children.

To the Editor of *The Boston Herald:*—

In reply to a letter in your issue of March 24, charging Christian Scientists with hazarding the lives of children, I desire to say this is the most unkindly thrust of all. The thousands of Christian Science mothers who are bringing up their children under the influence of this faith have already had the experience of depending upon other remedies before taking up this Science, and it is reasonable to suppose that they have chosen the method which has proved to them most efficacious.

The courage of these mothers which enables them to trust their children to spiritual means and to refrain from dividing the power with material remedies is builded upon actual experience. They would be foolish, indeed, to rely upon a mere theory, and for no other purpose than to be true to a fanatical religious belief. If the dependence upon such a belief had not already brought satisfactory results, what inducement would there be to hold to it?

As a reason for his remonstrance, our critic refers to the recent publications of a list of children said to have died under Christian Science treatment. It has been already proved to the people of Boston that the large majority of cases attributed to the failures of Christian Scientists were unjustly so charged.

During a period when epidemics are prevalent in our city, and in view of the fact that hundreds have passed away in one week—two hundred of these being from so-called contagious diseases—what is there of real testimony in favor of a proposition that Christian Scientists be forced to resort to the remedies under which these have fallen?

Neither the cry of danger, nor even the prospective possibility of death on the battlefield of Christian Science, could claim the right to a hearing from us, in view of the fact that millions of our neighbors are already dead, notwithstanding that they have been regular in their curative habits. If our friend desires to compel our submission to a method of therapeutics differing from ours, we ask him to present a reasonable certainty, not a recognized uncertainty, as a basis of our confidence.

It should be remembered that there are thousands of Christian Scientists in and around Boston, and yet out of about three hundred cases of death from pneumonia during the past three weeks, only two were under Christian Science. In view of the whole situation, what is there to disprove the supposition that there might have been many more added to this long list of fatalities but for the good work of the Christian Scientists?

If it were in my power to force every individual in this world to leave his chosen religion and medicine, I would not do it. I would accord to him the same liberty which I claim for myself. I appreciate the earnest effort of our honest physicians, and all they have accomplished for the human race; and I shall be glad when there is no longer need for me to name the words physician and medicine in writing on this subject of Christian Science.

We claim the right to use that which we know to be genuine, even though our neighbors have not yet discovered its merits. Our earnest desire is to be allowed to live peaceably in harmony with the pure teachings of this Science, and faithfully to serve those who voluntarily call for our help. Christian Science may seem ethereal and unsubstantial to those who are used to material remedies, and we have great charity for those who honestly think that the Christian Scientist is not doing, but simply neglecting to do, for his patient; yet even this does not affect the fact, that the power to heal is present in the operation of this Science, though hidden from the physical senses, and "Who is so great a God as our God?"—ALFRED FARLOW.

### What Christian Science Teaches.

To the Editor of the *Evening Express:*—

In your issue of Monday, March 12, you publish extracts from a paper read by Rev. Thomas Stalker, before the Methodist Ministers' Association, in which he attacks Christian Science. I beg leave and space to reply.

Did we not have a genuine sense of gratitude to Mr. Stalker for bringing Christian Science to the attention of the people, and thus giving us an opportunity to correct some of the popular misconceptions which he sets forth, we might be as severe as he, in the denunciation of "baseless assumptions, dogmatic assertions, and groundless opinions."

Mr. Stalker brings in question certain doctrinal points: How does Christian Science deny the personality of God? On page 232 of "Science and Health with Key to the Scriptures," Mrs. Eddy states: "God is personal, in its Scientific sense, but not in any anthropomorphic sense." The point at issue is largely one of definition. If personality means identity or individuality, Christian Science approves the usage. But if it means similitude, Christian Science objects on the ground that it violates the Ten Commandments. The error of the ages, illustrated in the Tower of Babel, is that man has vainly tried to reach God from the basis that sick, sinning, finite mortal man is the image and likeness of God.

Christian Science teaches that God, who is Spirit, who is Love, who is Infinite Being, "in whom we live, and move, and have our being," can never be circumscribed within the finite limitations usually implied by the word personality. The correct understanding of the nature of God is the very essence of scientific Christianity, for Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The existence of matter: Spiritual thinkers in all ages have reached the conclusion that "only mind and its ideas exist," that "this world is a world of ideas." This doctrine is not strange. Strange, indeed, if it were! Mrs. Eddy states in her work entitled "Retrospection and Introspection," page 28, "In the latter part of 1866 I gained the Scientific certainty that all causation was Mind and every effect a mental phenomenon." The Bible was her only guide to this conclusion, and all she teaches must rest on Scripture. The Truth of Being is set forth in the statement in her work "Science and Health with Key to the Scriptures," page 3, "The only realities are the divine Mind and idea." Matter, sin, sickness, and death are the false concepts and phenomena of the fleshly material sense, the "carnal mind," as Paul has it.

That the Christian's warfare is mental, and that the battleground is his own consciousness, is amply verified by Paul's epistles, which fairly bristle with statements to that effect. "Be not conformed to this world: but be ye transformed by the renewing of your mind." "Put off . . . the old man . . . and be renewed in the spirit of your mind; that ye put on the new man, which after God is created in righteousness and true holiness."

Christian Science denies the real existence of matter because it is not the product of Spirit. Jesus taught us to deny the world, the flesh, and evil; that error was the prince or God of this world. It is only on the basis of the unreality of matter that it is possible to demonstrate scientific Christianity, in the healing of sickness and sin, as Jesus and his apostles did and taught.

Science no more denies the individuality of man, than does Mr. Stalker in his own doctrine of the immortality of man. I ask him: "What lives on?" and I anticipate his answer by saying, "Man's true individuality."

As to sin: On page 234 of "Science and Health with Key to the Scriptures" it is stated: "The evil doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence: for the sinner

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is making a reality of sin,—making that real which is unreal." And later it states: "Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil."

"Whatsoever a man soweth, that shall he also reap," is a law that Paul enunciated; he did not make it. On this basis retribution is inevitable. Christian Science denies a special place of retribution, as do scores of our fellow Christians of the liberal churches.

Christian Science believes in the atonement of Jesus, in the sense that it proved that man is spiritual, and that life is eternal. We do not deny the facts as they happened or the sacrifice it involved. We may differ only in the lessons they teach.

We believe more than all else in the efficacy of prayer. It is absurd for any one in this advanced day, when Christian Science is so well known, to assert otherwise. Such ignorance is hardly excusable.

Finally we believe most certainly in the necessity of the new birth on the basis of Jesus' words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The new birth is the awakening to the fact that man is spiritual, endowed with all the power and dominion that belong to the sons of God.

C. L. LAWRENCE, A. M., C. S.
*Los Angeles Evening Express.*

## A Minister's View of Faith Healing.

*Editor Evening News, Buffalo, N. Y.*

I have read with some interest an item in the *Evening News* concerning the action of the Southern Kansas Conference of the Methodist Church in expelling a minister for practising faith healing. Years ago when I became a Methodist minister, I was taught to believe that souls were saved and bodies healed by faith, and I have good reason to believe that I have personally known many who were saved by faith and many who were healed in the same way. The general disbelief of the church in healing by faith has led me to examine the Scriptures on the subject. I there learn that Jesus said, "Thy faith hath saved thee," when sight had been restored to the blind man. There are many other instances which at least imply the same thing. I learn, too, that Jesus sent the twelve and the seventy to preach, the Kingdom of Heaven is at hand, and to heal the sick. He said (ye) "Heal the sick," and they did so with but one failure.

Among Jesus' last words to his disciples he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He also commissioned the disciples to preach the gospel and to heal the sick. He plainly declared that those who should believe through their word should also heal.

A mere casual study of the Acts of the Apostles will show that they did heal the sick, and the people gave glory to God who had given such power unto men. It does not appear that this was a miraculous power, but one that they had as men, and that was under their volition. Paul says, in enumerating the gifts of the spirit, to one "the gifts of healing, . . . to another the working of miracles." Why does he make this double classification, if healing was miraculous?

Whether rightly or wrongly, the church and ministry of to-day is carrying out only one part of the Saviour's final commission. His double commission—his two-handed gospel for soul and body—is embodied in one unbroken expression. Where do we find authority to continue one part and not the other? And if one part has been dropped, why not the other?

Are not the purposes of religion the same to-day as in the time of the apostles? Are there not the same human needs? Do not human minds and souls operate by the same laws now as then? If faith could heal eighteen hundred years ago, it can and ought to do so now.

Christ's first purpose in healing the sick was their personal physical relief. There was a secondary purpose—that was to touch men where they had the greatest conscious need, and so through relieving bodily ills, win their hearts to seek for greater good.

In plain words, the healing of the sick by faith has been set aside, not because Jesus meant it to be, but because the failure to heal was proof of weak faith and low spiritual life. Men might make high professions of spiritual attainments or blessing without fear of contradiction, but they dared not undertake to heal, as the disciples did, and as their successors should, because they knew they had not effective faith, and failure would expose them to ridicule.

There are frequent wails going forth about the church's decline in soul-saving power. How can it be otherwise when the church not only refuses to carry out one-half of the commission of our Lord, but actually opposes it, and dares to expel a man of God who claims the privilege and right of doing his duty in this regard?

Man has an intuitive idea that if God cared to heal men in Jesus' day, He does so now, and that if men's souls can be saved from sin by faith, their bodies can be saved from sickness by faith.

This is why Christian Science, even with all its vagaries, has had such a large following. The world wants faith healing, or mind cure and whatever it may be called.

God made man with this faith healing power, as one of his complement of forces, to be exercised by man's own volition. While the church has been denying this, science has proved it true. That church which does not allow and encourage faith healing and careful study and preparation for it on the part of the ministry is untrue to Christ and doomed to failure. A VOICE.

Pittsburg, Pa., March 22, 1900.

We take pleasure in republishing the above from the *Buffalo Evening News* because of the pungency and logic of the argument used.

Inasmuch as the chief "vagary" of Christian Science is healing the sick in accordance with the Scripture quoted by the writer, as well as much more that might be quoted, we cheerfully overlook the little fling at Christian Science, as we can well afford to do.

## A Mid-week Meeting.

The following is an account of a recent Wednesday evening meeting of the Second Church of Christ, Scientist, Milwaukee, Wis.

After the usual opening exercises the leader of the meeting made a few remarks in which he spoke in part as follows:—

Circumstances under which we are placed can obtain no mastery over us unless we put our neck under the yoke. It is our own desires that confine us, and blind our spiritual perception. To illustrate: Monkey traps are used in India. A quantity of grain is put in an earthen vessel with a small opening. It lets the open palm of the monkey pass into the grain. When he has closed his fist, having a handful of grain, he cannot take it out. If he only lets go of the grain he can, with the greatest ease, run away and be free. But no! attraction for the grain so bewilders his sense that the monkey begins to think himself a captive, and so is caught. Exactly so with man—nothing to bind him to slavery but unchecked desire. This condition leads to Paul's exclamation, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Our own weakness forms the obstacle that holds us. There is noth-

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ing outside of ourselves that can hinder our progress. In this thought of Christian Science, our liberty proclaims itself, and so an ardent desire to learn what the Truth is takes possession of those who come to these Sunday and Wednesday services, for "Ye shall know the truth, and the truth shall make you free," and this Truth is what we are gathered together to hear about this evening. The time is now yours.

After the leader of the meeting had taken his seat, a gentleman in the audience immediately arose and related his experience. He said substantially:—

When I am away from home and visiting Christian Science meetings, if I have anything to say, I like to say it as soon as possible, because error is not then given a chance to talk to me and say that I shall not get on my feet. I have lived to prove to my own satisfaction that a knowledge of Christian Science enlarges a business man's capacity. Nearly ten years ago my wife, who had been suffering for seven years with a complaint of which the doctors had failed to relieve her, asked me what I thought about trying Christian Science. I told her if it was anything that would bring relief, by all means to try it. She went to see some one who had been healed, and had a talk with her, with the result that she went herself and received, I think, five treatments and was entirely healed. She then wanted me to go and be treated for chronic sick headache. I did so, and have only had one since, and that seemed to come to give me the opportunity, or force me, to use this Truth for myself. I did so and it was speedily overcome. I consented to take a course of lessons, largely to please my wife, and attended class the first day almost wholly to please her, and not because I wanted to. I took the remainder of the lessons to please myself, as I at once became very much interested, and tried to put it into practice.

I make it a practice to read a little from "Science and Health with Key to the Scriptures" or some other work of Mrs. Eddy each day before breakfast. Take a little spiritual food, as it were, before eating my material meal. I do not attempt to read in any particular place, but get each day exactly what I want. During several years previous to becoming interested in Christian Science, I was engaged in a business that gave me much fatigue, and after we had our annual meeting I was a complete wreck for several weeks. After knowing something about Christian Science this disappeared and business began to enlarge and it is now quadruple what it was then, and during the last few years it has been carried on along Christian Science lines so far as I am concerned. For the past ninety days I have been engaged in work that used to reduce me in a very short time to a physical wreck. I am now doing three times as much work as I did during the time I became so fatigued, and do not suffer from it.

I think you will all be interested in the experience of a friend of mine who suffered from the use of morphine, first administered to him by a physician. He traveled all over this country, trying all material means to get rid of the habit, until finally he felt he had gotten to the end. He was then taking enough morphine every day to make forty fatal doses for one not accustomed to using it. He laid three days in a hotel before he could be aroused from the influence of the morphine and went, without knowing why, to see his sister. This sister had been healed through Christian Science and prevailed upon him to take treatment. That day he took his last dose of morphine. He was treated six days, during which time his suffering was so great that he would have committed suicide if he could have laid his hand upon a pistol. At the end of thirty days he was completely healed. He then asked for treatment for thirty days more, until he could get rid of the remorse from the disgrace the habit had led him into.

After he was healed he went out West and secured employment. Soon afterwards I received a letter which indicated that he was in a very happy state of mind. Among other things he said: "One of the most remarkable things has happened to me. The gentleman with whom I have been boarding had been laid up for three months with inflammatory rheumatism, and could not get out of his chair. I talked to him about Christian Science. He listened very attentively and insisted upon me giving him treatment. I remonstrated, saying that I was not a practitioner, and did not know enough about the subject to take his case. He insisted, however, saying "If this is the Truth which you have been telling me about, you can use it as well as another." I finally went to my room, where I would be alone, and for half an hour tried to realize the Truth. When I came down the next morning my patient was down before me, having walked down, and has been well ever since."

The next testimony was from a gentleman, who said:—

This week I had a demonstration which helped me very much. Monday morning my wife asked me to turn the valve in the steam radiator, and as I did so, some scalding water spurted out and struck me in the eye. My first experience was of severe pain, but I immediately realized that God was All, and that His child could not suffer. The pain disappeared at once, and I did not think of it again until my wife remarked half an hour afterwards that my eye was swollen. I mentally denied the testimony of the senses, and before night there was no sense of pain or discomfort or swelling whatever.

*Evening Wisconsin*, Milwaukee, Wis.

## "Is Christian Science Christian?"

THIS is the same old conundrum that has bothered many people in this country for the past thirty years, and has not yet been solved to their satisfaction, else they would not be under the necessity of discussing it so frequently.

What do we mean when we speak of anything as being Christian? That it conforms to the teachings, or is patterned after the life, of Jesus Christ, the founder of Christianity. That teaching is summed up in the saying, "If ye love me, keep my commandments." Those commandments it is not necessary to quote.

Does Christian Science meet those requirements? I believe, after an intimate acquaintance with it extending over a number of years, that it does. If I did not so believe, I would none of it; and it is safe to say that all Scientists feel the same. Christian Science is before the country, the youngest and most radical religious system extant, courting the investigation of every honest seeker after Truth. It is willing to be measured by the rule given by Jesus, "By their fruits ye shall know them." If it is not Christian, founded upon the great truths taught by Jesus, it will not stand. If it is so founded, if it can produce the proofs which Jesus required of his followers ("greater works than these shall he do"), then nothing can stay its progress, and all the denunciation hurled against it will avail nothing.

There is nothing secret about it. Its meetings are open to the public, and inquirers after Truth are always courteously treated. Its publications, from the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, down to the simplest tract, can be obtained by any person desiring them. Its lecturers are abroad in the land advocating and explaining its teachings to the hungering people. Its adherents are found scattered throughout the length and breadth of the land, and there is scarcely a hamlet in this country where are not to be found living witnesses of its healing and elevating influence. These are facts patent to those who will open their eyes to what is going on about them.

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Oftentimes the half-doubting, questioning ones who are about ready to investigate Christian Science are deterred by the perversions and misrepresentations uttered concerning it by those who do not even know what it is. Of course no honest, determined seeker after Truth will accept unquestioningly the statements of any person, either for or against, but will thoroughly investigate, follow where Truth leads, and reach their own conclusions. Such investigation Christian Science invites.—HENRY RIPLEY.

*Montrose (Col.) Enterprise.*

## Reply to the Objections of a Clergyman.

To the Editor of the *Express:*

Without caring to dispute with Rev. Thomas Stalker in his attack on Christian Science, I would like to cite, for his benefit and that of the *Express* readers who read your report of his paper, a fragment of history. It is found in the *London Quarterly Review,* vol. iv., 1820. "A Barrister" had a series of papers in that magazine in which he complained of the bigotry and fanaticism of the Methodists of that day. Instances of this fanaticism were cited and he expressed the opinion that the law should be invoked to put a stop to their practices. These practices were not only the healing of the sick, but the raising of the dead, according to the *Methodist,* a magazine of the sect to which Mr. Stalker belongs.

I would like it if Mr. Stalker would signify whether he regards John Wesley as having been a nuisance. If he does, he is consistent; if not, he is inconsistent in so stigmatizing Christian Scientists. According to Rev. Abel Stevens, Wesley's biographer, the founder of Methodism said, in answer to the question, "Do you believe in miracles?"

"Certainly I do if I believe the Bible. . . . Every answer to prayer is properly a miracle."

If Mr. Stalker is correct in his characterization of Christian Scientists, then Francis Asbury, Jacob Knapp, Peter Cartwright, and Jacob Gruber, pioneer Methodists, were also nuisances, as scoffers in their day called them. They all believed in the power of prayer to heal the sick, as does Bishop Charles Fowler, one of the brightest minds in all the Methodist Church to-day.

I could cite dozens of men who became eminent in Mr. Stalker's church who taught prayer saved them from sickness and from death by flood, by freezing, by hunger, and by violence. I will not undertake to advocate or explain Christian Science, because I am not sufficiently versed in it, but I know enough of it to perceive that Mr. Stalker did not truthfully represent it, any more than did the barrister who wanted the Methodists of England prosecuted, as he wants Christian Scientists served to-day.

ONE OF THE HEALED.

*Los Angeles Evening Express.*

## Editorial Comment.

THIS morning we publish in full the address delivered by Judge Ewing of Chicago, on Christian Science, and it is well worth perusal for several reasons. This religion is making converts every day, and its adherents are drawn from the middle class and the class generally given a place above that, men and women who are not given to vivid emotions and who believe in the orthodox. The lecturer is one of the ablest lawyers in Illinois and he has dealt with the subject in a lucid and judicial manner. The fact that this religion is the evolution of a woman's brain, guided, her adherents claim, by inspiration from on high, makes it still more interesting. It is, we believe, the only modern case in which a woman has been successful in maintaining a distinct religious sect.

*Herald-Democrat,* Leadville, Col.

## To Health.

LIFE'S most essential friend, I drink to thee
And thy advancement in this o'er-frail world,
Thy laws thou dost not veil in mystery;
'Tis we, ourselves. Thy banner thou unfurled
Dost fling from every hilltop. Thou dost plead
With us to thrust aside the vanities
That do so warp body and mind. We heed
Thee not, and he who should a Hercules
Have been in stature grand, and grand in all
Intelligence, shrunken and dwarfed remains.
Heaven speed the time when the enshrouding pall
Of worldliness shall be thrown off; when veins
With ruddy health shall run, and every man
Reflect God's image, perfect as His plan.

SARAH LOUISE MORRIS.

## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.
India Proofs . . . . . $5.00
Later prints on India paper.
Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

### Supplement to the Sentinel.

The lecture by Rev. Arthur R. Vosburgh, "Christian Science: Its Worth and Work," which was published in the March number of the *Journal,* is issued as a supplement to this *Sentinel.*

For price of supplements see page 523. Send all orders to The Christian Science Publishing Society.

### Christian Science History.

First Readers desiring additional copies of Christian Science History for free distribution can obtain them by addressing The Christian Science Publishing Society.

### New England Magazine.

Copies of *The New England Magazine* have been mailed to the Reading Rooms for distribution. These were sent by the Publishing Society free of charge.

### New Edition of the Manual.

The 15th edition of the Church Manual is now ready for distribution. Address all orders to The Christian Science Publishing Society, 95 Falmouth Street.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### Easter.

THIS year, according to the accepted computation, Easter Sunday occurs on the fifteenth of this month, and it will be so observed.

So far as the mere material observance of Easter is concerned, Christian Scientists attach no importance to it.

As a commemoration, however, of the great fact of Jesus' resurrection, in its historical aspect, they hold the occasion in high esteem.

Whatever tends to draw mankind's attention to the Resurrection in its spiritual intent has the deep and profound reverence of Christian Scientists. As we have lately said, Christian Scientists regard the resurrection of Jesus as a foreshadowing of the resurrection of all mankind from the tomb of human discord, woe, sorrow, sin, sickness, and death. Mortals who, to their own sense, live apart from God are thus entombed, even though they know it not. To live apart from God, in the Scientific sense, means much more than in the ordinary sense. To be apart from God because of a conscious desire to commit the grosser forms of sin, is one thing. To be apart from God because we erroneously believe that there is or can be life, intelligence, good, or reality separate from Him, is another thing, though each shuts us away from spiritual perception, and, in its respective degree, prevents our receiving and enjoying the privileges, joys, and benefits accruing from a right apprehension of Him.

It is this view of Spirit and matter that differentiates the teaching of the Rev. Mary Baker Eddy from popular religious teaching and preaching. The text-book "Science and Health with Key to the Scriptures" declares that God is Spirit, that Spirit is all-powerful, all-present, and all-wise. This declaration is based on the biblical teaching of God's allness as a Being of Spirit, not of matter; and surely such a doctrine is soundly premised.

If God is Spirit, as such He is, and must be, spiritually manifested. He cannot show forth that which He is not. Science and Health repeatedly says that Spirit cannot create its opposite, matter; and if matter were life, substance, and intelligence in and of itself, or separate from God—Spirit—it certainly would be God's—Spirit's—opposite.

The true resurrection, then, is the rising above the false conception of matter, with all its laws and trammels, into a correct conception of Spirit and Spirit's law; for the former leads to sin, sickness, and death, while the latter leads to health, peace, and Life.

Did not Jesus' resurrection prove this? He overcame matter, and thereby proved its powerlessness and unreality, when he burst asunder the apparently solid and substantial encasements of his sepulchre, freed his body therefrom, and went whithersoever he pleased. He overcame matter in refusing to permit his would-be murderers to destroy his life. In his many re-appearances to his disciples he overcame the laws of matter and demonstrated beyond question their inability to control him. He finally overcame the sum-total of matter's claims in his ascension.

If it be true, then, that his resurrection prefigures the resurrection of those who follow him, what a mighty lesson is there before us all.

Well may we deeply ponder this lesson, not only during Eastertide, but at all times.

If we more earnestly than ever study the deep meaning of the teaching of our text-book on the subject of the resurrection, and the Bible teachings from this higher standpoint, our Eastertide will not have come to us in vain.

"In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the supposed pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual Life" (Science and Health, p. 128).

May we listen to and heed these voices of solemn import, and so break the trammels of our sepulchre, roll away the stone, and come forth from the trammels of sin and death unto the understanding of Life eternal.

Thus may we celebrate our Easter.

### No Spread of Contagious Disease.

WE have received from Mr. George H. Kinter, C.S., of Buffalo, N. Y., the following letter from the Superintendent of the Department of Public Instruction of that city, which we take pleasure in publishing.

We are pleased to note these constantly accruing evidences of a fair and kindly attitude toward Christian Science.

DEPARTMENT OF PUBLIC INSTRUCTION.
SUPERINTENDENT'S OFFICE.

Buffalo, N. Y., March 31, 1900.

George H. Kinter, Esq., 32 Arlington Place, Buffalo, N. Y.

*Dear Sir:*—In answer to your letter of the 30th inquiring as to whether the schools of this city have had to be closed on account of the spread of contagious diseases through carelessness or neglect on the part of Christian Scientists, I am pleased to state that this is the first intimation I have ever had that such a charge has been made. So far as my observation goes, the charge is entirely without foundation.

Yours very truly,

HENRY P. EMERSON, *Superintendent.*

## The Lectures.

### At Boise, Idaho.

At the Columbia yesterday afternoon (Sunday, March 18) Judge William G. Ewing of Chicago delivered a lecture on Christian Science. He had an audience that completely filled the lower part of the house and part of the gallery. He was listened to with close attention and all were much interested in his exposition of the subject. The lecturer was introduced by Justice Quarles of the Supreme Court, who said:—

*Ladies and Gentlemen:*—We have met here this beautiful afternoon to hear something of the principles of Christian Science, as it will be expounded by a distinguished gentleman who will tell us some of the reasons for the faith of the Christian Scientist. The eminent gentleman who will address us, was, for many years, a distinguished member of the bench and bar of the great state of Illinois, and also prominent in political and social circles. In early life he was a friend, associate, and ardent admirer of the immortal Abraham Lincoln. But, notwithstanding the pleasure and gratification that naturally comes to one who achieves success in social and professional life—a realization of the distinguished gentleman with us to-day—he has forsaken a successful professional career, quit traveling a road that would undoubtedly have led him to political

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eminence, and has taken up the work of a missionary for Christ and humanity, as he sees it.

In ancient history we read of the seven wonders of the world. But, in this day of progress and invention, we are continually being surprised with new wonders. Indeed, when I think of the wonderful achievements of art and science during the century now closing, some of them so marvelous as to approach the miraculous, I am induced to think that many things which we now regard as commonplace would have been regarded by the ancient patriarchs as miracles.

I cannot understand how any human being can look upon the wonders which everywhere exist, the great planets in their relations one to another and those laws of nature through which life, both animate and inanimate, is perpetuated, and conclude that all this is the work of chance. Yet those who scoff at the idea of God and Christianity must so believe. When I think of the developments that are daily occurring; of the consummation and perfection of many things in scientific mechanics that were once thought to be visionary and impracticable, if not utterly impossible, we are admonished to investigate, and never to condemn any idea or theory because it is new to us. Truth is enduring and will prevail to the end. Error may succeed for a short time, but will finally succumb.

In introducing the speaker I do not indorse the views that he may express; yet, like many others who differ from him, doubtless like many of you, I am not thoroughly conversant with the doctrines that he teaches. Hence it is a pleasure, as well as a duty, to listen to him, and to learn of the principles that he advocates. My friends, I have the honor and pleasure of introducing to you the Hon. William G. Ewing of the city of Chicago.

*Idaho Daily Statesman.*

### At St. Joseph, Mo.

A large audience assembled last night (Tuesday, March 27) at the Tootle Theatre to listen to Judge W. G. Ewing of Chicago, who spoke on Christian Science. Judge Ewing was for many years a well-known attorney of Illinois, but has given up the practice of law to take the field in the interest of Christian Science.

Parties of Christian Scientists from Kansas City, Atchison, and other neighboring cities were in attendance.

In introducing the speaker, Judge Henry M. Ramey said that he had not been chosen for the important duty because he had any acquaintance with the principles which the speaker would present, but rather because he was a lawyer and acquainted with the profession which the speaker of the evening formerly practised. He said that there is a principle which is of interest to every one in every walk of life as well as in the temple of worship. "That principle, for want of a better name, had been designated as the religious principle," said he, "and should be studied by all. Plato said that it was our likeness to God according to our ability." In continuing, Judge Ramey said that he did not understand the doctrines of the Christian Scientists, but that he was present to become better informed regarding the belief. He said the lecturer had started to learn the intricacies of the law when a boy and had risen to the position of a judge, but having come in contact with the teachings of the new Science, and having considered them right, he gave up law and is now promulgating the doctrines of his cause.

Upon being introduced, Judge Ewing said that he had given up the law for the cause of the Christ, and that he believed his Republican friends would not object because he had left the Democratic party for the Christian Science lecture field. After a few preliminary remarks he entered upon the subject of the evening.

*St. Joseph Daily Herald.*

### At Pueblo, Col.

Christian Scientists have an able advocate of their teachings, a forceful expounder of their doctrines, and an eminently qualified lecturer in Judge William G. Ewing of Chicago who lectured on Christian Science at the Grand Opera House yesterday afternoon (Sunday, March 25). Sufficient interest had been aroused to attract a large audience in which could be noticed many citizens of Pueblo prominent in the various churches and professions. Some ministers, a number of physicians, and many lawyers were in the house.

For more than an hour Judge Ewing held the closest attention of his hearers in one of the ablest addresses ever heard in the city. With no effort at rhetorical flourishes or bombastic style, in a well modulated voice, he spoke earnestly in finely chosen phrases of the teachings of his creed. B. D. V. Reeve introduced the speaker in a short address in which he said that the claims of Christian Science appealed to all thinking people, as it gave that which we had been taught to look for only beyond the grave.

*Pueblo Daily Chieftain.*

### At Denver, Col.

The enthusiasm with which Judge Ewing of Chicago was greeted upon the occasion of his lecture on Christian Science at the Central Presbyterian Church Thursday evening (March 22), has not been excelled since the days when Mr. Bryan visited Denver in 1896. No lecturer who ever visited Denver was greeted by so large an audience. The great auditorium of the church was wholly inadequate to accommodate those who sought admission. The sidewalk in front of the church was black with people an hour and a half before time for the lecture, and hundreds of people were turned away, unable to get within hearing distance of the lecturer.—*Denver Evening Times.*

### At Dubuque, Ia.

Edward A. Kimball, C.S.D., of Chicago, addressed a large audience at Stout Auditorium last evening (Tuesday, February 27). Mr. Kimball is one of the most noted Christian Scientists in this country and he has an exalted reputation as a lecturer. He is very interesting on Christian Science because he devotes himself to his subject. Not one word of criticism is heard against any person or creed, not even reference to those who revile the Science. The whole time is devoted to Christian Science, and the theory of that Science and the beliefs of its advocates are clearly expounded.—*Dubuque Herald.*

### At Leadville, Col.

Judge William G. Ewing of Chicago, Ill., delivered a lecture at the Weston Opera House last evening (Saturday, March 24), on "Christian Science, the Religion of Jesus Christ." There was a large attendance of thoughtful, intelligent, and refined people. Frank G. White presided and briefly introduced the lecturer.

*Leadville Herald-Democrat.*

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The *Sunday School Times* has the following: "Heaven and hell are within us rather than outside of us. He who is filled with the love of God is already in heaven, as having heaven within himself. He who is filled with the love of self is already in hell, as being set against God, which, in itself, is hell."

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"Even though the Scriptures are infallible," says the *Watchman,* "our interpretations of them are not. When men identify the philosophy or creed they have drawn from the word of God, with the word itself, they are in danger of bringing reproach upon the revelation."

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## Among the Churches.

### Site Purchased at Milwaukee, Wis.

The Second Church of Christ, Scientist, of this city, has bought the site for a church building on the southwest corner of Prospect Avenue and Keene Street, and the deed was placed on record to-day. The property has a frontage of one hundred feet on the avenue and runs back on Keene Street a depth of one hundred and twenty feet. The previous owner of the lot was William Swain, who sold it to the Christian Science corporation for twenty thousand dollars. While the new owners of the property do not intend to build a church immediately and are in a measure uncertain as to just when they will put up a building, they are determined upon one thing, and that is, that they will put up a fine structure when they do build. Keene is the first street which cuts into Prospect Avenue, and the neighborhood is a select one, with fine buildings in the vicinity. The Christian Scientists say that they feel a moral obligation to erect a church edifice which shall be consistent with the surroundings.

Unlike many religious congregations, the Christian Scientists do not run into debt. When they are ready to build they will have the cash on hand. They say that no Christian Science Church is dedicated unless it is free from debt. To put up such a building as they desire on Prospect Avenue might involve an outlay of perhaps one hundred thousand dollars. For the past five years this congregation, which was formerly known as the Milwaukee Church of Christ, Scientist, has held its services in the Athenæum. The attendance now is about three hundred, both on Wednesday evening and on Sunday morning.

*Evening Wisconsin.*

### From Berlin, Germany.

Knowing that all tidings of the good work which is spreading so rapidly in all lands will be welcome to loyal Scientists anywhere, I wish to assure you that the Truth as taught by the Rev. Mary Baker G. Eddy is being faithfully presented and eagerly received by Germans and English-speaking people alike; so while Berlin has a young congregation, it has the sure foundation of zeal and loyalty.

From the small beginning of which I wrote you last spring, the growth, under the guidance of our efficient leader, is most encouraging, and more seats have already been added to the original number.

Two full services are held every Sunday morning,—the first in the German language, and the second in English. Both are well attended.

Many cases of wonderful healing might be mentioned, but I shall speak of but one,—a severe case of spinal trouble, which had confined a German woman to her chair, absolutely helpless, for a number of years. The miracle of old has been again repeated, and she now walks.

The Germans take up this new thought very quickly, and people who cannot speak a word of English, study the "little book," and grow constantly in the understanding.

All honor to our dear Mother, and to her faithful students, both at home and abroad.

MRS. MAGGIE DRAKE, Berlin, Germany.

### A Good Religion.

An exchange puts it down strongly this way: "The religion that makes people pay their debts, the religion that makes no distinction between wealth and poverty, the religion that keeps people from speaking ill of their neighbors, the religion that makes men manly and women womanly, the religion that is a part of people's every-day life, exemplified in kind deeds, loving acts, cheering words, is the religion that is felt in the world to-day."

## From Our Contributors.

### Glad Easter Day!

BY E. F. V.

O EASTER day! Glad Easter day!
I come to thee my vows to pay.

I bring thee songs of gratitude,
I bring thee blossoms many hued,

I bring thee spices pure and sweet,
I lay all treasure at thy feet;

For on this day my Saviour came;
I learned there was "no other name."

For many years I sought relief,
And prayed to God to still my grief,

When lo! one glorious Easter day
I saw the Christ and heard Him say,

"You are the child of Love and Life
Come unto Me and still your strife!

"I am the way to heaven and peace,
Come unto Me and find release!"

O wondrous words to me that day,
O power divine that rolled away

The cold, hard stone from off my heart
And taught me all the better part.

That Love was Infinite and All,
And I obedient to His call

Could never cease to praise and pray
Could never end that Easter day.

Ah, do you wonder that I say,
Glad Easter day! Glad Easter day!

### Cultivation.

BY M. BETTIE BELL.

SPIRITUAL culture is the outflow ot the industrious practice and demonstration of the Principle and rules of Christian Science. From the revelation of such prayer and practice comes the real self-improvement, grace, and knowledge. Said Jesus, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The words of Jesus are spiritual words; words of culture and refinement; words of light and life; words of health and harmony,—*Heavenly Words.* If heavenly words abide in us, we shall have whatever we ask for. To seek to possess such words, and have them abide in us, should be our every-day employment. The promise that goes with them is sufficient to attract the most careless and indifferent wanderer in the wilderness of sense.

The words of Spirit revive, repair, refresh, renew, and resurrect. Spiritual words clothe us with the language of life. In the Word is our riches, honor, and strength. To get a knowledge of the Word, we must be willing to be taken out of the wild waste of mortal words, and be planted in a garden where only spiritual words are sown. If a gardener sees a wild flower in the wilderness, his desire is to dig it up and transplant it to a good garden, where it may have the opportunity of cultivation.

In such a garden diligent work, delicate care, watchful protection are active until obstructions to growth are

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removed and the soil made light and free. Then the plant is set in the soil, watered, weeded, strengthened, given a chance to grow,—when finally it spreads its branches, puts on the glow of refinement and culture, and buds and blooms in full-orbed beauty.

When a mortal is willing to give up his mortality, or put off the old man with his deeds, and put on the new, he is ready for cultivation. When he begins to cultivate, he must know the *Way* and not try to climb up some other way. He must learn the Principle and rule; obey the precepts and the law; have patience with himself and others, and steadily step up and *on,* "little by little," until the goal is reached, or a perfect concept is revealed.

What steady perseverance and earnest prayer was Elijah's when he stretched himself three times over the son of the widow! God heard his prayer and the soul, or spiritual sense, came unto the child again, and he *revived.* Again, what activity and industry Elijah manifested when he *repaired* the altar of the Lord that was broken down. (1 Kings, 18.) How earnestly David prayed for spiritual cultivation when he said, "*Renew* a right spirit within me."

Last, but not least, What a sublime victory was Jesus' when he broke the bonds of the tomb, laid off mortality, and demonstrated the *resurrection* and the life! What persistent, unceasing, and vigorous prayer it required to part with all obstructions, and gain the freedom of spiritual culture.

It took the wisdom of the poet Pope to say,—

> if vain our toil,
> We ought to blame the culture, not the soil.

Many a weary one has had the soil prepared and the seed sown, and for lack of industry and watchfulness, failed to cultivate.

To grow in grace, knowledge, beauty, purity, peace, joy, riches, wisdom, and understanding, we must cultivate a congenial, Christian, loving condition of mind. We must realize we are all flowers in the garden of God. Our daily prayer must be "Cleanse me from secret and presumptuous sins."

We must learn to know our garden is the religion of Christ; our gardener is true Christianity; our cultivator is Christian Science, and our cultivation is the education out of sin, sickness, and death into the realities of Life, Truth, and Love.

We must sow the seed of knowledge in the soil of an honest heart. Let honor be the plowman to prepare the soil; let industry clean and weed it, then perseverance will plant your seed; honesty will give it root; fidelity will strengthen it; justice will watch over it and keep the weeds out. Love will bring forth bud and blossom; humility will give the flower its fragrance; meekness will give its coloring, and thus it requires a busy cultivation to develop a *sturdy,* healthy, blooming plant, in the garden of pure religion and Christianity.

Sickly plants come of laziness, lack of prayer, self-ease, and worldly indulgence. A sturdy plant has obeyed the voice, "Occupy until I come;" "Be hewers of wood and drawers of water;" "Be instant in season, out of season;" "Watch ;" "Pray without ceasing."

This is the requirement for Christian growth and cultivation. Blessed is the one who is willing to leave all for Christ; suffer the pangs of sense, that he may reign with him; look neither to the right nor left, but keep straight forward with no lesser ambition than to reach the Horeb heights. Such an one will grow meek and sturdy,—will blossom with the flowers of his word; will wear the robe and crown of salvation, and ask for what he will and receive it.

"Blessed are the meek: for they shall inherit the earth." "Blessed are the pure in heart: for they shall see God." (Matthew, 5.)

## Christian Science, the Light of the World.

BY HENRY A. MANNING.

THE door of Christian Science opened to me from the waiting room of Unitarianism, and from the broad platform of Universalism I entered the train of thought which has borne me in safety and delight, while at times seeming to pass over rugged wastes and barren fields, yet with increasing strength and health, through green pastures and beside the still waters, into the realm of Life and peace.

In the faith of Universalism it had appeared to me, as Tennyson so beautifully says that, that

> one far-off, divine event,
> To which the whole creation moves

the final triumph of Good over evil, was a happy deliverance from the bondage of the old dogmas which affirmed the eternity of sin and suffering. Universal salvation was a glorious advance in the struggling evolution of Christian thought, but still it was conceived to be the remote and final event for the great human family, a far-away panacea for present and pressing ills and sorrows.

In the scientific Christianity taught and practised by the Master, and revealed to this age anew by the beloved Founder of Christian Science, is a salvation full and free and universal; here and now and always; a deliverance not only spiritual, but intellectual and physical; a concept which would have gladdened the hearts of Murray and Ballou, the fathers who proclaimed again the old gospel of impartial grace.

We have learned that we do not have to pass through the change called death in order to come into our rightful inheritance. It is waiting our acceptance all the time until we receive it. "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." Could invitation be more gracious? Note the only conditions, *to hear, and to open the door!* "The kingdom of heaven is within you," and if the still, small voice be heard, and the response be made, this kingdom shines forth in spiritual health and physical healing, as the reflected "Light of the World."

The year 1893 was to me the morning hour of Christian Science. I was eager for Truth, but I could not then receive it as a little child. The door of intellectual suspicion and criticism was only just a little ajar, and I stood on guard, lest some deceiving doctrine enter in the guise of Truth, and steal away the foundations of the faith I already had. Instead of that the light broke upon me in this mental attitude, and gradually crept in upon this opposition which my instructor was wise enough to know came in all sincerity, and so her patience did its perfect work.

I came to Chicago to attend the World's Fair, and brought a letter of introduction to this lady. She received me with such gracious welcome that I felt free to spend several evenings with her, and profit by her helpful words. It was a time of great interest in the beautiful White City on the lake. And in spiritual things there came a season of mutual toleration and charity between widely divergent nations and peoples and tongues. Many beautiful and helpful truths were uttered in the World's Parliament of Religions, but the consummate flower of all religions was given forth in the statements of Scientific Christianity, the Science of Being.

And so, coming to my notice during that interesting period of a world's great fair, Christian Science has ever since been to me, by association with the event (and without a thought of playing upon the word for a phrase) the World's Fair Science, the fairest flower in all the sacred anthology of the ages.

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## Consistent Application of Christian Science.

BY A. F. BLUNDELL.

AFTER once understanding a principle of any kind we generally realize that to get the best results we must apply it consistently, whether it agrees with our preconceived ideas or our present inclinations and desires or not. For instance: after once applying the rules of calculation as laid down in mathematics, to find out how much of a certain kind of material was required to construct a previously planned building, we should not expect to carry out the plan unless the information obtained by the application of the principle involved had been complied with. If we only furnished a part of the material our building would be incomplete and the plans for it could not be carried out.

The divine Principle upon which Christian Science is based governs by never-changing laws, which always were, and always will be, the same, whether with our present experience and development we are able fully to recognize them or not. Consequently, in order to get results we must consistently recognize these, not only in connection with the particular case we are trying to demonstrate, but in their relation to every experience of our daily life, denying without question any seeming evidence to the contrary. We cannot expect to realize practically the allness of God, Life, Truth, and Love in overcoming a physical ill, if at the same time we hold in consciousness some discordant mental conception of another person. We must know it is as much a delusion for him to be in bondage to error as for ourselves.

As we realize this we learn to work metaphysically, and faithful work on this line does not fail to make all our relations with others manifest harmony in proportion to the amount of work done by us. We learn really to recognize the power of thought, and constantly strive so to apply this power in its relation to our neighbor, as at least to relieve him from the unnecessarily added weight of our own anxiety or condemnation.

To the ordinary human conception it would be cruel in the extreme if, when we saw a poor mortal struggling along the street with a load under which he was already staggering, we should deliberately pick up a heavy stone and add it to the already too heavy burden.

While without consent we have no right to interfere with the load of error which our neighbor is already carrying, we are as Christian Scientists bound not to add to it, for in doing so we are preventing the development of our own spiritual understanding and adding, instead of decreasing, the illusions of mortal mind.

## Higher.

BY C. R. FRICKY.

THE article, entitled "A Lesson from the Birds" by Alta Gretton, in the *Sentinel* of January 18, brought to my mind an incident which occurred a short time prior to reading this excellent article. One day while pursuing my way through the Genesee Valley my attention was attracted to a pure white dove flying in a leisurely manner up the river. On the east side of the river there were gathered a large flock of crows, and as the dove came opposite this field one of the crows started in pursuit. It soon overtook the dove, which seemed not aware of the crow's approach, until the crow made a dash toward it, and seemed on the point of striking it, when the dove made a quick start upward, and so escaped the attack. The flight continued, and as the crow approached again and again, making desperate efforts to clutch its prey, the dove rose higher and higher. It was impossible to witness this strife in mid-air without realizing that God ever careth for His own. Soon I had the satisfaction of seeing the crow return to its companions seemingly exhausted, while the peaceful symbol of Truth passed swiftly and safely out of view.

This triumph taught me a lesson. No matter how strong, or swift, or black may be the error that is interfering with or pursuing us; if we but go higher and higher, we shall be able to rise above it, and see the error destroyed. God will give us the strength and understanding to perceive the attack and will show us how to overcome it with Love.

## A Thought.

BY EVA S. LOMBARD.

LAST spring on the north side of our house the ice-bound earth was like a rock. Almost before the ice was gone, the earth cracked open with the tiny pressure of a little lily of the valley.

If you say the sun made that crevice in the hard earth, we ask, if the sun alone did the work, why should the long fissure come always over the little flower that is almost too tender to stand the pressure of our loving fingers? Nor does the lily of the valley bruise itself in pressing out of its hard tomb.

When we see that it is God with the lily and God with Jesus, why not recognize this force as omnipresent? To-day is our resurrection day. All of mortal man is a Lenten season, and all of immortal man is a glorious Easter.

Let the pressure of good, of beauty, of liberty, with God break the bonds of barrenness, of blindness, of indecision, and of coldness.

## A Flower Legend.

BY M. A. G.

WHEN he whose sinless spirit has
For centuries been our guide and way,
Compassed by stern and cruel foes,
Was being forced up the dread hill
Of suffering and shameful death,
Weary and fainting 'neath the burden
Of the heavy cross on which he was to yield
In agony, his stainless life,—
'Tis said, that in his steps
There bloomed a sudden wonder:—
A snowy flower, that mortal eye
Till then, had never seen.
To instant life it sprang beneath his feet,
In perfect beauty, standing there,
Its snowy head half bent
As though in tender reverence.
Step by step, where'er his blessed feet
Did press in pain and weariness the pitying earth,
There bloomed a perfect flower;
And thus they made a path of shining light,
Which shamed and hushed the jeering, mocking crowd;
But those who loved him, bent in awe
Above the snowy miracle, and murmured low:—
"Behold, the flower of Christ!"
In days long past, when life was set
To glad and gracious melody,
I read this legend, fanciful and sweet,
And since that day, a tenderer grace has clothed for me
The lovely flower, which in these later years,
We call Chrysanthemum,—
The Christ-flower of that wondrous day,
From out whose bitter shamefulness,
Has sprung a *Light*
Which yet shall fill the world!

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# Testimonies.

### Healed by Christian Science.

I desire to tell of some of the blessings that have come to me through Christian Science. My husband had consumption for twelve years, the doctor had told me he could not live longer than three weeks, the last hope was gone, when one day I met a friend who asked me why I did not try Christian Science. He spoke of the healing as part of the religion. In my extremity I grasped at the word healing. He directed me to a Scientist. We called and purchased a copy of "Science and Health with Key to the Scriptures." My husband took treatment at once. He improved daily and is to-day, some of his friends say, the marvel of the age.

I had diseases of ten years' standing. Seven doctors had said I would lose my mind, unless I had two very serious operations performed. I was treated by the same healer, and after the first treatment I never had a return of old troubles.

When one of my little boys was about six months old, the nurse let him fall down a flight of stairs. In a short time one leg seemed to be very much inflamed and swollen. For six months he was attended by our regular physician, who confessed that he did not know what the trouble was. He said I had better take him to a specialist on bone diseases. I went to the one thought to be the best in the city. He said the child had tuberculosis of ankle joint, and it would require a course of years' treatments even to relieve him. He also said the child would never walk, and it would be best to take the leg off at the knee joint to prevent disease from spreading over the body. I would not allow this to be done. The physician put the leg in a plaster cast and operated on it three times, once removing an inch of decayed bone, which made the leg shorter than the other. He would allow no one to dress the leg, but attended to it himself three or four times a week. The child walked on crutches, and was a great sufferer. He cried day and night.

One day not long after I was healed, as I was reading Science and Health, my boy came to me and said, "Mamma, take me, my leg hurts." Quick as a flash came the thought, "Treat him," then another thought, "But you can't do it." Truth whispered, "God does the work." I took him and removed the cast which he had worn for three years, bathed the leg, and put only a small piece of cloth on the sore. After the first treatment he never complained of pain, and that night was the first in three and one half years that he rested without waking with pain. In three months he was able to walk with a limp. When he found out he could walk he chopped his crutches to pieces. To-day he walks without a limp, the sore has been healed for months, and the scars are disappearing. No one would know he had ever been lame, unless they were told.

At times it seemed as if the demonstration would never be made, but in less than six months the trouble had been met. There was much opposition from relatives and outsiders. I was called cruel, with no mother love; but I pressed on, with my face to the front, and was slapped on both cheeks more than once, but the result was glorious. My boy is strong and well, and I owe it all to the blessed Truth as taught in Christian Science. I never heard of this wonderful Truth until the spring of 1898. These are simple facts, and will be corroborated by my teacher, who saw the child before treatment and after.

L. M. HANCE, Washington, D. C.

### A Letter from One Interested in Christian Science.

Los Angeles, Cal., January 20, 1900.

*My Dear Sister:*—It is such a long time since I have had a line from you, that the receipt of a package of Christian Science Sentinels, was welcomed yesterday with great surprise and wonder, and the thought was presented to my mind as to whether you were also an advocate of what is so frequently termed a fad; though many, while so calling it, acknowledge that there is much truth in it, but that it is very difficult of apprehension,—views which were entertained by me, until the truth of all, as given in "Science and Health with Key to the Scriptures," has been gradually unfolded to my understanding.

When the truth of the Christ-idea is fully revealed, what a great power and responsibility is reflected upon the new conception—it is, indeed, wonderful!

I sincerely hope you have come into the understanding. I have been wondering what induced you to send the papers which are much appreciated. Do give me full particulars. You may, in turn, wonder how such an unbeliever in a supposed unmerciful God could be brought into so seemingly sudden development of the understanding that "Mind is All." It was not from conversation, for I had never heard that there was such a religion until I read a lecture, published in our daily *Times*, about fifteen months since, which so attracted me that I read it a second time; and afterwards looked up the text-book, reading it continuously to the end, yet with much criticism. Nevertheless, I was drawn to perusal after perusal, until it now appears a necessity to refer to it frequently, and every time a new meaning, more advanced, is presented.

Afterwards I found that there are two churches here. I became acquainted with some of the best-informed members,—among them the Readers, who were pupils of Mrs. Eddy and who give class instruction. With these I have had many conversations, and when I asked if they considered it essential for me to take a course, they frankly told me that it was not; that they knew no one who had grasped the thought so rapidly, or words to this effect.

I have devoted considerable time to the study, but no time was ever spent by me to greater advantage; and, of course, much happiness is realized from the knowledge that we can cast our burden upon the Lord, which, interpreted, means that Harmony is our support; and a knowledge of Harmony, or God and His idea, is all there is,—these thoughts being capable of innumerable translations, all of which are synonymous.

If you have studied the Science perhaps you are better informed than myself, so I will not dwell upon it.

Ever affectionately, your brother,

W. B. C.

### All Ailments have Disappeared.

I had been sick for some time and doctors had told my husband they could do nothing more for me. Some friends then spoke to him of Christian Science and asked him why he did not have me treated, that they knew of some wonderful cures. My trouble was lung disease, or consumption, with many other complications. I had been subjected at times, all my life, to severe spells of neuralgia in my eyes and head. When my health grew so bad the attacks became more severe until the neuralgia went to my heart, and when Christian Science found me, I was a complete physical wreck. I had grown indifferent to all things except the misery I endured. So when my husband came home and told me he wanted me to try Christian Science, I told him it was useless, but all insisted and we went to a healer. I asked her if she would guarantee a cure. She said she could not, but was sure I could be healed. After she had read to me from "Science and Health with Key to the Scriptures," and told me that God could heal me, it was as if a veil had been lifted from my eyes. I always believed that God was all-powerful, but I had never thought to turn to Him instead of to medicine for bodily ailments, although the Scripture is full of Mind-healing.

After the first treatment my husband went home and

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threw away all my medicine, which was a good many dollars worth. He afterwards said that he expected to have to replace it all in a few days, but to give me hope he threw it away. That was almost two years ago, and he has never had any call to replace the medicine. One trouble that yielded to the first treatment was weak eyes. When I was given some tracts to read, I told the Scientist that I could not read,—my eyes were too bad. She told me that I could read the tracts, so I took them home and sat down to read and never stopped until I had read them all. I have had no trouble with my eyes since.

One by one all ailments disappeared, until I can now say that I am a strong woman, and can perform all my household duties without trouble. I have also been able to overcome many diseases, and most of them were overcome at once.

MRS. BETTIE E. BOYLE, Houston Heights, Texas.

### Healed by Reading Science and Health.

Seven years ago I was suffering with a complication of diseased beliefs, three of which eminent physicians pronounced incurable. The fall before I had lost a baby girl, and believing that God had taken her from me as a punishment, I resolved to lead a better life. I joined the Friends Church and was continually studying the Bible, earnestly searching for the Truth, when one day I was led to take up "Science and Health with Key to the Scriptures" which, by the way, had been in the house for a year or more, and I had time and again pronounced foolishness.

The book opened at the chapter on "Prayer." What a revelation! I remarked to my wife, "This book is all right." It was from that time my constant companion. It made the Scriptures plain, which before were meaningless. It made me love them, and in a short time I awoke to find my diseases gone. I found myself a *free* man, and although I am but a babe, I find I am happiest when I am living the nearest to the Truth as taught by our beloved Leader. Neither tongue nor pen can express the gratitude I feel towards the one who has given us this revelation. I can truthfully say that no money consideration whatever, could cause me to part with Science and Health if I could not obtain another copy. I have not used a drop of medicine during these seven years for myself or family, while before that time I was spending all my living for drugs and physicians. But the physical healing is not all. The spiritual healing is the greatest of all blessings. This Truth that makes free, makes us free every way. It gives us the "peace which passeth all [human] understanding."

C. H. BARNES, Fruita, Col.

### Thankful for Christian Science.

I am thankful every day of my life for the Truth and help found in Christian Science. It first came to my notice through my mother-in-law, who was healed by Christian Science some ten years ago, after about fifteen years of invalidism.

After witnessing how she was able to overcome illness of different types in herself and others, I was persuaded to investigate for myself. She kindly loaned me Christian Science reading matter until I was convinced that I needed the book, "Science and Health with Key to the Scriptures," more than anything else.

I had consulted five different doctors in five years and could get no permanent relief for what four of them called neuralgia of the stomach and the last called gall-stones. I have been healed through Science of that disease, and other chronic troubles are gradually disappearing. I am now studying Science and Health and trying to "run with patience the race set before me."

I find the little understanding I have of the Mind that was in Christ is a great help in my family. We had an epidemic of scarlet fever here this fall and winter, and one of my children, a boy of nine years, was threatened with it. He had all the symptoms and was quite sick for two days and nights, but, thanks to Christian Science and our understanding of Truth, he recovered without doctor or medicine.—MRS. LIZZIE MARSH, Columbus, Ind.

### Grateful for Spiritual Uplifting.

My husband and I became interested at the same time, for which I am very grateful.

We have four children and have had many good demonstrations for them, as well as for ourselves.

We were told of Christian Science by a friend. We did not begin the study of it for any physical aid, although I was suffering from a trouble that the physicians had said would require a surgeon's knife, before I would become well, but after becoming interested in Christian Science I had read but six weeks in Science and Health when there was no trace left of the dreaded disease. I am very grateful to Mrs. Eddy for having discovered the true way to health and happiness.

I am grateful for the benefits received from physical ailments, but I am more grateful for the spiritual uplifting. It has caused me to see many faults in myself, and enabled me to overcome them.

MRS. HELEN HIRT, Tallahassee, Fla.

### How the Bird was Saved.

My little son Arthur and daughter Dorothy have always enjoyed reading in the *Sentinel* of the demonstrations which have been made by the little ones.

We want to tell how our bird was saved. Dorothy came in and found the cat had knocked the cage to the floor and was trying to kill the canary.

She rescued the bird, drove out the cat, and ran to me. Arthur and I came at once. Arthur ran for Science and Health and handed it to me unasked. I said, "Are you denying?" and we all went to work. The bird lay stretched out in the bottom of the cage, its eyes open, but otherwise it seemed to be nearly gone. I read aloud from Science and Health for a while, then treated the bird 1or an hour, when it suddenly sprang up on its perch and I knew the demonstration was made.

The children helped all they could and never voiced the error. The bird now hops about as gay as ever and sings its sweet song.—MARGARET D. COBURN, Chadron, Neb.

### A Child's Rendering.

There was a most beautiful rendering or reading of the text on the first page of the *Sentinel*, by a boy about eight years of age living with a family of Christian Scientists near here: "What I say unto you, I say unto all, Watch."—Jesus.

He came to the lady, and asked, what does this mean? reading the text in this manner, "What I say unto you, I say unto all, *watch* Jesus." The lady immediately catching the thought, said, "It means just *that, 'Watch* Jesus.'"

Truly "a little child shall lead them." O that we could *all* watch Jesus more closely; and make our lives conform more to his standard, the standard of Love and perfection!

A. P. BLACKLER, Pasadena, Cal.

### To Fulfil Promises.

The same voice that spoke the universe into being spake also the promises. The power that was more than sufficient to fulfil the creative commands will be more than sufficient to fulfil the promises of blessing.

*Lutheran Observer.*

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## Religious Items.

A press dispatch from Cincinnati says that an address to the people of the United States advocating a national religious jubilee, preceded by a year of prayer, is being sent out, and that it is signed by Rev. John Henry Barrows, president of Oberlin College; Bishop William C. Doane, of Albany; Rev. George C. Lorimer, of Boston; Rev. Washington Gladden, of Columbus; Rev. Charles F. Thwing, of Cleveland; Rev. Theodore Cuyler, of New York; Bishop Boyd Vincent, of Cincinnati; Bishop C. C. McCabe, of Fort Worth; Rev. William R. Nicholson, of Philadelphia; Bishop Edward G. Andrews, of New York, and many other distinguished clergymen.

In the department "Hints and Clews," the *Universalist Leader* says: "Why not preach a sermon on 'the next thing to be done,' and why not show that men know what next they are to do by doing now what they have to do? Does not that seem to be the law of finding out? . . . Why be so full of worry about what is to be done? Why not heed the Master's word who sees that we always lack one thing, and, in quick obedience, go to the *one* thing that is near at hand, that which is a part of our entrusted care, whether it be to sweep a room, tend a loom, work at an anvil, or set down the words that tell the thought that burns within us?"

The *Congregationalist* publishes an editorial article on "The Demand for Christlikeness," in which the Sheldon edition of the *Topeka Capital* is treated as a remarkable indication of such demand. This is one of the comments of the editor: "Indeed there was something amusing as well as pathetic in the popular yearning to see this Christian daily. Who would have thought that after eighteen centuries of Christianity correspondents must cross half a continent to find one, and the presses of several cities must be brought into use in order to satisfy the demand of Christendom?"

In a sermon which the Philadelphia (Episcopalian) *Church Standard* quotes, Rev. Floyd W. Tomkins says: "One cannot do good work for God until one knows one's own life; until you have given yourself to God you cannot give Him acceptable work. Consecrated lives make consecrated zeal. Without a consecrated zeal our vision becomes distorted, and, ignorant of the aim for which God has called us, we become aggressive, and while we make a great deal of noise, accomplish nothing."

Pride is weakness. Humility is strength. Surely when we stop to consider what we are in comparison with what we might have been had we always lived at our best, we must be humbled. When we recall how bountiful have been God's blessings, and how meagre our returns, we will be humbled. Cultivate this grace, for there is scarcely another one that can do more for us in strengthening and adorning our characters.—*Christian Commonwealth.*

"The only Samaritans in the world to-day," says Arthur C. Kempton in the (Baptist) *Standard*, "are to be found in Shechem, and they are but a handful. Refusing to marry outside their own number, they have gradually died out until only about a hundred of them are left. . . . 'The oldest and smallest sect in the world,' they still worship in their humble sanctuary at the foot of the mount upon which the temple of their fathers stood."

Dr. Dwight Hillis, pastor of Plymouth Church, Brooklyn, says in a sermon published in the *Homiletic Review*: "No fetter hath ever been riveted that may not be broken. There is no barrier that will not yield before the intrepid spirit. Liberty and peace may still be yours. Know that a divine Being is abroad in the earth. His mission it is to open the prison doors and set all captives free."

In an article on the "Three Temptations" of Jesus, the (Swedenborgian) *New Church Messenger* says: "It is the religion which can not only help man to think spiritually and feel rapturously, and talk serenely, but which can also inspire him to do justly, and love mercy, and walk modestly but firmly in the path of duty—it is that kind of religion which helps the world and helps the man and makes him sane, and true, and serviceable."

The New York (Baptist) *Examiner*, in an editorial entitled "Overcome Evil with Good," says: "It is to be feared that many who are earnestly and honestly seeking to 'overcome evil' read the Apostle's injunction as an instruction to make an attack upon evil, and to put themselves, too, into the battle with it, instead of wheeling the good into line and letting it do the fighting."

In the sermon department of the (Swedenborgian) *New Church Messenger*, Rev. Lewis G. Horek says: "We seek to keep others right, to take the mote out of their eyes, forgetful of the beam in our own. What kind of darkness within does this reveal? It is pride, or self-exaltation. We consider ourselves perfect, and see faults or shortcomings in every one."

"We must come into harmony with God before we can enter upon God's work." says the New York (Baptist) *Examiner*. "To try to serve God acceptably while still 'in the gall of bitterness and the bond of iniquity' is like undertaking the higher mathematics before learning to cipher."

The (Baptist) *Watchman* says: "Christians do not gain power over the world by being like the world, but by being separate from the world. Sometimes this separateness will manifest itself in externals, but it must exist in dispositions, purposes, and ideals."

"Withdraw every believer from the earth and leave the Bible, and, in every land beneath the sun, readers from mere curiosity would find it answering to their inmost questionings," says the New York (Methodist) *Christian Advocate*.

*Zion's Herald* urges the reorganization of the old-fashioned Methodist Circuit system. There are now several of these circuits in the New England Conferences, circuits including from two to four preaching places served by one pastor.

The *Christian Register* (Unitarian) says: "The sinner is one who acts from a low motive when a higher one has been accepted by his reason and conscience."

## Notices.

### Literature for Distribution.

The April *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets can be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

Three supplements to the *Christian Science Sentinel* have been issued. The first is the lecture of the Hon. William G. Ewing of Chicago, delivered in Tremont Temple, Boston, Mass., October 5, 1899. The second is composed of selections from among the many introductory speeches of the prominent men who have introduced the official lecturers of the Mother Church. The third is the lecture of Judge Joseph R. Clarkson of Omaha, Neb., delivered at Kenosha, Wis., September 18, 1899.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and Contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

The per capita tax for the year beginning June 1, 1899, is now due.

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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SUPPLEMENT

To the CHRISTIAN SCIENCE SENTINEL

[Reprint from the Christian Science Journal.]

# CHRISTIAN SCIENCE:

## Its Worth and Work

By Rev. Arthur R. Vosburgh, C.S.B.

Some one has said, "There is nothing so painful as a new idea." The receiving of a new idea is as when a newer, more elegant article of furniture is brought into the home. The new stands for a different world, a different society, a different culture. Its presence brings out in sharp contrast the faults and failings of the old. And before harmony is restored the old must be retitted to be worthy to stand in the presence of the stranger, or else it must be ejected, to give place to that which is new. So the new idea, the truth when it appears, jostles our old mental equipment, disturbs our lines of thinking, and the fitness of things compels us to reconstruct many an old belief, to eject many another, or else to expel the stranger.

The most radical idea that has presented itself for judgment and acceptance in recent times, or in any time since the Christian era, is Christian Science. It is a stranger within our gates. And while, holding the ground of a safe conservatism, we prove all things and hold fast that which is good, we do well to beware lest, through an unwary prejudice in coldly rejecting the stranger, we fail in entertaining what may be an angel unawares.

The purpose and the promise of Christian Science are entirely good. Its works prove that it brings not only physical healing, but moral cleansing and spiritual illumination. If its radical claims can be sustained, it is "the desire of all nations," the hope of humanity; and every lover of good and friend of humanity will hope it may be true, until by thorough investigation he shall know whether or not it is true.

What, then, is Christian Science? First of all, Christian Science is a revival of primitive Christianity. It is a restatement of the Truth Jesus taught and demonstrated. It claims in no wise to be new, but the old, old story. It is a revelation to this age through its Discoverer, but it is a revelation of "the faith once delivered to the saints."

### SCIENCE AND CHRISTIANITY MUST HAVE A COMMON PRINCIPLE.

The term Christian Science comes at first with a kind of shock. That these two terms should be united seems to disturb our sense of the fitness of things; for the two words have stood for two systems of thought largely separated, often opposed. As the two words have been commonly used, Science has to do primarily with the things that are seen; Christianity with the things that are not seen. According to this usage, science has to do with the things of sense; Christianity with the things of soul. Science seeks exact knowledge, and receives nothing except that which approves itself to the reason, and can be verified in practical experience; Christianity deals with things that transcend reason, and must be received by faith; and science is founded absolutely on law, while Christianity is founded on miracle. With two such radically diverse conceptions, it is no marvel that it seems incongruous, irreverent, to think of blending them as one.

Scientific investigation has done this much positively: it has discovered an orderly universe, a universe of perfect system and law. The ideal of science is to explain this—to reveal this universe, including man, who is a part of it. Christianity has founded its faith on the man Christ Jesus, and is fully persuaded that no explanation of things is true that does not find a constituent place for this man and his teachings, yea, that does not see in his career, his words and works, the central event of all history. Science appeals to reason and represents its highest conception; Christianity appeals to faith and sentiment and represents their highest vision. And now any separation and estrangement between these two is becoming more and more unbearable. Each is an established fact,—neither can be discarded; the reason and the religious sentiment must each be satisfied. And to this end we must have a Science and a Christianity that shall be essentially one; that shall proceed from the same Principle, be founded on the same premises, reach the same conclusions, and achieve the same results. For all Truth is one. And if Science is true, and Christianity is true, they must be identical.

### CHRISTIAN SCIENCE A REVELATION OF THE DIVINE PRINCIPLE.

Now, truth is that which will answer human questions and meet human needs; and by this test neither Science nor Christianity, as they are now conceived, can speak with the authority of demonstration. Science—material science—cannot, does not claim to explain the real nature of even a single molecule of what it calls matter, nor of the smallest or greatest manifestation of what it calls force. With all the myriad forms of life revealed about us, with all its rising tides welling up within us, science cannot in any wise tell us what life is. No surgeon's scalpel has uncovered it, no microscope has perceived it, no chemical analysis has revealed it. And if we approach science with the mightier questions: What am I? Whence have I come? Whither do I go? her oracles are dumb. These are mysteries far beyond her ken. And still less can she even promise to meet the needs that press up against humanity on every hand. Something, yea, much, has our modern progress achieved in ameliorating external conditions and supplying comfort to the outer man; but it does not hold before us even a glimmering hope of meeting the needs of the human heart, or of giving us triumph over sickness, sin, and death.

When, then, we remember how far what is called science is from any absolute basis; when we recall how much that was called science twenty years ago is called nonsense to-day; when we survey again the systems of thought that were in more ancient times held as scientific, but have long since been given to the rubbish pile of the ages and are counted as only curiosities of history, and when we know not how much of our modern science may go in the same way; when we consider these things, and see how far short our materialistic theories have come from solving the human problem and meeting humanity's needs, is it not evident that we need a Science that shall give us firmer ground on which to stand and a Principle on which we can depend?

And if Truth be that which shall answer our questions and meet our needs, Christianity, as we have understood it, has likewise failed. We would not here be with those who decry what Christianity and the Christian Church has been and is to the world. We would not fail of being with the first of those who honor its name and its work. But does the church to-day come up to its primitive ideal? Where is the spiritual light and power that marked the early history of Christianity? The Christianity of the New Testament healed the sick and raised the dead, and Jesus gave that ideal as the standard for all times, for he says: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Again he says: "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." Where is the doing these works and the fulfilling these signs to-day? Is it not evident that the Christian Church to-day stands in need of something it does not possess?

Now, many of you will answer, "That was an age of miracles, and we cannot have those wonderful works repeated to-day, for the age of miracles is past." But what Scriptural warrant have we for this? Nowhere are we warranted in taking for ourselves to-day any different standard than that given to the early church. And if we ask, what had the early church which the church to-day has not? what can it have been but an understanding that has since been lost?

And this becomes more evident as we read our New Testament and see how much of it is not understood. We are told, perhaps, that these are mysteries not for us to know. But why are the words written if they are not to be understood? How is it that God has tried to tell us some things which we are not to understand? Those who wrote understood, and they seem to take it for granted that those to whom they are writing will understand. And we find, too, that not only faith, but understanding is required of the Christian. Thirty-four times is the word "know" used in John's first epistle. And the thought of the epistle draws to a close and reaches a climax in this statement: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Or, take again Peter's second epistle. After the salutation of the first verse, the thought of the epistle opens with the benediction: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." And the Greek word used here is not the simple word gnosis, the general term for knowledge, but it is epignosis, which means precise, exact knowledge—scientific knowledge, if you will. And this same word is used at least a score of times in the New Testament. Again, Jesus' definition of eternal life is not to believe, but to know: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Evidence from the gospels and epistles might be thus multiplied to show that the early teaching of Christianity led beyond faith into understanding, and that it was through this enlightened spiritual understanding that the early Christians demonstrated the power of God in what we have called miracles.

Now, there must be some primary Truth that will restore this lost element of Christianity, that will reconcile reason and reve-



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lation, and will make Science Christian. And this Truth must be revealed. If what is to-day called Christian Science be not the revealing of this Truth that should come, then we must look for another. But it is a fully demonstrated fact to-day that Christian Science is the revealing of this final Truth; and this Truth is the understanding of the divine Principle of Being, the infinite Power and Intelligence that underlies, overlies, upholds, and enfolds all things—the infinite Good that we call God.

### WHAT IS DIVINE PRINCIPLE?

Just what, then, do we mean by speaking of God by this new term? What is meant by saying God is divine Principle? The word principle in its highest use is defined as cause, source, or origin. In applying it to Deity we mean that from which all things proceed, and of which in their working all things are an expression. When we say God is divine Principle, we are simply explaining and expanding the thought we have had before in speaking of the first great Cause. We mean that God is the ever-present creating, sustaining, controlling, and directing Cause of all that is.

Now, it is objected to this, that it denies the personality of God and is pantheistic. It is intended to deny the usual concept of a personal God. There is strongly entrenched in popular thought a conception after what Carlyle calls "an absentee God, who ever since the first Sabbath has been sitting in idleness outside of his creation seeing it go." To the average individual the thought of God as a person means a limited God, a being who has some particular place of abode and some definite form and appearance. But this cannot be true of infinite Spirit, and this old limiting thought of a personal God must be entirely discarded before we can know Him as the Bible reveals Him, as ever-present Life, Truth, Love. That God is divine Principle means this, that God is creative Mind. Creation is His idea or His thought expressed. And so it is that "in Him we live, and move, and have our being."

Now, is this pantheism? By no means. Pantheism is any system that confounds the Creator with His creation, while Christian Science emphasizes the truth that God is not in His creation; that the creation does not include or embody God, but expresses Him. And so, if of such a God, a Being who is infinite Life, infinite Intelligence, limitless Love, it is said that He is in this sense personal, Christian Science brings no objection. The Discoverer and Founder of Christian Science, the Rev. Mary Baker G. Eddy, has said this in this connection: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term *personality*, as applied to God, means *infinite* personality, then God *is* personal Being,—in this sense, but not in the lower sense. An infinite Mind and a finite form do not, cannot, coalesce" (Science and Health with Key to the Scriptures, p, 10). If we conceive of such a divine Being as personality, then this infinite, ever-present Personality is the living Principle of the universe. To a Christian Scientist, the word Principle as applied to God does not mean a cold generalization, an abstraction of our own thinking. We gladly and unreservedly adopt John's statement, "God is love." And what is love but the loftiest, mightiest Principle that can enter human experience or touch a human life to control it.

Christian Science has fashioned for us no strange god, but has given us a higher, more practical, more helpful understanding of Him whom we have known from the beginning. All the thoughts of God that have ever been helpful, comforting, and inspiring we still own. All that we have discarded are the beliefs concerning Him that have hidden from us His real nature as changeless Good. According to the way that our critics may call heresy, that we reverently call Christian Science, while we call our Deity divine Principle, we yet worship the God of our fathers.

### MATTER AND EVIL UNREAL.

And now arises a two-fold dilemma, as old as the record of philosophic thought. If the infinite Original of all things is Spirit, whence comes matter? and if Good, how is this reconciled with evil? The logic of Truth shows that they cannot be reconciled, that matter and evil are non-existent, unreal. This denial the world challenges, and Science sustains it by demonstrating the allness of God, Good.

Let us look at these statements a little more closely. The denial of the existence of matter does not mean quite what it at first seems to mean. It is not intended to assert that there are no houses, no hills, no trees, no heavens nor earth; that there is no external objective existence. What is claimed is that we perceive all these things through the medium of a false sense of things; that our human belief has put a wrong interpretation on nature; that back of the things that are seen lie spiritual realities of which what we call material forms are poor counterfeits, shadows of the real. It is not affirmed that the physical senses tell us nothing, but that they do not tell us the truth. Their evidence needs to be re-interpreted from Principle, and when so interpreted we shall find that this explains while it denies the testimony of the senses.

For we do not trust the senses as absolutely as we think we do. On a lower plane we are constantly explaining and denying their first obvious testimony. For instance: you see a straight rod plunged into the water, so that part is beneath and part above the surface. Now, the appearance is that where the stick emerges from the water it forms an angle. If you take the first testimony of what the eyes behold, you will say the stick is broken. The phenomenon is explained by the principle that governs the reflection and refraction of light, that explains while it denies the testimony of the senses. You stand on a railroad track, and your eyes tell you that the two lines of rails approach each other until they meet in the distance. But the principle that governs the law of perspective interprets this phenomenon, and so explains while it denies the testimony of the senses. No fact is more obvious at first impression than that the earth stands still and that the sun moves around it. For centuries no fact or belief was more unchallenged. It was intrenched in the world's philosophy and fortified by religious conviction. But deeper investigation revealed this as a mistake, and an understanding of the principle that governs the relation and motion of the heavenly bodies explained while it denied the testimony of the senses. And so out of the difficulties and discords that have arisen from believing in mind and matter has come a deeper investigation. And interpreting the universe according to its divine Principle, the infinite Mind, we find that this explains while it denies the entire testimony of the senses; and in perceiving the allness of God is seen the non-existence of matter. In other words, Christian Science explains all the phenomena of our conscious experience and interprets their meaning by divine Principle, according to Mind instead of matter. When from the new point of view our vision becomes spiritually clear, we shall see what the revelator saw: "A new heaven and a new earth: for the first heaven and the first earth were passed away."

So if God is Good and God is All, where is a place for evil? If God, Good, is All-power, where can there be an evil power? If God originally created all things "very good," what real place can evil have in this creation? Christian Science denies that evil is a reality, or has, in the nature of things, any abiding-place. And this does not mean just what it may at first glance seem to mean. It is not a denial that we have this sense of evil to meet in actual experience; but it has no more ultimate reality than the ghosts that appear to the child who is taught to believe in them, or the superstitions that are very real to the heathen, whose ancestors, from ages back, have credited them. Personified evil has been well defined by Jesus, when he says of Satan, "he is a liar, and the father of it." In an orderly Universe, governed by its Principle, there is no place for evil, any more than there is a place for errors in mathematics, or discords in music. When the principle of mathematics is sufficiently understood and demonstrated, the errors disappear; they have no real place in mathematics. When the principle of music is understood and demonstrated, the discords disappear; they have no inherent place in music. When the Principle of Being, which is infinite Love, is understood and demonstrated, evil will disappear, for it has no principle, no ground of existence, no ultimate reality.

### REAL MAN IS SPIRITUAL.

Then interpreting life from this perfect Principle, what shall we answer to the age-long, world-wide question, "What is man?" Just what the original statement of the Scriptures reveals him,—God's likeness. And as God's likeness, man can really be only like God; he must be originally perfect, as the Father is perfect. But how then do we account for what we find round about us in practical experience to-day? Simply through man's failing to understand and demonstrate his divine Principle, and interpreting himself (as all things else) materially, instead of spiritually.

The Scripture says that "God hath made man upright; but they have sought out many inventions." We see these inventions in the multiplicity of human opinions and beliefs. We see, too, these human beliefs working out their legitimate conclusions in human experience. Man was originally upright. According to the Scriptures he was originally perfect, subject to neither sickness, sin, nor death,—to-day, according to human belief, these are inevitable elements of human experience.

But now reason raises this query: If man was originally upright, has he lost his original nature? If he was originally God's child, is he not still God's child? The mere fact that he is not manifesting the divine nature, and that we do not see him as God's child, cannot alter the original fact, nor change the eternal truth. In seeking an answer to this question, What is man? we remember that it was foretold of the Messiah, that "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Jesus' injunction was: "Judge not according to the appearance, but judge righteous judgment." Man is to be judged from the standpoint of Mind, not matter. On the superficial judgment of the senses we cannot rest. Truth and Love must lead us within the barriers of the outer appearance, to where God's likeness is enshrined, ere we can answer the question, What is man?

For man, as God's likeness, must be to-day, in his essential nature, a spiritual and perfect being, and sin, sickness, and death, only mortal beliefs about man; but since as man "thinketh in his heart, so is he," these beliefs must seem to be substantial realities until they are proven to be but beliefs, and they disappear before the "revealing of the sons of God" (R. V. Romans, 8 : 19). And a wrong belief about anything, or a false interpretation about anything, does not change the real thing, although it may per-

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vert its application and interrupt its working. Let me illustrate this:—

God gave to the Jews a message through the Old Testament Scriptures,—they contained His Word. But how was this message misunderstood and misapplied by the Jews of Jesus' time! The Jew professed and proposed to conform his life accurately to the Word. What he did was to obscure the tenor of the Word with his belief, and to conform his conduct to his belief. But the fact that the Jew held a certain belief about the Scripture, and the fact that his belief worked itself out in visible, tangible, definite results, did not alter the character of the Scriptures.

Now man is God's Word; that is, man's true consciousness contains what the Bible contains, the spiritual idea. As it is written, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." This then means that man is the highest expression of divine Mind,—in his true selfhood he individualizes the spiritual idea, and this is all that is really in man's consciousness. Whatever else there may be present as an element of our consciousness, cannot be something which is a part of the original, perfect man, but is something which has crept in as a belief about man. The fact that there is a belief that man is material and mortal, does not change the original truth; and that this belief works itself out in visible, tangible results in human experience, by no means establishes the belief, nor alters the original fact, that man is in God's likeness.

And what, then, is the man of the senses? He is a creation of belief only. His life is that which James describes as a "vapour, that appeareth for a little time, and then vanisheth away." His origin is that of one "conceived in sin, and brought forth in iniquity." His mentality is the mind of the flesh, which is "enmity against God: for it is not subject to the law of God, neither indeed can be." Now this belief about man is what the Apostle refers to when he exhorts to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." And again, "Be ye not conformed to this world: but be ye transformed by the renewing of your mind." When we shall have cast off all this mortal belief of life in matter, we shall be satisfied, for we shall have awaked in His likeness.

### THE SPIRITUAL IDEA.

Now generic man constitutes God's son, for man is originally and eternally God's child. Have you ever noted the significance of the genealogy of Jesus, as given in Luke, tracing back from son to father, beginning by saying that Jesus was, "as was supposed, the son of Joseph"? And so it follows back from generation to generation, until we come to "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." What can this signify, except that man is originally and by lineal descent, God's son? Jesus, the Christ, knew of his sonship; hence he is "the first-born among many brethren."

It was Jesus' mission to reveal God to man, and to reveal man to himself. He revealed God by reflecting him; and he revealed man by revealing himself as the ideal man. He says emphatically: "He that hath seen me,"—hath discerned me spiritually,—"hath seen the Father:" and likewise he almost invariably calls himself "the son of man." That the son of man is identical with the Son of God, is the key to his teaching. He asks his disciples, "Whom do men say that I, the Son of Man, am?" and in the same connection, "Whom say ye that I am?" Peter replies, "Thou art the Christ, the Son of the living God;" and Jesus approves the answer. In the words of our text-book, Science and Health, "Christ, born of the Father, illustrated the coincidence, or spiritual agreement, between God and man." Christ Jesus brought to human consciousness the spiritual idea, which reveals God as infinite Good, as changeless Love, and reveals man as perfect, as the Father is perfect. He embodied in himself this idea; he was an individual expression of this idea. Now this spiritual idea is the Christ. Jesus, the Christ, means Jesus the anointed one. It was the spiritual idea that anointed the man Jesus. This idea imbued his whole consciousness, and was revealed in him as the Christ. It is this spiritual idea which the Apostle says is "Christ in you the hope of glory." It was this spiritual idea that we are told followed the Israelites in their journeys of old. "For they drank of that spiritual Rock that followed them: and that Rock was Christ." This same spiritual idea was that which revealed itself to all the prophets, that which they spiritually perceived, and whose perfect coming they foresaw and foretold. And it is the re-appearing of this spiritual idea, in Christian Science, which is the second coming of Christ.

It is the working of this idea in human consciousness, that is to regenerate humanity and redeem the world. As it unfolds itself in the individual consciousness, all the elements of sickness, sorrow, and sin, must disappear. Do you ask, "How can these things be?" By a certain law of cause and effect. For we grow into our ideals, and our ideals form and control us.

### HOW TRUTH HEALS.

The truth of Christian Science finds practical application in this: that Mind accounts for all, and Mind controls all.

Human experience has been full of intimations of the deeper workings of mind, as the perfectly commonplace fact that a person will turn when looked at intently; or the game often played, where one comes into a room, and without previous knowledge or instruction, does just what all in the room are holding the thought that he will do. Experiences of transferrence of thought occur to all. Instances may be multiplied, to show how we are swayed, and influenced, and directed by unrecognized conditions of thought. These intimations are straws which show which way the wind is blowing. They usually show simply the influence of one human mind over another; but they are intimations of human possibilities, which, when they are understood and unfolded in their Principle and law, are boundless in their promise.

The work of Christian Science is to heal sickness and cast out sin, and it does this through understanding that man, as the idea of divine Principle, is spiritual and perfect, and is sustained and controlled by divine Mind. The healing of Christian Science is not brought about through mental suggestion, but through bringing to the consciousness of the patient the presence and power of Truth and Love, which destroy the wrong suggestion that has manifested itself as sickness,—for all sickness does in reality come about as a mental suggestion; that is, it is a mind picture, or a condition of consciousness imaged on the body,—for the body has no intelligence to say I am sick, but only reflects the condition of the thought that governs it. That disease does get about through such a transfer of mind pictures, or mental suggestions, is demonstrated beyond cavil. Medical students are frequently violently attacked with the symptoms of the disease of which they are studying. After the death of General Grant, and the prominence that was given to the difficulty and symptoms in his case, which was said to be a cancer of the throat caused by excessive smoking, every old smoker began to say, "I shall have to be careful, or I shall have the same thing." And it is claimed that after this case of General Grant, many more cases of the same difficulty arose than had ever been known before. I know an instance where, when the mother was sick, the son, a man grown, was sick, even though miles away, and knowing nothing of the illness of the mother, and vice versa, when the son was sick, the mother was sick also. It is notorious that people who read and study the doctors' books are apt to become ill, and often do.

The spread of epidemics, what we call contagion, is really mental inoculation. Nurses and physicians who rise above the fear of the disease with which they are brought in contact, and who are actuated by love for humanity and the desire to relieve, are largely immune from these diseases. Now here is the difference and difficulty. We have learned to mistake the occasion of sickness for the cause of the sickness. Some exposure is followed by a cold: we say the exposure caused the cold. We eat some particular article of food, and have dyspepsia; this occurs again and again; we conclude that the food caused the trouble; now in every instance the belief and the fear of the power of so-called material conditions is the procuring cause of sickness. The material condition is the occasion, not the cause. Banish the belief and fear from mortal mind, and no circumstance can cause us suffering. And here is the practical application: if we can banish from our thought all belief of the necessity of disease, all belief in the power of supposed laws of matter to bring disease, if we can replace sick thoughts by healthful thoughts, selfish thoughts by loving thoughts, and sinful thoughts by holy thoughts,—in short, if we can banish the beliefs of the mortal mind, and let this Mind be in us which was also in Christ Jesus, sickness and suffering will depart.

Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."

### HOW TRUTH MAY BE KNOWN.

The spiritual idea, God's idea, or God's word, is contained in the Bible. In the works and words of Jesus we find the spiritual idea first clearly and completely presented. The Old Testament Scriptures are an unfolding record and expression of the spiritual idea, as it is being progressively revealed, until it comes to its fulfilment in the Christ. Now, in this generation, the spiritual idea is again set forth in its order and in its Principle, in the book "Science and Health with Key to the Scriptures." To grasp this spiritual idea, in all its applications to all the needs of human experience, to practically know God and His Christ, we need these two, and only these two books.

Some of you are investigators of Christian Science; you are honestly seeking Truth; now, in your seeking, note three proofs or criterions that we find in the New Testament, which we can apply to whatever claims to be Truth. Whatever does not present these proofs is not the truth of the Bible,—is not true Christianity: First, what are spoken of as the signs. "These signs shall follow them that believe." These are open demonstrations of physical control through Mind. The most usual sign was, and is, healing the sick. The second is what Jesus calls the fruits: "By their fruits ye shall know them." These fruits are the works of the Christ shown in a godly char-

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acter. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The highest witness of all is that in our own consciousness. "The Spirit itself beareth witness with our spirit, that we are the children of God." Where you shall find this threefold witness, there will be the Truth.

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

Alongside of the wonder and admiration that is aroused by the remarkable growth and work of Christian Science, is that inspired by the esteem in which all its believers hold its Discoverer and Founder, the Rev. Mary Baker G. Eddy. This esteem holds in it nothing of fulsome adulation, nor anything approaching personal worship. It is simply a reverent, loving appreciation of her work, and her position as the one whom God has chosen and called to be the Revelator of this new-old truth. We know that through sacrifice unspeakable and love unutterable she has wrought the work that has restored to us a priceless gift, and for this we give her gratitude. Christian Scientists have seen in the life of their Leader an unselfishness and a wisdom that could only come from a life divinely directed. Instead of seeking power, she has taken just the steps that make it impossible to build up an ecclesiastical despotism. The steps that she has taken, the movements that she has directed, have proved their wisdom. And for these things we give her confidence. She has unveiled to us the transcendent beauty of Christliness. For this we give her love. As those who are working in the spirit of Christ, could we offer less?

FULFILMENT.

Christian Science comes as an expected one. The seers and sages of all the centuries have foretold it. In the land of its birth, out of many who have been "voices in the wilderness," prophets of its appearing, I will quote from two, as weighty as any America has known. The first is Dr. Horace Bushnell, for whom scholars have claimed that he, more than any other man, except Jonathan Edwards, has influenced the course of religious thought in this country. In the closing paragraphs of "Nature and the Supernatural," we read:—

"How different the fortunes of religious experience, when it is regarded—which, in some future time, it will be—as a coming unto God by the laws that regulate His bestowments; when the world of His supernatural kingdom is conceived to be as truly under laws as the world of nature, and these laws, accurately distinguished, enable the disciple to address himself accurately to the powers of grace, as now to the forces of nature. So the whole life of faith is an experience and spiritual discovery of God. And no discovery of natural science is more valid.

"The power of Christian piety will be as much greater than now, as it knows how to connect more certainly, and more in the manner of science, with the resources of God. And great will be the day when faith, laying hold of science, and rising into intellectual majesty with it, is acknowledged in the glorious sisterhood of a common purpose, and both lead in the realms they occupy, reconciled to God, cleared of the disorders and woes of sin, to set them in that final unity which represents the eternal Headship of Christ."

These words were written nearly two decades before Science and Health was published. Nearly a score of years earlier, Emerson wrote:—

"I look for the hour when that supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek scriptures contain immortal sentences that have been the bread of life to millions. But they have no epical integrity: are fragmentary: are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, with Joy."

And what many hold as the greatest poem of the century, closes with the vision of—

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

The *worth* of Christian Science is that it reveals divine Principle; its *work* is to demonstrate Principle. Herein faith becomes understanding, reason and revelation are reconciled, and the prayer of Christendom, "Thy kingdom come, Thy will be done in earth as it is done in heaven," is finally fulfilled.

The world sits at the feet of Christ
Unknowing, blind and unconsoled,
It yet shall touch his garment's fold,
And feel the heavenly alchemist
Transform its very dust to gold.


# PERIODICALS

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH*"—*Jesus.*


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# Christian Science Sentinel

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## Items of Interest.

**Political Events.**

The following message of sympathy, signed by twenty-two thousand pupils of the Philadelphia public schools, was sent to President Kruger by a special messenger, who started April 9:—

"We, the undersigned students of the public schools of Philadelphia, the city where our own forefathers enlisted in their splendid and successful struggle against English oppression, desire to express to you and to the fighting men of the South African Republic their great admiration for their genius and courage that have checked English invasion of the Transvaal, and the undersigned extend their most earnest wishes that in the end the South African Republic will triumph over England in a war in which the Boer cause is noble, the English cause unjust."

By a vote of 161 against 153, the Senate Porto Rican bill was passed by the House on April 11, and was signed by the President April 12. The bill provides for collecting a duty on goods coming from Porto Rico into the United States of fifteen per cent of the Dingley tariff, and a similar duty at Porto Rican ports on goods from the United States, dutiable goods being the same as in the Dingley tariff, with some exceptions. The bill also carries with it a plan of civil government somewhat like that of the territories. Charles H. Allen of Massachusetts, Assistant Secretary of the Navy, has been tendered the office of governor of Porto Rico, and has virtually accepted.

The President has ratified The Hague conventions providing for universal arbitration of international disputes and for the regulation of the use of warlike instruments, and notification of the same will be immediately given to The Hague through United States minister Newell.

General Otis, governor-general of the Philippines, has been ordered home. His civil duties will be assumed by the Philippine Commission, and General MacArthur will succeed him as commander of the military forces.

For the first time in the history of the country the per capita circulation has crossed the $26 line, and the year 1900 carried the total currency in circulation for the first time past the $2,000,000,000 line.

Of the vessels captured by American warships during the Spanish war, twenty-four have been restored to their owners, and the others have been sold, excepting a few.

The Senate on April 11 passed the Pacific cable bill, which appropriates three million dollars for laying a cable between San Francisco and Honolulu.

Up to April 10, 28,440 veterans of the Spanish war have applied for pensions.

**Foreign News.**

For want of fresh horses and winter uniforms the British army have been prevented from advancing in force, and, taking advantage of their conditions, the Boers sent several large forces into that part of the Orange Free State assumed to be under British control, and seriously endangered the garrison at Wepener and other isolated forces, besides threatening Lord Roberts' line of communication with his supply base. On April 13 Lord Roberts reported that the Boer advance had been checked, and that they were retreating northward. British military writers say that it is scarcely possible for the Boers seriously to interfere with the movements of Lord Roberts when he is ready to act.

The Paris Exposition opened with splendid ceremonies, Saturday, April 14. According to the official catalogue just published, there are no less than 6,564 American exhibitors represented there, which is more than three times the number from any outside country, and second only to that of France herself.

A Berlin dispatch says that the German central committee for stopping the Boer war has handed to the chancellor of the empire a petition signed by seventy thousand Germans, including some of the foremost people in the empire urging international intervention.

The director-general of the Paris Exposition has given the American commissioner special permission to close the American pavilion Sundays.

Over fifty thousand school children gathered in Phœnix Park, Dublin, on April 7 to see Queen Victoria.

King Leopold of Belgium has presented all his real estate to the nation.

**Industry and Commerce.**

One of the curious consequences of the South African war is the increase in the price of barbed wire in America. The demand for barbed wire at the seat of war is enormous. The market there has been almost entirely stripped of the stuff. It is constantly in use both among the British and the Boers, for the strengthening of copjes and field positions.

The largest contract for coal ever awarded a single company has just been closed at Pittsburg. The operations are to supply coal for a year to the mills of the Moore iron and steel consolidations, the National Steel Company, American Tin Plate Company, and the American Steel Hoop Company. The contract price is said to be $10,000,000.

President Hill of the Great Northern Railway is said to have announced that within eighteen months his company will have in operation a trans-Pacific line of steamships of twenty thousand tons each. Each ship would, in other words, be equal in carrying capacity to the Campania and Lucania combined.

At the present time there are between five and six thousand miles of railroad in Mexico, with about five hundred miles in course of construction. Surveyors are laying out routes for many new lines that are not included among those in course of construction.

Jones & Laughlin, and Laughlin & Co., two great steel manufacturing firms of Pittsburg, have consolidated and formed a limited partnership with twenty million dollars capital.

The growth of labor unions in New York State is rapid. The State statistician reports 49,360 more members this year than last. The total membership in the State is 334,383.

A New York paper says that the British government has made a contract to buy from thirty to thirty-five thousand horses in the United States.

Governor Richards of Wyoming says that the wool crop for this season in his state will reach twenty million pounds.

The American Plate Mirror Company has been chartered at Harrisburg, Pa., with a capital of $50,000,000.

**General News.**

The nucleus of the Carlisle Indian school was a band of Indian prisoners of whom Major Richard H. Pratt had charge in Florida in 1875. At the end of three years most of those Indians were sent home, but Major Pratt was allowed to keep fifteen to continue a plan of education which he had begun. In 1879 the Carlisle barracks were turned over for the purpose of a school, which was opened then with 147 pupils in attendance. Now the school has a thousand students, representing seventy-five tribes, each speaking a different language. The full course is ten years.

Corn oil promises to become a strong rival of cotton-seed oil as a substitute for olive oil. On every kernel of corn there is a little fleck of yellow known as the "germ." Before corn may be shipped for export this germ must be removed to prevent the grain from becoming rancid. This "germ" yields oil, which experts claim to have been able to refine so thoroughly as to make it entirely palatable. There are now five million gallons of crude corn oil turned out annually from American mills which has been used as a substitute for linseed oil.

The growth of electric street railway systems in the principal countries of Europe during the last four years is shown in a table in a recent issue of *L'Electricien*. Germany leads with 250 miles in 1896, which had increased in 1899 to 2,160. Austria-Hungary is next with 45 miles in 1896 and 600 in 1899. The United Kingdom is third with 67 miles in 1896 and 600 in 1899, and the other countries follow in this order: Italy, France, Switzerland, Russia, Belgium, etc.

In the recent revision of the American naval regulations, the clause was omitted which directed commanding officers to display false colors on their ships in time of war when it was desirable to deceive the enemy. Leading European powers have lately taken the same action. There is no clause prohibiting the display of false flags, however.

Swollen by heavy rains, the Colorado River on April 7, swept away the great dam at Austin, Tex., which was finished a few years ago at a cost of $1,750,000, and flooded the country below. Towns and cities on the river were warned of the approaching waters by telegraph, but over thirty people failed to escape and were carried off by the flood.

Governor Roosevelt has signed the bill to protect the birds of New York against plumage hunters. The bill provides that no part of the plumage, skin, or body of any bird protected by the law shall be sold or had in possession for sale.

Mrs. Steyn, the wife of the President of the Orange Free State, has been in Scotland since last summer. It is said that her husband put his private fortune into the keeping of a London bank before the war broke out.

The cash gifts to libraries in this country during the year 1899 in amounts of over five thousand dollars amounted to over four millions of dollars, of which over three millions were given by Andrew Carnegie.

Lindsay Swift, one of the staff of the Boston Public Library, in a recent lecture advocated charging a small fee on books of fiction for the first three years after publication.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*"—*Jesus.*

## Messages Without Wires.

GODDARD CHAPEL at Tufts College was thronged last evening (Wednesday, February 21) on the occasion of a public lecture given by Professor Amos E. Dolbear on wireless telegraphy. The lecture was illustrated by experiments showing the apparatus and method of sending messages without wires. In the course of his lecture Professor Dolbear said:—

It is necessary to make some distinction between the several known methods of electrically transmitting signals, which differ radically from each other. As long ago as 1835 or 1836 Professor Henry discovered what is now known as electrical induction between two parallel circuits which are separated from each other by a considerable distance, and he was able by sending a current through a coil of wire in his cellar to generate a current in another circuit in his attic, a distance of about thirty feet, there being no connecting wire between the two circuits. This same method has since been greatly extended by Sir William Preece, who has succeeded in this way in transmitting telegraphic signals between two circuits three or four miles apart.

Another method, differing greatly from this, was discovered by Professor Morse. In 1842 he placed a length of wire on one bank of a canal and let the ends dip into the water. A battery and key for this wire enabled him to send a current through the wire and water of the canal. On the opposite bank another wire was placed, with its ends dipped in the water, and with a galvanometer. Whenever a current was sent through the first circuit there was a current in the second, and thus signals sent from one side were received on the other, because a part of the current from the first circuit passed through the wire of the second circuit. This principle has been greatly extended through the efforts of Professor Trowbridge and Sir William Preece.

In 1881 I made the discovery that it was not essential that a receiving telephone should be connected directly with the transmitter in order to hear distinctly what was spoken at the transmitter, and I was able at the outset to hear with distinctness at a distance of fifty feet from any wire or any connection when using an ordinary telephone transmitter.

When an induction coil and Morse key were substituted for the transmitter, the distance between the transmitting wire and the receiver was greatly increased, and where one terminal of the induction coil was connected with the earth, while the other was extended upward into the air, the distance between the transmitter and the receiver could be extended to hundreds of feet, and still farther when the receiver was connected one terminal to the ground and the other extended into free air.

About three years ago Marconi introduced into my system what is generally called a coherer, a little glass tube, with a few metal filings loosely packed between the ends of wires inclosed in a tube. These filings have the properties of a non-conductor under ordinary circumstances, but become conductors when a discharge is sent through them. The conductivity so established is made to work a Morse relay and sounder, and thus the impulses which come through the wire produce the ordinary Morse alphabet.

The method of telegraphy without wires is, briefly, as follows: In the primary circuit of the induction coil and at the transmitting station is a Morse key and battery. When this is worked in the usual way, there are electrical discharges through the secondary coil, one end of which is carried to the ground, and the other end extended into the air. When such a discharge occurs the earth receives a charge and the aerial wire receives an equal charge, the result of which is a current into the earth and a series of so-called ether waves into the air, very much as sound waves are produced by the crack of a whip.

These waves are scattered in every direction from the air wire, and when they reach another wire, or any conductor, they follow it to the earth, so that it becomes possible for an unlimited number of receivers connected with the earth and air to receive signals sent through the transmitting station. These have been detected at a distance of ninety miles, and there is no reason for supposing that to be a limit.

The desideratum now is to direct these waves, and so prevent their scattering. This has not yet been accomplished, but there is no reason, in the nature of things, why it should not be done, for we can already direct shorter waves.

What seems to most persons to be extraordinary is that such long waves meet with no impediment, and go as freely through wood and stone and brick as light waves go through glass. It may be remembered that the so-called X-ray waves go through wood and stone, so that what we call transparency is not so much a matter of material as it is of ether wave length.—*Boston Herald.*

## A Petrified Forest.

THE Territory of Arizona is a vast museum of natural curiosities, including many of the most wonderful in all the world, says a writer in the *Chicago Record.* The atmosphere, the climate, the mountains, the soil, the rivers, the forests are filled with phenomena, many of which exist nowhere else. In the desert, three hundred miles square, with Flagstaff as a centre, are spread out a variety of wonders of which the people of this country have little or no conception, but if they were in Europe or Asia thousands of our citizens would cross the ocean to see them. Being within only two or three days' journey of Chicago, and easy of access by frequent trains of sleeping and dining cars and other modern luxuries of travel, they are overlooked by the multitude and are practically unknown.

To my mind, next to the Grand Canyon of the Colorado, the most interesting and impressive of the natural wonders of this great Arizona museum is the petrified forest, which covers nearly one hundred square miles, within easy distance, either on foot or horseback, from Billings station, on the Santa Fe Railroad; but it can be more easily reached

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by carriages from Holbrook, where better accommodations can be found. The government explorers have christened it Chalcedony Park.

The surface of the ground for miles and miles around is covered with gigantic logs three or four feet in diameter, petrified to the core. Many of them are translucent. Some are almost transparent. All present the most beautiful shades of blue, yellow, pink, purple, red, and gray. Some are like gigantic amethysts, some resemble the smoky topaz, and some are as pure and white as alabaster. At places the chips of agate from the trunks that have crumbled lie a foot deep upon the ground, and it is easy to obtain cross sections of trees showing every vein and even the bark. Comparatively little of this agate has been used in manufacturing, although it is easy to obtain. Manufacturing jewelers of New York have made table tops and boxes and other articles from strips that have been sent them, and if the material were not so abundant its beauty would command enormous prices. Where you can get a carload of jewelry for nothing you are not likely to pay high prices for it.



A bird's-eye view of the petrified forests on a sunny day suggests a gigantic kaleidoscope. The surface of the earth resembles an infinite variety of rainbows. The geologists say this great plain, now five thousand feet above the level of the sea, was once covered by a forest, which was submerged for ages in water strongly charged with minerals, until the fibres of the trees were thoroughly soaked and transformed into eternal stone. Many of the trunks are still packed in a deposit of fine clay, which was left by the receding waters, but the erosion of the wind has pulverized much of the clay and carried it off in the air, exposing the secrets that nature buried under its surface.

One great tree spans a deep gulch, forty feet wide. It lies where it fell centuries, perhaps ages, ago, and is a most beautiful specimen of petrified wood. The rings and the bark can be easily traced through the translucent agate, and it is firm enough and strong enough to last as many centuries as it has already spent in its peculiar position. It is undoubtedly the only bridge of agate in the world, and alone is worth a long journey to see.

The Indians of the Southwest used to visit the petrified forests frequently to obtain agate for their arrow and spear heads, and the material was scattered over the entire continent by exchange between the different tribes, from the Isthmus of Panama to Behring Strait. The great deposit here explains where all the arrow heads of moss agate came from, and other weapons and implements of similar material that are found in the Indian mounds and graves of the Central and Western states. In the stone age the agate of the petrified forest was the very best material that could be obtained for both the implements of war and peace of the aborigines. A scalping knife could be made very easily from one of the chips of agate and could be ground to a very fine edge. Many crystals were used for jewelry and ornament also.

*Zion's Herald* says: "One of the impressive things about the greatest engines is the silence with which they do their work. The same thing may be observed in regard to the work of religious leaders or societies. Those which are most powerful are very quiet."

**The Bible is not a trifling book, but a magnificently brave, hopeful, and cheerful one. It is like a tonic, or a breeze from the mountains, or the shadow of a rock in the desert, or a song in the night, or cold water to a thirsty soul.**

**W. F. McDowell.**

## Selected Articles.

### Not a Business, but a Ministry.

THE assertion of Francis Truth, that the business he has been carrying on in Boston is substantially the same as the work in which Christian Scientists are engaged, was brought to the attention of Mr. Alfred Farlow, a recognized authority on matters pertaining to Christian Science, last evening, and he made the following statement:—

"The practice of magnetism must of necessity be further removed from Christian Science than it is from any other system of curing the ills of the flesh.

"The method of the magnetizer operates either through personal contact or the action of human will, commonly called hypnotism.

"The use of a handkerchief and manipulation by personal contact with the patient would hinder the practice of Christian Science, which recognizes no power but God.

"The magnetizer sometimes claims that his power is from God, and he may indeed believe so, yet his practice is considered by himself and by others to be simply a method of curing disease.

"I have never heard it claimed that this practice would make one better spiritually. I have never heard the practice of magnetizing people advocated as a form of religion or Christianity.

"Christian Science has for its purpose the reformation of mankind, and advocates the practice of pure and holy living as a means of harmony to both mind and body. While the Christian Scientist recognizes the healing of the body as a part of the result of his Christianity, yet this is secondary, and considered of far less consequence than the moral or spiritual regeneration of men.

"The prime object of Christian Science is to establish Truth. If the patient of a Scientist is made better morally by the influence of the healer, health follows as a natural consequence. Through the mental impartation of the thought of Truth to the patient he gains moral strength, which he could not otherwise have. Thus the prayer of the Scientist, giving the sinner increased faith in God, lifts him out of his sin. Through the understanding of this Science the power of God is brought to the patient and the power of evil is broken.

"Christian Scientists do not advertise for business nor solicit patronage. They quietly wait for those who call for their service.

"Some sensational advertising has been done by people calling themselves Christian Scientists, but such practice is not indorsed by true Scientists. To the loyal Scientist the work of healing and teaching is not a business but a ministry."—*Boston Globe.*

### Christian Science Testimony.

*Editor Press:*—One commendable characteristic of the Founder of Christianity, Jesus Christ, was the authoritative manner in which he spoke. We as Christian Scientists believe that he understood what he was talking about, and that his prophecies will be fulfilled. We give to every one the right to interpret his sayings according to their own light, and would say of no one that he is "a hopeless dupe or a rascally impostor" because he interprets the Scriptures differently from us and believes the Bible is true and that he has a right to expect the promises to be fulfilled. A mathematician may make a statement that a novice does not understand, but who would condemn the science of mathematics because a child has failed to demonstrate all the rules? The child rejoices that he is able to prove a part of the principle and he knows that a better understanding of the principle will solve all problems. So in Christian Science, when every individual gains a better

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understanding of God, there will be a fulfilment of the promises of our Master, but at present we are very grateful for what we have been able to accomplish with our little understanding. The Christian Scientist does not want to argue for argument's sake, but prefers to present facts, as requested in your editorial of March 13.

We agree with our editor that "the educated world demands concrete results," and we are pleased to furnish a few of the many instances of healing in Christian Science. These are not instances that occurred in some far-away country or in some dark corner, but here in Dayton and vicinity. These individuals are willing to make affidavit as to their healing. On application their names and addresses will be given if you desire to call on them personally.

One of our business men testified: "My daughter was taken very sick. I summoned a prominent physician in this city who pronounced the case typhoid fever. A second physician was called and he agreed with the first that she had the fever. All was done that they knew how to do, but the child continued to grow worse and got so bad that we had no hope of her getting well. We had heard of Christian Science and as a last resort decided to try it, with the result that in a short time the fever was overcome and she was restored to health."

A brother of this man, and a member of the same firm, stated that he had been healed of severe stomach trouble in Christian Science.

A third brother states that he had been in poor health for about ten years. During this time he was under the care of some of the best physicians in this city and one in New York City. He had met with an accident in a foundry. These physicians stated that he had liver trouble, lung trouble, and Bright's disease. He is now the very picture of health, and states that it was Christian Science and that alone that healed him.

Another man, engaged in the grocery business in this city, says: "My wife had been in poor health for some time, afflicted with neuralgia of the heart and nervous chills. We tried different physicians and many patent remedies, but it was not until we sought Christian Science that she found relief and was perfectly healed. This was ten years ago and within this time we have taken no medicine.



The application of Christian Science in surgery was spoken of by an elderly man who met with a serious accident last fall, breaking the hip-bone. (At the present time the setting of bones is left to the hands of a surgeon if so desired.) Aside from the setting of the bone this man stated that the case was conducted by a Christian Scientist. There was scarcely any manifestation of fever and the pain was soon overcome. In five weeks the surgeon stated that the union was complete. They pronounced him the banner patient of the hospital. He was fully three weeks ahead of the usual time for a young man in good health, though he had been in poor health for several years previous. He came out a better man physically than he had been for several years before.

A young lady states: "Soon after I graduated at the High School I became afflicted and was an invalid for seven years with spinal trouble. My suffering became so intense and nervousness of such high attenuation, that my parents bored holes in the floor and put the bedstead posts on the ground, thus avoiding the jar of the floor in walking across the room. My chin was drawn down against my breast. It required several hours each day for my mother to pad me in bed, using a number of small pillows. The best medical aid that we could obtain was summoned. All hope of ever being well again had fled. In this dark hour of earthly experience, when all material means had failed, I heard of Christian Science, and through its beneficent influence was healed. I was a living marvel when again seen walking on the street. To-day I am happy, and enjoying good health, all due to this Truth."

A young man gave his experience: "From May, 1890, to January, 1893, I was confined to my bed with hip-disease and bone scrofula, constantly taking medicine and under the care of the physician. My suffering was so intense that morphine was administered every hour and a half, and even this failed to relieve me. No one thought I could live very long. In this critical condition our attention was directed to Christian Science as a last resort. I gradually commenced to improve; the morphine habit was soon overcome; the disease gradually disappeared; two ossified joints were healed. To-day as you see me I am enjoying good health, and can walk several miles without the aid of crutch or cane."

A lady spoke of her healing: "For twenty years I was afflicted with bone scrofula, and had two operations performed at the surgical institute at Indianapolis, Ind., and one at Hot Springs, Ark. I was under the care of the very best physicians, and tried almost every remedy recommended for this disease, but not until I found Christian Science was I healed. I have now been free from this terrible disease for seven years."



A gentleman in the middle walk of life stated: "In our family consumption seemed hereditary. All the symptoms of this dread disease were manifesting in my body. I thought to study *materia medica,* hoping to find something that would help me, but only grew worse. Very reluctantly on my part, through the earnest solicitation of a brother, did I commence to investigate Christian Science, but to-day I am a well man, due to this Truth." He further stated that the healing of his wife in Christian Science was something remarkable. For ten or eleven years she was afflicted with sciatica, and had become quite an invalid. After all material remedies were exhausted she tried Christian Science and was healed.

My attention was called to a case of inflammatory rheumatism. A lady stated that she was taken very sick and the doctor was summoned. "He said that I had inflammatory rheumatism, and could not expect to be much better under six weeks, and it would probably be three months, and then I was likely to be left a cripple. My suffering was so intense that morphine was administered every fifteen minutes at first, and then every hour for one week, but the suffering did not abate, and I continued to grow worse. In this terrible condition, when *materia medica* did not ease me, I sought Christian Science and at once experienced relief, and soon was healed and not left a cripple."

"I was an invalid for eight years," said another lady, "with a complication of diseases. Different physicians were consulted, and some of the diseases they stated I had were cancer of the stomach, heart disease, lung trouble, and female trouble. After a long period of drugging, magnetic treatment, and electricity, I continued to grow worse. Finally I asked my physician if he thought I would ever get well. I requested him to tell me frankly. He replied there was nothing in *materia medica* that would ever heal me. It was in this dark hour of my life that I decided to try Christian Science, and through this means I have been healed."

"For sixteen years I was an invalid," said a lady, "suffering from what the doctors pronounced nervous prostration, spinal trouble, stomach trouble, and female trouble. I tried many remedies, but was not healed until I sought Christian Science."

A man testified: "For thirty years I was afflicted with asthma, and for five months I could not lie down. All the sleep I got was while sitting in a chair. Finding no

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relief in medicine I decided to try Christian Science and was healed."

A lady stated: "I had dyspepsia for twenty-six years; rheumatism for eight years, and wore glasses for nine years. During this time I tried many different physicians in this city, but was unable to get relief until I found Christian Science." She further stated that through Christian Science her son-in-law was healed of drinking and freed from the curse of intoxicating drinks.

A man testified: "Through Christian Science I was healed of a severe case of hemorrhage of the bowels."

A lady whose husband is a practising physician in this city, states that Christian Science healed her of nervous prostration that medicine could not reach. She says, "My husband will verify this, though it be against his own practice."

The writer's own experience: "I had been a constant sufferer for some time. Both allopathic and homœopathic physicians consulted stated that I had nervous prostration brought on by hard study. Their remedies were taken and advice closely followed, yet in spite of all this I grew worse. I reached a point that my parents did not think I could live more than a few days. At this dark hour I heard of Christian Science, and through it was restored to health."

We would have you distinctly bear in mind that those healed in Christian Science have no unkind words for the doctors that once attended them, for they believe they did all they knew how to help them. In almost all instances of physical healing in Christian Science the individuals are bettered morally and spiritually; they have more confidence in God and the Bible promises, and acknowledge the Way pointed out by Christ to be the only Way. Who would throw the first stone at this class of people and condemn their Christ-like teaching? Would it not be better to first see that your own teachings bear such fruit? Jesus said: "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

Jesus could help those who wanted and needed help, but not the Scribes and Pharisees. To those individuals who honestly, truthfully, earnestly, and unselfishly desire to know the Truth, free from the spirit of argumentation, we would say, take the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and read and study them together, with an honest desire governing you, and you will be led to a better understanding of the Truth, not away from God but brought nearer to Him.

LLOYD B. COATE.

*Dayton (O.) Evening Press.*

## Personal Experience in Christian Science.

WHEN I hear people speak of their gratitude for the benefit they have received through Christian Science, a sense of sympathy fills my thought because of the abiding consciousness of my own debt of gratitude for the measureless comfort and help that have come to me through this wonderful Science. Not alone for the physical healing, although that has been great—greater than I have ever spoken, because I have always turned from contemplating one picture of bodily suffering that stood before me until it was wiped out through the action of Truth, as revealed through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, our brave, heroic, gentle, loving teacher, guide, and friend.

Religion in my childhood's home was never rigid, austere, or compulsory. It was a Christian home, characterized by the simple faith that we find so strongly reflected in the life and writings of our own beloved Whittier. I always believed in prayer. It came naturally to me, not verbal prayer,—I do not remember that I ever prayed aloud but once in my life,—but secret, silent prayer, which seemed to be a natural supplement to the atmosphere of that early home. It was a prayer of earnest faith with no doubt in it. I fully believed that God heard and answered. This belief received a severe shock from a later experience, when day by day, week after week, and month after month, for two long years, earnest prayer was constantly made for the preservation of a beautiful, useful human life, when the Church united in the same petition, and our minister, loving with deep reverence the one whose frailty was so apparent, daily asked God to spare this life, that its usefulness might be continued, and yet the end came, with no evidence that a single prayer had ever been heard.

I had never been strong, and now both health and strength failed—in fact, nothing was left but courage and hope. I believed in God as earnestly as ever, but the heart of prayer was crushed. To occupy time and interest thought, I now took up and faithfully followed different lines of study. Oh, the diligent labor of those years, trying to win something that would impart a sense of security and satisfaction! This inward restlessness was characterized outwardly by a desire for change,—change of scenery, of association,—and *materia medica* would suggest travel and change of climate. During a period of less than eight years I had crossed this continent, or a large part of it, eight times, beside many shorter journeys, urged on by the hope that somewhere I might obtain that which I seemed to have lost—a settled peace.

I had heard of Christian Science, but thought it was just a fine theory, a beautiful study, and I was tired of fine theories and beautiful studies—tired of the rudderless ship of human expectations and disappointments. During these years I was often in Grand Rapids, and upon one of these visits heard that the Christian Scientists were holding Sunday services in Good Templar Hall. With a little wave of hope, I determined to go, and the following Sunday found me an interested listener there. Later in the day, when the question was asked: "How did you like it?" I readily replied, "I like it. I found real comfort there, and did not want to come away." I do not think I comprehended a single statement that was made, but I had caught the ring of "Peace, be still."

I continued to attend these services, purchased a copy of the text-book, Science and Health, and began to seek for myself. Now, I had really found something to occupy my time, to divert thought, yes, to correct and guide and govern it. So many old beliefs to be unraveled, and cast out, but loving, unerring Wisdom waits patiently upon human effort, and the encouraging Light that illumines the way, never fades from consciousness. Thought began to escape from personal environments and to find greater freedom. The physical healing of which I stood so much in need did not come at once. The change was slow from disease to health, but one after another the old troubles, which were called organic, and which had not yielded to *materia medica*, electricity, hygienic treatment, and careful nursing, disappeared, and the rest from unrest, from pain and suffering, and the joy and peace that have come through this divine rule of healing, are things to be truly grateful for.

The deep thankfulness that came to me at this time is beyond human estimate, as a lingering doubt that had so long shadowed my consciousness was removed by this unmistakable proof that God's saving help can be brought into daily life to heal the sick. At this time the physical healing had not been demonstrated in my own experience, and this was the first proof I had witnessed of the Omnipotence and Omnipresence of God in destroying disease and restoring the sick to health. It was no longer an uncertain Saviour and a doubting disciple, but the risen Lord—the loving Christ whose tabernacle is with the children of men.

L. W. C.

*Grand Rapids (Mich.) Herald.*

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## Mushrooms.

THE *Herald* of February 5, gave a report of a banquet given at the Westminster by the Mycological Club of Boston. The club numbers about five hundred members and there were about two hundred guests present. It stated that mushrooms were served in eight different courses, and that mushroom toasts, poems, and prose articles followed. Two water-color pictures of mushrooms were given as prizes for the best paper on the subject.

That there is great interest in the study of these curious fungi, is proven by the enthusiasm of the students who are in communication with foreign clubs. The researches of all have discovered and recorded about a thousand varieties, many of which are edible, some of which are curious, and others very rare.

There is one species which has been found nowhere else in the world but on the Lynn shore. One variety is quite large and luminous enough to light faces in a dark place. Another luminous kind grows on olive trees and gives light enough to read by. One which is handsomely shaped and edible grows in tanbark, others grow on trees, and one is found only near or under railroad tracks. Many varieties are found in pastures, fields, and vacant lots. One is said to taste like lobster, another like beefsteak, another like chicken. They seem to imitate different kinds of flesh food.

A lady near Boston thought she would like a bed of mushrooms in her greenhouse. She procured some spawn and it was planted. There was no sign of life that season or the next, but two years later, the whole greenhouse was alive with them in every crack and corner. They had even displaced planks which came in their way. The lady's surprise was great. She found such an abundance of tithes in her storehouse that there was hardly room for them.

She consulted an experienced mycologist who said the mushrooms were edible, and she had no trouble in disposing of her crop, which lasted several weeks.

In a book called "A Diplomatist's Wife in Japan," a statement is made, that the Empress Dowager of Japan amuses herself and others by hunting mushrooms. The dress of both ladies and gentlemen who participate in these "toadstool picnics," is quite minutely described.

The symmetry of form and beauty of color of many of these fungi are a delight to the eye. About three hundred varieties have been printed in water-colors and have been on exhibition and will be again this spring on Saturday afternoons at Horticultural Hall.—J. M. R.

## Twenty Blind Girls "See" Miss Terry Act.

WHILE Miss Ellen Terry was at Washington recently, she visited the Congressional Library and took great interest in the pavilion of the blind, and listened with much astonishment when the superintendent said:—

"I am in hopes that in time we may secure free sittings for them in the theatres, as is done for them now on the Continent, where they can hear and enjoy the standard plays."

"But would they enjoy it?" asked Miss Terry, "when they could not see the acting?"

"Oh, yes, indeed," answered Miss Giffin. "Perhaps you do not know it, but the loss of sight of the eyes is largely made up to those who are thus afflicted in the marvelous sight of the mind. Their imaginative powers are wonderful, and their keen minds picture all that they hear so vividly that I sometimes think they realize more fully what is going on about them than they would if they saw it with natural eyes."

"Well, then," said Miss Terry, "let us, you and I, inaugurate in this country the custom of sending the blind to the theatres. I will send you the tickets for as many as you think would care to go to hear me in 'The Amber Heart,' Saturday afternoon, and then you can bring them."

On the next Friday the tickets were sent, according to the promise, and a happier party was never seen than were the twenty blind persons Miss Giffin took with her to the theatre the following day. Excellent seats had been reserved for them, and all during the play they listened with rapt attention. So acute were their ears that several times during the afternoon when Miss Terry turned her face toward them in speaking they would whisper excitedly to one another, "See! She is looking at us; she is saying that just to us!" When the play was over, at her invitation they gathered in one of the boxes and she came down to meet them. She sat down among them while each one lightly passed her skilful fingers over her face and called her their "Beautiful, beautiful Ellaline," and poured out their gratitude to her for what they declared was the happiest afternoon of their lives.

*Philadelphia Saturday Evening Post.*

## The Birthplace of Mary Baker Eddy.

**Reproduced by the Aid of Mrs. Eddy's Information, Photographs of Site, and Authentic Data.**

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proofs . . . . . $7.50
These are the first prints, are on India paper, and limited in number.

India Proofs . . . . . $5.00
Later prints on India paper.

Plain Proofs . . . . . $3.00
Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street, Concord, N. H.

### Supplements to the Sentinel.

The following supplements to the *Christian Science Sentinel* have been issued.

Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

Christian Science: a Lecture. By Judge Joseph R. Clarkson of Omaha, Neb.

Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Church By-law.

BOTH the husband and wife shall pay tuition for class instruction; only one of them shall teach classes in Christian Science—and that one shall be elected by the *two in one*, viz., both husband and wife; any jargon as to which of those shall be teacher, may exclude the jarring one from his or her office in church.

## From the Prisons.

FROM many parts of the Field we hear of a good work being done in the jails and penitentiaries. We have from time to time published reports of this line of work. We have also published a number of letters from persons confined in the jails and prisons, some of which have been most interesting and touching. Therein we have read of natures transformed by the light of divine Love which has penetrated the thick walls of the prison, and shed its regenerating rays into the darkness of the prison cells.

Men and women who, according to the world's estimate, are criminals, and who, indeed, were self-condemned as such, have been suddenly awakened to the fact that in the reality of their being they are not abandoned and hopeless children of Satan, but children of God, whom they found to be a loving Father, rather than a Monarch, whom they must approach with fear and distrust, lest in His anger He spurn their petitions for mercy, and cast them forever from His presence.

They have learned from reading Christian Science literature placed in their hands by our earnest co-workers, that they are not shut out from the radius of Infinite Love because they were placed behind prison bars.

When they grasped the teaching of "Science and Health with Key to the Scriptures" that God is Love, always has been and always will be; that as such He is eternally their Father—nay, even their Mother also; and that this true and tender relationship could never be really severed, hope sprang anew in their hearts and began its regenerative work of chasing away the dark shadow of doubt, distrust, and despair, and cast a new and brighter halo athwart their dismal pathway. They suddenly, unexpectedly, and joyously found their faces turned Zionward, and read, for the first time, with an understanding of their meaning, those tender words of Jesus: "I was in prison and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As an apt illustration of what we have above said, and as showing how deeply they feel who have been thus touched by the hand of Love, we gladly publish the following letter written by a prisoner in the penitentiary of Nebraska, to a Christian Scientist through whose ministrations he was brought into the Light of Truth:—

*Dear Lady and Sister*:—I received the *Sentinel;* also your epistle and perused the contents with much pleasure. I wish to express my gratitude for the interest manifested in my welfare. You are correct in your conclusion as to the influence Christian Science has upon me, for I am convinced of its Truth; not merely because you have said so nor because Mrs. Eddy has written thereof in the book; but through a deep study of the same myself, by thinking, reasoning, and comparing its teachings with those of our Master and the apostles. But it is only within the last few weeks that I have grasped or understood the Principle that runs through the two books,—the Bible and "Science and Health with Key to the Scriptures." The thought of Life has at various times come to me, but before I came here to live I had reached the conclusion that the seat of life was as great a mystery as it ever was, notwithstanding all the light and knowledge the world was boasting of. That the solution would be reached at some time I had not the least doubt, but of course I thought it would come through matter, and that life was in matter. I did not know that the Key had already been discovered. Even after my conversion to the teachings of Christ, when I knew that those teachings and the life he lived was the only way for me to be saved, I was not satisfied that the interpretation of what he taught or of his life was correct, for it seemed to me it was contrary to them. That he had the Key to the problem of Being or Life I knew, but what was it? where was it to be found? were questions unanswered. That he taught it to his disciples I knew from reading the book of Acts and the life of St. Paul. My private thought of the whole was—up to the time Christian Science found me—Jesus Christ was the Son of God, and he was sent to save; that is, he came to show men how to worship God and how to live as God intended that man should live. Now as to the seen and the unseen; the real and the unreal; the spiritual and the material; and the temporal and eternal, I will leave until we can have a "face to face" conversation. Fear not, dear sister, for me. I stand ready at any time to give a reason for the hope that is in me. Trusting that all may learn the fact that Life is God, the Father of us all, I am looking forward to the clearer realization of the Truth mentioned in your epistle.

C.

The intelligent grasp the writer of this letter has made of some of the deeper meanings of God and Life, and man's relation thereto, as the result of his reading of the text-book, is both interesting and instructive. It shows how receptive to spiritual Truth is the mind which has discovered, through sad experience and disappointment, the hollowness of mortal existence, as such. Like the Prodigal Son, such an one is ready to return to the Father's house after learning that the supposed pleasures of sensual living fit one only for association with swine (type of sensualism) and leave one only husks as food. Then it is that when one grasps the thought of God as all-present Love, he is ready to turn from the swine and husks, for he has become aware that the outstretched arms of the Father were always ready to receive him, and it remains only for him to throw himself into their loving embrace.

He has caught the conception that God, the Father, is the Principle of his life, his being; that this relationship is eternal and therefore inseparable by prison walls, or any other barrier, and that even though physically confined he is spiritually free, as a son of God. Thus is he lifted from the gloom of his former life, encouraged to reform his ways, and reach out after the true life. He is immeasurably aided in this effort by the fact that he has seen the practical effects of the Christianity of Science in healing sickness and removing sin; nay, he has experienced it in his own person, and thus has he been brought into a realizing sense of the Father's nearness and pity and loving-kindness. He knows that through this awakening he has dropped off many conscious sins. He is aware that to sin is profitless and foolish. If he has had criminal tendencies, to further indulge them he knows would be suicidal. If he had been brought into the condition in which Science

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found him through the influence of intoxicating liquors (and how many myriads have been finally sent to prison by this means) he knows that he is no longer in danger therefrom, for Science has utterly destroyed the habit; the desire is gone.

This rough outline speaks a true history of many cases, as all may learn who so desire.

Through the power of divine Love the prison doors are being opened and the captives set free.

## Semi-annual Lecture.

THE semi-annual lecture of the Mother Church—The First Church of Christ, Scientist, in Boston, Mass.,—will be given by Edward A. Kimball, C.S.D., of Chicago, on Tuesday, April 24, at 8 o'clock P.M., in Tremont Temple.

All are invited to attend.

# The Lectures.

### At Detroit, Mich.

Detroit Opera House held an interested audience yesterday afternoon (Monday, April 9) to listen to the free lecture by Edward A. Kimball, C.S.D., of Chicago, an expounder of the doctrines, promises, and accomplishments of the Christian Science faith. Every seat in the parquet and first balcony, as well as in the boxes was taken and many people had to remain standing during the two hours of the lecture. Mr. Kimball is a member of the Christian Science Board of Lectureship.

The lecturer appeared upon the flower-bedecked stage accompanied by Judge Alfred J. Murphy, who made a graceful speech of introduction. Judge Murphy acknowledged the honor he felt upon being selected for such a purpose by people with whom he had little acquaintance, but admitted that in these days of broad thought and wide tolerance no man can afford to set himself above his fellows, no matter how far he might differ in opinion and belief.

"I would not be honest to those who have honored me by assigning me to this post," said he, "if I did not here publicly assert that at present I dissent from the principles and practices that will be expounded to you to-day. It is written that 'ye shall know the truth, and the truth shall make you free.' The absence of intellectual freedom is the worst form of human slavery. We are fortunate in this blessed land of ours that free speech is a privilege granted to every one, and this permits no restrictions to be placed upon every honest movement of man. To-day we will give hearing to the explanation of a subject of grave importance. He who comes before you with this message of great promise is a man whose personal worth is such as to command our reverent attention and respectful consideration."

Mr. Kimball is not an orator. He indulges in no flights of passion, neither does he attempt brilliant sayings. He talks slowly and earnestly, and impresses one as being deeply filled with the responsibility upon him and as being wholly sincere. Only on one or two occasions did he bring smiles to the faces of his hearers by humorous references. For the most part all he said was very serious. He did not attempt to discredit those who held to the belief that Christian Science was no science at all, nor did he retaliate on the critics who have reviled the new creed. All his references to the practice of medicine and surgery was in the way of repeating criticisms made by prominent physicians themselves. He asserted, by this authority from the ranks of the medical profession, that medicine was not a science because it is not founded upon a single unwavering, indisputable fact. It is constantly changing, is always altered by experiments and theories, has a long list of so-called "incurable" diseases, and the doctors themselves seldom agree upon any question of serious import.

*Detroit Free Press.*

### At Montrose, Col.

The lecture last Sunday afternoon (April 1) by Judge Joseph R. Clarkson, of Omaha, was, as had been promised, an intellectual treat. The Opera House was well filled by an appreciative audience, many people coming in from the surrounding country to hear, and to say that all were well pleased is drawing it mild.

The Judge is an able and entertaining speaker, and held the closest attention of the audience from the opening to the close, the lecture lasting an hour and a half. The talk was scholarly and logical throughout, and showed the gentleman to be deeply in earnest and perfectly master of his theme. His subject was "Christian Science, the Kingdom of Heaven at Hand." The address was a straightforward statement of the fundamental principles of Christian Science, and must have set at rest in the minds of his hearers the vague impressions that it was something un-Christian at least, and might possibly have horns. Many of the stock objections so often urged against it were shown to be absolutely without foundation, and the what, where, when, and how of the immediate question under consideration were clearly presented.

Such a lecture cannot fail to have an elevating, uplifting influence upon all who hear, and its effect will be felt in this community.—*Montrose Enterprise.*

### At Colorado Springs, Col.

The Opera House last night (Thursday, March 29) was crowded to the doors by those who went to hear the lecture on Christian Science by Judge Joseph R. Clarkson, of Omaha, Neb. All present may not have believed as the speaker did, but none could for a moment have doubted his seriousness.

The speaker was introduced by Mrs. Ella P. Sweet of Denver. In introducing the speaker she said:—

We have assembled here to-night to listen to a lecture on Christian Science. Many who are here are members of this church and many have come to listen to the explanation of this Science of which so much has been said and written. You are all welcome. I take great pleasure in introducing to you Judge Joseph R. Clarkson of Omaha.

*Colorado Springs Gazette.*

### Lectures at Other Places.

Decatur, Ill.—William G. Ewing, Sunday, April 8.

### Goodness and Manhood.

The older I grow the more I revere goodness—just plain, every-day goodness—having nothing heroical nor spectacular in it, for I think this is the gift of which God has been least prodigal. Intelligence without goodness may mean nothing higher than a prize-fighter, but goodness with strength and intelligence makes a man as he was created to be, an image of the Godhead. The most symmetrical man of this century was Mr. Gladstone, and his moral nature was as sweet and wholesome as his intellect and body were strong. In mind, in heart, in soul, in everything but physique and inches, he was a giant. But the salient feature in Gladstone's character, and what lifts him above every contemporary, was his moral earnestness. He was a good man, and his religious convictions formed the warp and woof of his nature.

*Woman's Home Companion.*

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## Reading Rooms Opened.

### At Detroit, Mich.

The opening of rooms in the Chamber of Commerce, upon the doors of which is the legend, "Christian Science Institute Offices," has centralized the work and made matters easier for both healers and patients in Detroit.

The Christian Science offices include five handsomely appointed apartments, three being *en suite* and two separate.

As one steps into the main office, or reception room, the good taste and expensiveness of the appointments are at once apparent. The floor is covered with an unusually handsome rug, the pretty tables contain Science literature, the chairs are inviting, lace curtains fall over the two windows and sweep to the floor. Every available space on the walls is covered with pictures, mostly illustrating religious subjects. A large picture of Jesus at the age of twelve in soft brown tones, opposite a portrait of Mrs. Eddy, Founder of the faith; a steel engraving of The First Church of Christ, Scientist, in Boston; a heavy bevel-edge mirror, and other features appeal to the eye.

Opening off the room to the right is Mrs. Knott's private office, where she receives and treats patients. Inside this apartment the elegance seems to increase. The floor rug is beautiful; the sofa modern and handsome; the chairs of the luxurious kind; and the desk designed for Mrs. Knott's personal use is simply elegant, highly finished, accompanied by a desk chair handsomely carved. On the top of this desk rests a pretty gold frame surrounding the face of Mrs. Eddy, and a gold mounted clock. Here, too, pictures abound, and a bookcase is filled with volumes of appropriate text.

Opening off the main office at the left is the secretary's office. Across the hall are the two reading rooms, one for ladies and one for gentlemen. The former is open day and evening, the latter evenings only. The ladies' reading room is attended by twenty-eight lady students, who give their services gratuitously, and so divide the work that each gives two hours per week. The literature is entirely of a Christian Science nature, and includes all the magazines and other periodicals of the day pertaining to that subject.

The people who visit the handsome offices in the Chamber of Commerce for the purpose of receiving Christian Science treatment, are from all walks of life.

*Detroit News-Tribune.*

### At Howard, Kan.

The little band of Christian Scientists at Howard, Kan., had tried many times to find a hall or room in which to hold services, but was always met with the same answer, "We don't want to rent," or, "We have rented." Just about the time the By-law regarding reading rooms was published, we started up street to make another search for a room, and to our glad surprise we soon found one. We were not long in fitting up the room for use. When the *Sentinel* came with the By-law, we were in our reading room and rejoiced to know we had heard the call and obeyed.

As we could not get another place in which to hold Sunday services and Wednesday evening meetings, we decided to use our reading room. So we purchased a beautiful little church organ, and now we have a pleasant reading room and a place to hold our services. It all came through being obedient to the By-law. How thankful we are to the dear Mother for this demonstration. There are only three members of our church living in Howard, several having moved away, yet there are quite a number who attend our church and expect to unite with it. We are always found loyal to our Leader and beloved Mother, Mary Baker Eddy.—MRS. JOSIE F. OSBORN, First Reader.

### At Neligh, Neb.

*Editor Yeoman:*—Will you allow us space for a few words of greeting to our friends of Neligh and surrounding country. Our reading rooms in the Atlas Bank Building are now so far furnished that we will open them for use Thursday. They will be open each day, except Wednesday, from 2 to 5 and from 7 to 9 P.M., and we invite all to visit us there,—all who wish to learn somewhat of Christian Science, what it is, and what it can do for them. All the books of Rev. Mary Baker Eddy will be upon our tables, also the periodicals issued by The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

I find there are many who think the difference between being a Christian Scientist, or not being one, is in the using of medicine, or not using it. This is only the beginning, and something to which we give little thought. Faith in God is not learned in a day, and to trust Him in time of trial often calls for courage until we learn somewhat of His omnipotence.

We shall endeavor to bring out more of the practical and beautiful as time goes on, but now say "Come" to what is prepared for you through the little church in your midst.

HARRIET E. WERNER, First Reader.

*The Yeoman.*

### At Bloomington, Ill.

The First Church of Christ, Scientist, of this city has opened a public reading room in No. 307 Griesheim Building.

The ease and promptness with which Christian Scientists meet their growing needs without resorting to the customary methods used for raising money, is a matter of general comment. When any need arises in this body of Christian workers which requires money, a simple statement of the fact to its members is all that is necessary, when the need is immediately met.

An instance illustrating this occurred at a recent Sunday service at the Christian Science Church in this city. At the close of their service it was announced that the opening of a reading room was desired and an opportunity was given to those desiring to contribute toward the same. The response together with the basket collection of that day amounted to more than two hundred dollars. The result is the opening of the reading room above mentioned, where all Christian Science literature may be found.

The room is open from 10 A.M. to 4 P.M. daily except Sunday, and all are welcome.

*Bloomington (Ill.) Commonwealth.*

### At Reading, Mass.

The By-law regarding reading rooms came to us with such an inspiration of love that we began at once to look for a room. God blessed our efforts, and in a few days we found a very pleasant room in a new block situated in the central part of the town. The following Sunday, notice was given from the desk that the next Sunday morning's collection would be given to defray the expenses of fitting and furnishing the Christian Science Reading Room, which would be about one hundred dollars. The amount received was more than adequate to the need. In just three weeks from the night we read the By-law, our room was complete, and opened on Thursday, January 25. The fruits of this first week are only another proof of the guidance of our dear Mother and Leader, for which we are very grateful.—MRS. JULIA E. PRESCOTT.

### Reading Rooms at Other Places.

Lincoln, Neb.—Rooms 74 and 75 Burr Block.

Pasadena, Cal.—Stowell Block.

Lawrence, Mass.—Church edifice, Green Street.

Fort Wayne, Ind.—Odd Fellows Hall, 19 West Berry Street.

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## Among the Churches.

### The Work at Camden, Me.

First Church of Christ, Scientist, in Camden, Maine, was chartered December 23, 1899, with a membership of sixteen.

Since June 25, 1899, Christian Science services have been held in Camden, in the Universalist Church edifice, a Christian Science Society having been organized November 6, 1896. This society, at the time of its organization, consisted of three students' students, two other earnest seekers after Truth, and a brave and loyal pioneer of Christian Science from a neighboring city as First Reader.

Services were held at first at the several homes of the Scientists, but divine Love soon led the way to a higher demonstration, and a small room, centrally located in the town, was secured. Loving hearts and willing hands uniting in the joy of working for the Master soon made ready this room for occupancy, cosily furnishing it with chairs, desks, pictures, mottoes, light, heat, and an organ. For some time it seemed wise to hold our meetings on a week night only, so once a week the regular Sunday lesson from the *Quarterly* was read, and a testimonial service held after this reading.

By February, 1898, our attendance had increased to such an extent that we were obliged to repair to a larger and more convenient hall. In this hall, on April 2, 1899, was held our first Sunday service. It was with hearts filled with joy and with praise on our lips that we entered our little hall on this Easter Sunday, surely to us the brightest and best of the year, and it was with hearts filled with love, peace, and gratitude that we returned to our homes after this service. Every chair which the room contained was occupied, and not until chairs were loaned us by a courteous and kindly neighbor, a physician by the way, whose office was in the same building, was our entire congregation seated.

Our stay in this hall, however, was of short duration, for by the following June we found ourselves again seeking more commodious quarters. Again divine Love met the need. A church building which had been unoccupied for many years stood ready and waiting for us, and just two months from the time we held our first Sunday service we were settled in this snug little church.

Realizing that the hand of Love had led us, we joyfully took up our duties in our new home and are daily striving to demonstrate the meaning of the real church.

A Sunday School was early organized and a church building fund begun. Steps have recently been taken to open a reading room.

LEILA M. BUCKLIN, Camden, Me.

### Church Site Bought at St. Louis.

The trustees of the First Church of Christ, Scientist, closed a deal yesterday through the Mercantile Trust Company's real estate department for a site for a new church, for which they paid seventeen thousand dollars cash. The lot is on the south side of Lindell Boulevard, about midway of the block between Boyle and Newstead Avenues, and is 152x213 feet in dimensions. Ninety feet of the ground was sold for the account of Miss Daisy Powell and the remainder for Mrs. Ada A. Van Blarcom. The congregation now holds its services in a building on Pine Street, near Ewing Avenue, erected about four years ago. Mr. A. P. DeCamp, chairman of the Board of Trustees, states that the congregation has entirely outgrown the present location, and will erect a new church on the site purchased yesterday, using the present building as a branch or down-town church. Plans are being drawn now and work will be commenced on the church very soon.

*St. Louis Daily Globe-Democrat.*

## From Our Contributors.

### April.

BY JULIA MICHAEL.

A LITTLE crocus bud lifted its head
  Up from a bed of brown,
And the sun smiled through from a bit of blue
  And shone on its yellow gown.

The golden bud from its pale green cup
  Bent down to the kiss of the sun,
And its petals flushed and its heart-beats hushed,
  At the touch of that mighty one.

But a cloud swept over the bit of blue
  And a curtain of rain fell down,
And the patters each told on the petals of gold
  Of April's dark, menacing frown.

And down with the rain came a sheet of sleet
  And it twirled with an angry swirl,
While it lashed the bud with persistent thud
  And twisted its leaves in its whirl.

Then down from the north came a blast so cold
  That it froze the roots in their bed,
And frosted the sap, and tore off the wrap,
  And snapped at the low drooping head.

But the kiss of the sun still lay on its leaves
  And a warmth in its heart of gold,
Untouched by the sleet and the rain-drop's beat
  And safe from the clutch of the cold.

So the crocus bud waited and grew from within
  For many a weary hour,
Till at last the sun came and calling her name
  Laid open the leaves of a flower.

### True Possessions.

BY CARRIE GLOVER NEWMAN.

NOTHING we really possess can ever be lost.

Many times thoughts arise that would cause us to be blinded to the fact that every sweetness, tender word, or loving deed, reaches and blesses some heart-hungry one, and all unconsciously to that one—so quietly does it enter—is touching a long-silent chord in the heart.

These little dewdrops of love steal tenderly forth, and *do* water the very roots that were famishing for just such little drops. In Christian Science we term them *thoughts,* whose mission is one of healing.

How careful, then, we should be, lest the temptation of unbelief in their native activity as comforters should possess us, and our resistance hinder the free course of feeding and clothing the destitute.

Mrs. Eddy tells us, in "Science and Health with Key to the Scriptures," p. 19, "The florist will find his flower, before he beholds its seed."

These words come strongly to consciousness in connection with the outpouring of divine thoughts,—realizing them to be true harbingers of comfort and good cheer,—fashioning the pure flower, making it spring forth so that we look upon, and really possess it, yet we have not seen its seed.

How often the stern, cold suggestions—calling themselves thoughts—try to gain entrance and fill the mind, sending out poisonous darts which hold and fasten mortals more firmly in the depths of despair and desolation.

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We suffer much from unwillingness or indifference in detecting our brother's need and supplying it. The arrogant mortal nature would pull its skirts away, and blindly believe itself superior to its fellow creatures, or else believe them superior to itself, which is equally false.

No man's life is, can be, blessed, save as he keeps the heart basking constantly in the sunlight of Love, and pours out to humanity this rare sweetness whose lightest touch is healing and saving.

Those whose lives seem darkest and continually beset by all manner of evil temptations, have much need of this love, long-continued, faithful, unwavering, ready at each fall to take the hand and lift the burdens, thus helping to regain the sure footing so sadly needed, and, to their consciousness, so far from being realized.

Drop by drop, a little here, a little there each moment, may bring to these little ones an opening door into the affections, awakening harmonies which the true thought quickly discerns, and labors faithfully to bring into expression.

Such ones need the simpler manifestations of Good, those which can be more readily comprehended by them, from their present standpoint, the kind, generous forgiveness, the tender word, cheerful patience, and when we truly *know* our own hearts, and *their* needs, we shall be more careful of our brothers' and supply them even as we would be supplied.

Looking over my experience since knowing of Christian Science, I can truly say my life has had, through its healing power, burden after burden of unrest, disease, anxiety, fear, at first lessened, then by degrees lifted altogether.

I would say to every struggling one, no matter what the trials, or how often the mistakes occur, or how severe the chastening, your God, divine Love, whom you need and desire, will not lose you. In darkest moments when every mortal prop shall fail, Love is by your side, giving you your true possessions, and saving you from yourself.

## What a Wicked World!

BY T. B. BEACH.

OUR daily papers are teeming with the miseries and sins of humanity. Murders and suicides; robberies and cruelties; war, poverty, and famine. So the cry goes out, "What a Wicked World!"

Man's inhumanity seemingly reigns supreme. Our courts are filled to overflowing with criminal cases and divorce suits. Our ministers are complaining of empty pews and lack of spirituality of members of the churches. Sin seems *so* real, on every hand that we are prone to exclaim, "What a wicked world!" Why is this? Surely God does not ordain it so to be. This earth was formed for man, but God created no sin. So the world is reaping the fruits sowed by mortal man. The world is just what mankind makes it. Then the question comes, "How can this state of affairs be changed?" The remedy is at hand and it will eventually do the work. The philosophy of Christian Science comes to the rescue. Were the teachings of this Science understood and followed universally, what a change! We could no longer say, "What a wicked world!" We want more of the Christ Principle, Truth, and less phariseeism, more understanding of this divine Principle and less selfishness. We want but one God; and love for each other.

Christian Science brings to humanity the cure-all. Christ stands at the door of every one's heart and knocks, but often the door is shut and locked by sin. Christian Science has the key to open the door and let Love in. O, for a flood of this Science, this Christ Principle! It would drown all error, all inharmony. The same hand that distributed the loaves and fishes would feed the famished. Christ draws *all* men unto himself. So if our churches had more of this Christ Principle, more of this Truth that casts out fear, there would be no empty pews.

If this Science were embraced by all, there would be no sin, sickness, poverty, heart-aches, nor heart-breaks. Yes, the teaching of Christian Science brings harmony, it shows us the Truth that makes us free.

This Science is now a mighty river flowing through the land and will eventually become an ocean, boundless and fathomless as eternity.

When our feet are planted on the Rock upon which Jesus said, "I will build my church," we shall no longer say, "What a wicked world!" for the Kingdom of Heaven will be found in individual consciousness. The new earth wherein dwelleth righteousness will have been established, and Christ's second coming will be realized.

## Idol Worship.

BY M. H. N.

THERE is a story of a Chinese fisherman who for three successive mornings, drew in his nets empty. His scant supply of food consisted of only two small fishes. The smaller of these, he cooked and ate; but the larger, he prepared with much more care, using his last fuel to do so. Then placing the carefully browned fish on his best dish, he carried it to the temple, and prostrating himself before the idols, he laid his offering before the God of Plenty. He believed, by so doing, this god would enable him to secure the necessaries of life.

Who but those who believe in this idol worship, will not see the uselessness of such offerings to graven images? Yet let us pause for a moment and see if it is possible to find idol worshipers among our own Christian people.

Paul said, "In him [Mind] we live, and move, and have our being." Matter cannot enter mind, therefore, according to Paul's words, man must be spiritual and not material, or he could not live and have his being in divine Mind.

When man is cast into the prison of human suffering, he will sacrifice any price, often home and his last cent, to be restored to health and harmony by means of drugs. How many of your friends are at this moment prostrated before this material image? Perhaps you have been yourself, and had all confidence that drugs and material means would restore you. Thus we turn from the true God, the *only* source of supply, to materiality (graven images) and apply it to our material bodies, believing it to have power to relieve us of the discord or dis-ease, which has filled our consciousness, and hidden from our view the "house not made with hands."

We bow before the belief that drugs heal sickness; the Chinaman bows before an idol, believing it will restore to him what he lacks. Where is the difference? The world calls the Chinaman a heathen, and says he does not know the true God, who alone can supply. But what shall be said of him who professes to know God and that he is God's child? We think we are worshiping aright; so does the Chinaman. By what means, then, are we to judge who is right? By results only can we judge. When we can look beyond the testimony of the material senses to that perfect Being, whom Jesus came to present to suffering humanity, and can know and understand that God (Love) will, and does, heal now, as He did eighteen centuries ago, and can prove this in our own experience, then, and then only, can we safely say, "I am worshiping God aright." "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

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## The Difference.

BY CELIA F. OSGOOD PETERSON.

THE difference between the ignorance of Christian Science and the understanding of it, is like the difference between groping timidly along a dark road, with the purpose and the end of the journey utterly unknown, and that of walking fearlessly along an illuminated pathway, conscious of a glorious purpose and an nd which, if still unknown, can bring nothing but Love.

"Science and Health with Key to the Scriptures" comes to us like the rousing and ringing message of Paul to the Athenians, when he found an altar "to the unknown God," "whom therefore ye ignorantly worship, him declare I unto you." No longer are we building upon the shifting sand of mortal speculation, but upon the immovable rock of Truth, against which the waves of error beat in vain. We know, even while we seem to be under a cloud, that it is only a negative condition we are facing, not a positive. At night, we are conscious of darkness, but in the morning, where is it? Nowhere. It never was a reality, only the absence of light. Evil is utterly negative—an absence, to our sense, of Good, and its seeming power flees before the declaration of the positive Good, as the darkness before the sun.

How can we do aught but rejoice when living in harmony with Christian Science? How can we be less than happy in this absolute freedom and security?

## Parable of the Prodigal Son.

BY Y.

ARE we not apt to consider our small demonstrations of no account, and to long for greater? Yet are they not the welcome of divine Love, showing us that we are on the right road,—the Home road?

In the parable of the Prodigal Son we read, "When he was yet a *great way* off" the father saw him, came to him, and welcomed him. It also tells us that the Father ordered a great feast prepared *at home* for the son. He did not bring the feast out to him, but it was there for him when he should have traveled the road and arrived at home, and we may infer that after the loving welcome, no time was wasted in looking back or wandering into side paths. Also, from the parable, it would seem that after the welcome, the father walked by his side all the way.

Our small demonstrations are Love's welcome at the beginning of the road, and from these, we can know of the feast that awaits our home-coming—our perfect realization of the One Mind. With "Fear not, for I am with thee," ever by our side, we shall not wander into side paths, or turn back to the riotous living of mortal mind, but press toward the mark, for the prize of the high calling of God, in Truth.

## A Letter to Mrs. Eddy.

THE following letter was sent to Mrs. Eddy with a painting of an Indian mother carrying her papoose.

Salt Lake City, Utah, March 28, 1900.

*Dear Mrs. Eddy:*—When I read the letter to a First Reader, in the March *Journal,* where you called the little fishes sweet thoughts, I knew you would be glad to see the mother-love in this Indian's face. I can see that when all the wrong thoughts about Indians are destroyed, they will not be called savages any more. Mamma says that my healing ten years ago did much to establish the work here. I do not remember it, but I hope God will always use me for Christian Science, then you will always love me, and I shall always love you. I am eleven years old.

Yours lovingly,

FLORENCE KIMBALL.

## Testimonies.

### Healed by Reading Science and Health.

When Christian Science was presented to me I had just passed through a siege of material beliefs, under the charge of *materia medica.* I had the constant care of a trained nurse for a year and a half, under the supervision of one of the best allopathic physicians of the city in which I resided. He tried all the latest methods in his efforts to overcome the troubles which seemed to resist all his efforts. At length after a year and a half he advised my being taken to a medical institution, where he hoped for better results. There, under the best care, I gradually regained enough strength to be able to attend to my own wants. In about six months I returned home, not well, but able to take care of myself.

Some of the former symptoms returned, and my physician was called upon again. He said there was nothing more he could do for me. He had tried everything that *materia medica* offered, and I must just bear the pain and hope for it to wear out.

At that time I received a letter from a sister living in New York asking me to come there and try Christian Science. She told me of one of her friends who had been ill for a long time and who was suddenly and completely healed through Christian Science treatment. This brought the subject to my notice. I was told it was a method of healing without medicine. This appealed to me, as I had lost all faith in medicine. I was glad to hear there was such a system of healing.

I went to visit a friend who had passed through much sickness but was not healed by the treatment of physicians. When I saw her at this time there was a great change for the better in her condition. I was astonished, and asked her what she had been doing to produce this result. She said she had been reading a book "Science and Health with Key to the Scriptures," and using what had come to her from it. She loaned it to me and said, "You read it and see if you can be helped." I commenced to read that wonderful book, and while reading it I said, "One has to deny their senses to believe what is written here." Unconsciously I spoke the truth. I said, "I will try." I began to deny the sense of pain and weakness. One day soon after, my friend proposed to walk to her mother's, a distance of a mile. I was astonished at the proposal, as she had been accustomed to drive everywhere. I responded, "I can, of course, if you can." So we started, keeping in thought the statement in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 179. "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action." Also p. 513, "No exhaustion follows the action of this Mind, according to the apprehension of Divine Science." We walked to the house, had a most enjoyable visit, and when we returned home, we found the statement was true, for there was no re-action or fatigue.

This was my first demonstration of the power of Mind over the body.

I continued to apply the teachings of Science and Health, and found I was gaining strength. In three weeks I went home, and the family were surprised at the change in me. I told them it had been produced by reading Science and Health, and applying the rules given therein.

My mother said, "It is a good thing for you. Send for that book." I did so at once and never, from that time, have I taken a drop of medicine or used an application of any kind. That was more than twelve years ago.

I did not realize what Christian Science is, but by obeying the directions given in Science and Health, I received the blessing, and as I went on I desired to know more of Christian Science as the religion of Jesus Christ. My heart

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was filled with gratitude to God, and I desired to know something of the one who had brought this revelation to humanity. I began to learn who it was, and what she had endured in bringing Christian Science to the apprehension of mortals. I at last saw and felt the blessing of her love as it flows out to all people, to aid them in escaping the bonds of sickness, sin, and death.

As I see what Christian Science accomplishes in relieving sickness, fear, anxiety, and sin, I am daily more grateful that divine Love caused me to listen and hear the words of Life. Its beauty grows more wonderful as the understanding increases which makes manifest the reality of Love.

I had always been familiar with the Bible, but through the darkness of my experience it had become a closed book. I found that "Science and Health with Key to the Scriptures" could unlock it, and I received a new light, opening to my understanding the mysteries of the wonderful life and works of Jesus as the Way-shower.

Christian Science has been proven to me to be not only the healer of the body, but of the mind, bringing to it the Truth which makes one free, and leading to a higher understanding of God, which is the way to heaven—harmony.—ALICE SEWARD BROWN, Boston, Mass.

### Two Cases of Healing.

Fort Smith, Ark., February 2, 1900.

*Dear L.*:—I think it was about two years ago, or perhaps longer, that some one told me you had been a sufferer from asthma and that you had been cured by the help of a Christian Science healer. This was a surprise to me and a very happy one, too, for I had been suffering the same way and seemingly growing worse for several years. I had tried Christian Science at that time, but the relief was not very marked, though I had concluded it was the *right* way (Christ's way) of getting relief.

I continued with more or less earnestness, gradually becoming more familiar with the Principle of Christian Science, and after so long a time I, too, am able to report that I am well and the master, through Christ-Truth, of the insidious disease.

Please write me and tell me what was the result of your investigation, and whether you are free now. . . .

Lovingly yours, B.

Cripple Creek, Col., February 4, 1900.

*Dear B.*:—When I got home from work this evening I was somewhat surprised as well as highly pleased to get your letter. So you have heard about my Christian Science experience.

I will tell you how it was. While in Kansas I took plenty of medicine, "sure cures," you know. At last I had just one string to hold to. That was to go to the mountains. I came to Colorado and for four months I was all right. Then the trouble came back as bad if not worse than ever. You can imagine how I felt. A lady told me about Christian Science. I decided to try it. It was about six weeks before I was healed, but then I was all right. This was in September of 1896. In the spring of 1897 I went to work in a wet mine. My clothes would freeze on me every night when coming home, but I suffered no ill effects. I have not even used vaseline, and my hands are always in a better condition than any of my batching partners.

Christian Science, to my mind, is all right. Although from the tone of your letter, I am afraid that you know more of, and live nearer to, the Science than I do.

Lovingly yours, L.

### A Child's Testimony.

I would like to relate a demonstration in school work, because it may help some other little child.

It was a demonstration over my drawing at school. In drawing my per cent was not very high, it was about fifty or sixty. Every day I had to stay after school for drawing.

After a while I began to work it out in Truth. I said over and over again, "The beautiful, good, and pure constitute his ancestry" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 273), and that I reflected the perfect Mind. My drawing was changed from being the poorest to some of the best in the room. The teacher took my drawing book for a model for the rest of the school.

Christian Science has kept my little brother, sister, and myself well all winter, while so many of my playmates have been sick.

I do love our dear Leader and Mother, who has shown us how to overcome all error.

I am always glad when the *Sentinel* and *Journal* come, so I can learn how other children demonstrate. I am eleven years old.—RICHARD N. ADAMS, Reading, Mass.

### An Ever-present Help.

Words fail me to tell of my blessings received in Christian Science, and I have every reason to know there are many others who have received like proofs of the power of God. We are told "All things are possible with God," and in the giving of these testimonies of wonderful healing, the power is invariably attributed to God "who healeth all our diseases." Nothing is denied where we have faith to receive. We have but to take our God at His word.

I find that the testimonies at our Wednesday evening meeting have oftentimes given me great encouragement and strengthened me to believe that nothing is either too great or too small for Truth to heal, if we are only willing that patience should have her perfect work.

My healing of a lifelong stomach trouble, as well as very serious malformation of the eyes, was instantaneous. Since that time, nearly four years ago, I have never appealed to Christian Science for help, that I did not find it, and I am convinced that to leave *everything* to God is the only safe way.—M. W. G., Detroit, Mich.

### Helped by Christian Science.

About three years ago our sixteen-year-old son fell from a freight car and broke his collar-bone. He went to a physician and had the bone set. He then came home and went to bed without saying anything. When I went down-stairs the next morning he told me about it. The physician came at nine o'clock and found he had to reset the bone.

The physician had not been gone very long when the boy requested me to remove the bandage. He said he was in so much pain he could not stand it. We removed the bandage and then bound it up as best we could. I then gave him a treatment. I knew that divine Love was equal to all things. He experienced no more trouble. In ten days he went to work and his work was unusually heavy.

MRS. ALICE KIDNEY, Dayton, O.

### An Effectual Remedy.

I hope always to retain, and to add to, the sense of gratitude which came to my consciousness this week as I witnessed all the severest symptoms of grip, which had with previous attacks lasted weeks, entirely destroyed in six hours, so that the patient awoke from a restful sleep, dripping with perspiration, but no longer a patient.

I witnessed another case a few weeks since which was destroyed in less time.

To-day I was told of another case of severe symptoms of grip having been destroyed so completely in an hour that the sufferer sang to her friends beautifully for the following two hours.—N. M. DUNN, Watertown, Mass.

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## Religious Items.

This interesting anecdote, pointing a moral, is given in the *Independent:*—

"A workman in Cooper Institute, having occasion to ascend a ladder to do some repairing in one of the public rooms, called to an old man, whom he happened to see standing by watching him, 'Here, old fellow, hold the ladder for me, won't you?' The 'old fellow,' started forward and held the ladder for the workman, while he climbed up and did his work. That unpretentious and willing old man was Peter Cooper. It was just like him. Peter Cooper's aim in life, and in the beneficent institution founded by him might well be characterized by the words, Holding the Ladder. Thousands of rightly ambitious men and women owe the possibility of their advancement to Peter Cooper. He has held, and still holds, the ladder, and hundreds upon hundreds of successful and grateful climbers, as they rise, bless his memory. We cannot all build such piles as Cooper Union, but *we can hold the ladder somewhere, somehow, for somebody.*"

*The Standard* of Chicago, representing the Baptist denomination in the West, publishes the following "Recipe for Trouble:"—

If anxious and depressed read Psalm 23.

If there is a chilly sensation about the heart, Revelation 3.

If you do not know where to look for the next rent money, read Psalm 27.

If lonesome and unprotected, Psalm 97.

If losing confidence in men, 1 Corinthians 3.

If pelted with hard words, John 16 and Psalm 2.

If discouraged about your work, Psalm 12 and Galatians 6: 7-9.

If all out of sorts, read Hebrews 12.

In an editorial on the faulty morals of the legal systems of punishing crime, the *Universalist Leader* says: "Those who would apply the principle of retaliation to all cases of sin and crime are disregarding the Divine method of dealing with sinners and criminals as made known in the words and example of Jesus. . . . The wicked man is in darkness. To keep him in that state, and to cause him to suffer for the wrong done while in that condition, may be a protection to society for the time being, but when he is given his liberty he will most likely return to his former course of life."

The (Unitarian) *Christian Register* thus disposes of a statement often heard: "When a man says that Christianity has had its day and that its usefulness is passing, he seems to be saying something. If the statement is true one of two things must be true: something better has taken its place, or the world is the poorer for the passing of Christianity. Looked at in this way we see that the statement is without meaning; for the world has not lost what is good in Christianity, and no better thing has taken its place."

How sure we are of our own forgiveness from God. How certain we are that we are made in His image when we forgive heartily and out of hand one who has wronged us. Sentimentally we may feel and lightly we may say, "To err is human, to forgive divine," but we never taste the nobility and divinity of forgiving till we forgive and know the victory of forgiveness over our sense of being wronged, over mortified pride and wounded sensibilities.

*Forward.*

The (Unitarian) *Christian Register* says that "when complaint was made that the influential classes in England kept aloof from the temperance movement, Dr. Martineau made reply as follows: 'The blame is not all on one side. In reading the temperance periodicals, which must be regarded as the organs of the body, I have seen with pain a superstitious abhorrence manifested toward the substance alcohol instead of directing that abhorrence toward the moral vice in the mind of the drinker.' "

In the New York (Baptist) *Examiner* Amos R. Wells has an article explaining how to make the Bible an available help in the storms of life. Among other things he says: "Every Christian would do well to read the Bible clear through with this sole purpose: to discover, and mark with some readily distinguishable sign, all passages that will be helpful in any kind of trouble. . . . As you mark your Bible, read and re-read the marked passages, until you have made them your friends."

"What would the Bible be to us," says the *New Church Messenger*, "if we did not know that its letter is simply the cloud in which the Son of Man comes to us? What possble interest could we have in these records of war and bloodshed if we did not know that they are God's pictures of the soul's conflicts and triumphs? Let us draw aside the veil of the letter, and try to learn something of use from this portrayal of internal history."

Rev. Floyd W. Tomkins in one of a series of articles being published in the *Congregationalist*, says: "Nerves are strange things, even to physicians. As a minister I am free to say they can be controlled in many cases by a pure, healthy trust in God, and by an active, happy, determined life. A nervous religion is abnormal. A balanced religion places self-control as its first necessity, and asks God for it, and *takes* it as from Him."

"The Wrong Way that seems Right" is one of the subjects considered in one of the departments of the New York (Methodist) *Christian Advocate*. The concluding sentence of the article is this: "Let every way be tested by this: Does it lead upward, does it make those who walk in it better, does it bring in a higher spiritual life? If so it is of God. If it leads downward it is the way of the wicked one."

Prof. Francis R. Beattie, in an article on Bible study in the New York (Baptist) *Examiner*, says: "It is of the utmost importance for all who undertake to teach the Bible in a public way to be effective readers. Much is lost in public service if the Scriptures are not read in such a way as to bring out the sense. No one could hear Spurgeon read the Bible and not listen closely."

The (Baptist) *Watchman*, in a very liberal editorial on "What Constitutes a Christian," says: "Very likely most of us would be surprised if we knew how many there are in every community who, though not regarded as Christians because they do not respond to the conventional tests, are nevertheless seeking to live a Christian life."

The following short, sharp sentences are from an editorial in the (Episcopalian) *Church Standard:* "Selfishness is perdition; the selfish man is lost now. Salvation is deliverance from this. This is the salvation that God offers."

John Stuart Mill said, "The Bible and Shakespeare have done more than any other books for the English language, introducing into the soul of it such grand ideas expressed with such sublime simplicity."

Rev. William S. Jerome, in a sermon published in the *Homiletic Review* says: "Our temptations fit us to do the work given us. Because of his fall, Peter could strengthen his brethren as no one else could."

Bishop E. R. Hendrix in an article on Jacob in the (Baptist) *Watchman*, says: "The self-conquered man is God's prince. He is an Israel, an Israelite indeed, who prevails with God and men."

"The essentials of a religion are the essentials of all religions, which are the acknowledgment of God and a good life," says the *New Church Messenger*.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa.*

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Literature for Distribution.

The April *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets can be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political Events.

Senator Hoar of Massachusetts, the "father of Congress," delivered what is said to have been the greatest speech of his life in the United States Senate, April 17, on the Philippine question. Mr. Hoar has opposed the policy of his party in dealing with the Filipinos at every stage of its development, and in his great speech he embodied his views fully, supporting them by an appeal to the official reports and the history of the country. The speech made a profound impression on the senators and other hearers, because of its strength and of the high character of the great man who spoke.

The Washington press dispatches state that the special sub-committee on trusts of the House judiciary committee has decided upon two measures for destroying trusts. One is a constitutional amendment giving Congress full power to deal with trusts, and the other is a new anti-trust law prohibiting the interstate traffic in trust-made goods, prohibiting the use of the mails to concerns and their officials proved to be trusts, and other prohibitive limitations.

Mrs. Dominis, otherwise known as Liliuokalani, the ex-queen of Hawaii, will sail from San Francisco May 15 for her home in Honolulu. It is said that she is bitterly disappointed by the failure of her pension claim, and says she will never again set foot in the country which has treated her so unjustly. She is said to have an income of twenty-five thousand dollars a year.

Owing to the failure of the Sultan of Turkey to pay claims amounting to about ninety thousand dollars arising out of outrages suffered by American missionaries, the United States minister to Turkey has returned to New York and has offered his resignation to the State Department. Minister Straus declares that the Sultan promised him on three occasions to pay the claims.

The Brooklyn Democratic Club gave a Jefferson dinner on April 18, which was intended to be an anti-Bryan affair. Ex-President Cleveland sent a letter which was read, and ex-Governor James E. Campbell of Ohio delivered a speech, both of which were appeals to the Democrats to stick to conservative policies.

The grand jury of Franklin County, Kentucky, has found an indictment against William S. Taylor, the Republican acting governor, as an accessory before the act to the murder of his rival, William Goebel. Minor Republican state officers were also indicted.

The famous Calaveras sequoia grove in California which was bought a few weeks ago by a Duluth lumberman for $100,000 is now wanted for a national park by the government, and the owner demands $250,000.

The United States Supreme Court has decided that the stamp tax on express bills of lading must be paid for by the patron and not by the carrier, reversing the decision of the Supreme Court of Michigan.

Charles H. Allen, who was appointed governor of Porto Rico by President McKinley, has definitely accepted the appointment and the Senate has confirmed it.

Secretary Hay has notified Spain that the United States cannot accede to its claim on Sibutu Island and Cagayan Sulu of the Philippine Archipelago.

### Foreign News.

On April 21, British reports from the seat of war indicated that Lord Roberts had succeeded in getting his immense army into condition to advance in force, and advices from the same source show that the Boers were still besieging Wepener in great force and seemed to be prepared to stand their ground.

The British government has furnished the press with the text of Lord Roberts' reports criticising Lord Buller, General Warren, and other officers for their part in the Spion Kop affair.

Canadian manufacturers and traders are trying to secure a government appropriation to hold an industrial and art exposition at Toronto at the time of the Buffalo exposition.

The butchers' monopoly in Havana, by which certain favored men were permitted to fix the price of meat to suit themselves, has been abolished.

Russia's Asiatic possessions are three times the size of England's, but have only 23,000,000 inhabitants as against 297,000,000 subjects of England.

A deputation of Boers supposed to be en route to the United States to ask the President to aid them in obtaining peace, arrived in Holland April 16.

The University of Edinburgh has conferred upon Joseph H. Choate, the United States ambassador to Great Britain, the degree of LL.D.

Japanese immigrants have been pouring into British Columbia recently by thousands.

### Industry and Commerce.

The gross earnings of the Pennsylvania railroad and its connecting lines in 1899 were $152,169,106; operating expenses, $106,506,988; net earnings, $45,662,118. Passengers carried, 76,643,548. A dividend of 5 per cent was declared on the capital stock of $129,000,000 amounting to $6,465,000.

Louis Dreyfus, in an experiment recently made in Thomas A. Edison's laboratory to show the advantage of a new process of combustion, produced a heat of 5,400 degrees Fahrenheit, which in less than ten seconds completely melted a steel bar six inches long and half an inch in diameter.

Tennessee has become the leading phosphate producer of America. There are 248 valuable mines in the state, and over twenty-one thousand men are employed in the business.

It is estimated that three hundred thousand men will be withdrawn from the various industries of Great Britain before there is any decrease in the demand for soldiers.

Press dispatches state that the Vanderbilts have acquired control of the Reading railroad, together with its extensive coal mines.

It is said that nearly all the towns in Siberia are having arc lights for street use and incandescent lights for the houses.

It is estimated that the total mineral production of the United States this year will reach a value of at least $1,000,000,000.

Farmers in North Carolina are making tests of Japan rice with a view to raising it.

### General News.

Andrew Carnegie has promised the trustees of the Carnegie Library and Institute of Pittsburg to become responsible for $3,000,000, the amount estimated as necessary for the proposed extension and enlargement of the already fine building at the entrance of Schenley Park. The new building will be nearly six times as large as the present one. It will be 500x700 feet in size, and cover between six and seven acres of ground.

Between 1862 and 1873 George Peabody gave $2,500,000 to the trustees of the Peabody Donation Fund, which builds model tenements for London workmen. Since that time there has been added to the fund from the rents and interest $3,956,000, making the whole $6,456,000. The net gain for 1899 was $175,920. The number of rooms provided for workmen is 11,367, divided into 5,121 separate dwellings, and occupied by 19,157 persons.

A dispatch from Oaxaca, Mexico, says that another ancient city, covering several hundred acres, has been discovered near the Indian village of Teocaltiche in that State. The ruins are almost completely covered with earth, but the excavations so far made show that the discovery is of great archæological importance.

Fisk University, the great school for the higher education of the colored youth, has kept a record of its graduates, and nineteen twentieths are in professional work, over two hundred being teachers. It is stated that ten thousand colored pupils are taught each year by those who received their education at Fisk.

Dr. E. Benjamin Andrews, superintendent of the Chicago public schools, who was lately offered the position of chancellor of the University of Nebraska, has decided to accept the place. He has presented his resignation as superintendent of schools to take effect May 1.

New York firms have bought ten thousand Mauser rifles and five million rounds of Mauser ammunition from the United States government for shipment to Holland and Belgium. These rifles are a part of the armament captured in the Spanish war.

The 125th anniversary of the first armed resistance to British aggression by the minute men of Concord and Lexington and neighboring Massachusetts farms and villages, was appropriately celebrated on April 19 at both Concord and Lexington.

An African kopje is described as the stump of a hill—what is left of it after ages of denudation. It is almost invariably covered with a breastwork of boulders, which furnish a natural defence.

It is said that the Princess of Wales has given orders that nothing need be submitted for her inspection, or that of her daughters, in which birds are used as trimming.

While dredging in the river at Savannah, Ga., recently, the wreck of an old-type English man-of-war was found and several old style cannon have been raised from it.

The supervisor of the public school census of Chicago estimates that his work this year will show that the city's population is above two million.

The week of August 11 to August 18 has been fixed upon as the Old Home Week for 1900 in New Hampshire.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Natives of Alaska.

### A Distinct Race with no American Indian Blood.

NOVELISTS, poets, historians, magazine writers, and newspaper scribes have for years rung the changes on the theme of the North American Indian, writes a contributor to the *Providence Journal*. He has been the most talked-about man on earth. This prodigality of Indian literature has been confined entirely to the Indian of the plains. The subject has been an interesting and picturesque one, but not more so than that of the Indian of Alaska, about whom almost nothing has been given to the world. Fully as interesting, fully as unique, his origin just as shrouded in mystery as that of the plains Indian, he has yet been passed by as unworthy of the pen of the humblest hack-writer. A cruise of five months along the Alaskan coast, during which nearly all the larger coast villages and settlements were visited, has afforded the writer unusual facilities for observing the native of southeastern Alaska and learning something of his character, customs, and history. It requires but a slight acquaintance with these natives, who, for want of a better term, are called Indians, to convince one that they are a distinct race without a drop of the blood of the true American Indian in their veins, unless this has come about through intermarriage. The natives of this part of Alaska are not, strictly speaking, Indians, but are undoubtedly of Asiatic origin, resembling in stature, physiognomy, and many personal characteristics the people of Corea.



Tribal relationship between the natives of Alaska is not very close. They are divided into clans, two or more clans living in the same village, each having its own chief, who is usually self-constituted and has no authority whatever. He is, however, very proud of his office and always has a number of large, grotesque paintings across the front of his house, and a painted sign over the door announcing his chieftainship. This sign is often in verse written by some waggish trader who attributes to the chief the possession of qualities that are anything but laudable; fortunately for the trader, the trusting chief is ignorant of its meaning and proudly points to it, thinking that it contains a catalogue of his virtues. Often a totem pole with the animal after which the tribe is named surmounts it. A very curious custom still rigidly adhered to among these natives is that which prohibits the marriage of two members of the same clan. For example, a member of the Bear family cannot marry another of that clan, but her husband must come from the Crow, or Eagle, or Whale clan. The wife then becomes a member of the husband's clan.

Although it cannot be denied that the Alaskan natives lack the fine physique and proud and noble bearing sometimes met with among the red men of our Western plains, it is equally certain that he excels the latter in industry. Another virtue is his willingness to do his share of family work. He recognizes his wife as an equal partner, imposes no heavy burdens upon her, takes her advice in business matters, and is often guided by her. He possesses no little natural intelligence, is apt in intuition, a keen and shrewd trader, and never forgets to ask a little more than the white man would for the same article. Many of them are engravers of wood, silver, and ivory ornaments that exhibit no little skill and artistic merit. From the wool of the mountain sheep the women, especially of the Chilcat tribe, weave blankets that are far better and more durable than the blankets of civilization. These blankets are not used on the beds, but are worn on the back, very much as the Indian of the plains wears his, and even in this way only on festal occasions like dances and "pot laches." They are often artistically worked with various colored wools in Indian hieroglyphics, and although a sealed book to the paleface, they convey much meaning to the Alaskan braves, who will rarely consent to part with a good blanket for less than $75 or $100, and as one represents six months' work for an industrious woman, this would not seem to be too high a price.



From the fibre of the spruce and from grasses the women make baskets handsomely decorated in various colors, and some of them so closely woven as to be impervious to water. The rapid spread of civilization is shown even in the character of the dyes the Indians now use for their baskets and blankets. Formerly coloring matter for these purposes was obtained from roots and herbs, but to-day as the tourist gazes upon the bright colors and wonderingly asks from what roots such brilliant colors came, he is told that the "untutored savage" has used "Diamond dyes."

From ivory, gold, and silver the Alaskan native makes bracelets, spoons, rings, and other articles prettily engraved. Indeed, in the Indian village near Sitka there is a "native jewelry store," as a sign over the door announces to the wondering tourist. Some of the natives of southeastern Alaska live in massive houses built of huge timbers hewn or split from the spruce or cedar. Others have built for themselves houses wholly modern in outward appearance, but consisting inside of only one huge room, the entire size of the house, often two stories high. They seem very reluctant to adopt the white man's idea of domestic comfort and health. The canoes of the natives of this part of Alaska are hewn out of single logs, and some of them are large enough to carry forty or fifty people. Their graceful lines and their wonderful speed are much admired by yachtsmen. The canoe is to the Indian what the locomotive is to the needs of commerce; in it he skims over the waters far and near to hunt, fish, and trade. On such expeditions he takes with him his entire family and most of his household goods, remaining away from home weeks at a time, and camping along the shore as fancy or interest dictates.

The strange superstitions that formerly prevailed among the Alaskan Indians have been very largely eradicated through the influence of missionaries and contact with the white man. Formerly the shaman (doctor) exercised a powerful and always evil influence over them. Added to his professed knowledge of bodily ills was the power of prophecy. All believed in his supernatural powers, by the help of which he could cure all bodily ills. In the event

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of the failure of his grotesque rites and incantations to cure and the death of the patient, the wily shaman sought, and always successfully, to evade responsibility by imputing the death to the witchcraft of an enemy, the name of which he was willing to disclose for more blankets.

Ministers of the Evangelical churches and priests of the Greek Church have exerted such an influence over the natives that there is now no cruelty practised among them, and most of them are members of some Christian church. The government has never been called on to contribute a cent to the support of the natives of Alaska; they are provident and self-supporting, and, although importunate beggars, none of them are destitute.

Although the whites have taken the best fishing grounds, they have compensated for this by enlarging the Indians' field of labor, and in all the fish packing establishments he is paid as well as white labor of the same quality.



In their domestic life they furnish many examples that their white brother might do well to copy. The husbands are almost universally fond and affectionate husbands and fathers. The wife shares all her husband's joys and sorrows, rarely does he leave on a hunting or fishing trip without taking his wife, children, and the inevitable dog with him in his canoe. They have another great virtue not always possessed by their white brother of the same degree of intelligence; they are generally honest. Petty thievery is unknown among them. The white people of Killisnoo, Sitka, and other places in Alaska leave their houses unguarded and their doors unlocked, and their trust is never betrayed. With proper training the native of southeastern Alaska has in him the making of a law-abiding citizen, vastly superior in most respects to many of the people of foreign climes whom we welcome to our shores. The most striking example of what can be done toward civilizing the Alaskan Indian is found in the Indian town of Metlakahtla on Annette Island in southeastern Alaska. Here we have a town of eight hundred inhabitants, with its own sawmill, salmon cannery, stores, church, fire department, police department, council system of taxation, and all the machinery that goes to make up a thriving municipality, conducted entirely by Indians who, fifty years ago, were not only the fiercest and most bloodthirsty natives of this country, but were, in addition, cannibals. All the buildings, all the boats, including three steamers, were built by these natives and are managed and run by them. This marvelous metamorphosis in the life of these ex-cannibals was brought about through the agency of a single earnest man —William Duncan, a godly Scotchman.

### If the Bible was Our Law.

John Adams, afterwards president of the United States, wrote thus when a young man:—

"Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited! Every member would be obliged, in conscience, to temperance and frugality and industry; to justice and charity towards his fellow-men, and to piety, love, and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards or any other trifling and mean amusement; no man would steal, or lie, or in any way defraud his neighbor, but would live in peace and good-will with all men; no man would blaspheme his Maker or profane His worship; but a rational, a manly, a sincere, and unaffected piety and devotion would reign in all hearts. What a Utopia, what a paradise would this region be!"—Works of JOHN ADAMS.

## Selected Articles.

### Facts in the Case.

#### An Answer to Wm. A. Purrington's Attack on Christian Science.

*To the Editor of the People and Patriot:*—In your issue of April 3 appeared an attack upon Christian Science by William A. Purrington of New York City. Mr. Purrington accounts for the wonderful spread of Christian Science by saying that it is due to "false pretenses" to a divine power to heal disease. Christian Science has been before the enlightened American public for more than thirty years. Through its beneficent influence more than a million cures are recorded. During the year 1899 about one hundred new churches were organized, and during the past three months they have been organized at the rate of seven per month. In New York City more than half a million of dollars is being spent in building new churches. In Chicago three new churches are in process of construction, and throughout the denomination is to be found an era of church building. Is it reasonable or just to declare that in free or intelligent America such abundant harvests are ripened from the soil of "false pretenses"? Rather may not these fruits come from the good which Christian Science contains, but which Mr. Purrington has overlooked.

In this attack Mr. Purrington describes this great Christian movement by such words as "gross ignorance," "vulgarity," "absurdity," and "irreverence." Because Christian Science has healed all classes of people, individuals from all classes have accepted it. Among these have been college professors, judges, physicians, business men, and clergymen. Concord is annually visited by hundreds, I might honestly say thousands, of Christian Scientists from all lands. It is acquainted with the honored leader of this progressive movement, and with many of our citizens who have been healed and who crowd Christian Science Hall at the Sunday and Wednesday evening services. In the presence of this sincere company would a fair-minded man apply the words vulgarity, absurdity, ignorance, and irreverence?

In this attack upon a body of conscientious, thoughtful people it is said that the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is full of sophistries. This text-book has been in the hands of a thoughtful public for nearly twenty-five years. It has passed through nearly two hundred editions of one thousand copies each, and to-day the calls for this text-book on the science of health are larger than at any time in its history. While this scientific work requires intelligence to understand it, those capable of passing a reliable opinion know that it contains a consistent, accurate, and exact statement of the fundamentals of Christian Science. Mr. Purrington shows that he does not understand the philosophy of Science and Health. Is he, then, capable of passing judgment upon it?

Mr. Purrington is again in error in stating that it is only necessary to buy a book in order to be successful as a Christian Science practitioner. On the other hand, long and careful study is required. A profound understanding of the system is demanded, and abundant proofs of ability successfully to demonstrate the system are called for before one is permitted to place his name in the directory of Christian Science practitioners.

Mr. Purrington attacked a member of the Christian Science Board of Lectureship, Mr. Carol Norton of New York, who has lectured in Concord. The hostile critic complains that Mr. Norton did not furnish the proof of cures which had been cited. Again Mr. Purrington is mistaken. Concerning this charge Mr. Norton says:—

I have no desire to enter into any controversy with Mr.

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Purrington. I prefer to leave the honesty and integrity of my assertions to the impartial judgment of that type of public opinion which weighs the evidence on both sides of every question and builds final conviction upon the granite foundation of demonstrated evidence rather than upon superstition or ignorant sophistry. I beg to offer the following extract from the lecture to which Mr. Purrington refers:—

1. A case of locomotor ataxia, or progressive paralysis, attended with impaired vision and tonsilitis; had taken medicine for over three years, from one to ten doses a day, and had grown steadily worse; had had without successful results some of the best physicians in Chicago, Ill., and Buffalo, N. Y.; was entirely healed by Christian Science in a few weeks.

2. An instance of what had been pronounced an incurable cancer of the nose, pronounced such by a medical expert, treated by Christian Science and healed in three months, afterward examined by the same specialist, who admitted the complete cure, but affirmed his failure to master the *modus operandi* of the demonstration.

3. A little girl suffering from epileptic fits, having had the same from birth; at the time she began treatment was having forty spasms a day; entirely healed in less than six months.

4. A case of consumption of the lungs in the second stage of that disease, accompanied with great pain, lassitude, and other attendant symptoms of that disorder; healed in less than seven months.

5. A case of typhoid fever in an advanced stage when Christian Science treatment began. Treatment was carried on through the absent method—a common method among metaphysical practitioners. The patient was in Paris and the practitioner was in New York. Cables recording the progress of the case were exchanged, and in five days complete restoration took place.

6. The case of a boy seven years old who had been drowned. After the body had gone down the third time and was fast floating out to sea with the ebb-tide, drifting some seven feet beneath the surface of the bay, it was brought to the surface, and, without any attempt to restore artificial breathing or manipulate the body, complete restoration was effected through mental therapeutics. Life was made manifest in less than two minutes; the patient was out of danger in about fifteen minutes, and in thirty minutes was entirely restored through continuous treatment. The water left the stomach by natural vomiting some forty minutes after the first treatment was given.

7. A case of curvature of the spine and contraction of the cords of the feet, toes drawn under so that they could not be straightened, accompanied with intense suffering; in six weeks complete health and strength was established, the spine made straight, and contraction of cords entirely destroyed.

8. A case of a lady about forty years of age who had since her fifth year been under medical treatment for organic valvular disease of the heart. A number of physicians had pronounced the case incurable. At the time she consented to try Christian Science she was confined to her room and taking sixty drops of digitalis daily, with a liberal allowance of stimulants. In less than three months she was entirely cured and able to go anywhere and able to do any reasonable thing without any unnatural physical effect whatever.

Regular medical confirmation of cases Nos. 2, 3, 4, 5, and 8 will be furnished any honest sceptic. The principals in cases Nos. 1, 6, and 7 can be communicated with relating to the authenticity of all details cited.

**In order to prove that I have the confirmation that I offered to give the public in my possession, and with the offer to show the original autograph confirmations to any honest sceptic who desires to see the same, I beg to cite** the following confirmations of the eight cases of healing herein referred to:—

No. 1. Greely Price, Muncie, Ind. Name of person healed of locomotor ataxia.

Nos. 2 and 3. Alfred E. Baker, M.D. (homœopath), State Street, Concord, N. H.

No. 4. William S. Brooks, M.D. (allopath), San Antonio, Texas.

No. 5. Refer to Carol Norton, C.S.D., 170 Fifth Avenue, New York City.

No. 6. Witnesses to the resuscitation through Christian Science methods—C. B. Paine, L. Sabatas, Eastport, Me.

No. 7. Mrs. Anna Ellsworth, Mason, Mich. The person who was healed.

No. 8. R. T. Speakman, M.D. (homœopath), Boston, Mass.

Mr. Purrington was and is referred to these persons of professional standing, honesty, and unquestionable integrity for all details relating to these cases.

If Mr. Purrington is still unsatisfied he may visit Christian Science Hall in Concord any Sunday morning or Wednesday evening and meet a hundred or more of Concord's citizens who have been healed of chronic and acute diseases through Christian Science.

Mr. Purrington's attack contains this truthful statement to which thousands can testify: "To be healed it is only necessary to read her [Mrs. Eddy's] book." The name of this book is "Science and Health with Key to the Scriptures," and it can be had at the Concord Public Library. If any reader should fail to understand the book and so fail to receive the help desired, the Christian Scientists of Concord will be glad to help the beginner to understand this healing religion without money and without price.

REV. IRVING C. TOMLINSON, C.S.B.
*People and Patriot.*

## The Christian Scientist.

To the Christian Scientist the Scriptures are very sacred. His tribute of appreciation of the Bible is to live its precepts; his eulogy of the life of Jesus the Christ, is to walk in his footsteps, keeping his commandments. This is the only proof of love that our Saviour would accept. Keeping his commandments is loyalty, the noblest characteristic, "true to God and true to man."

The Biblical incidents, though in changed forms, are the practical experiences of each individual. Sacred Writ not only records the mighty works of our Master, but it speaks of a Judas who professed to love him, but failed to keep the commandments. To be untrue to him was disloyalty, that condition of mortal or human mind most to be condemned, for it led to the sorrowful experience in the garden of Gethsemane, to the betrayal, and on to the cross.

The Christian Scientist is endeavoring to live the Sermon on the Mount, bringing out that unostentatious condition of thought named humility, so commendable in the life of our Master who said,—

"Blessed are the meek: for they shall inherit the earth."

Loyalty and humility, accompanied with works of healing in contrast with disloyalty and self-exaltation without the "signs following," marked the distinction between the mere professor and the true follower of Jesus. If we had lived in the first century of the Christian era, we should no doubt have heard the devoted student ask many times when the people were professing his name, "Is this person loyal to Jesus of Nazareth?" And why should such inquiry be made? Is it not because we know that a person could not obtain the correct understanding of his teachings from one who was not loyal, from one who was not obedient to the rules he gave; from the plagiarist who borrowed from him without giving proper credit?

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A careful comparison of the teachings of Christian Science with the Scriptures, by the unbiased thinker, will suffice as to their being in accord with Jesus' doctrine, therefore the very same religion.

We are sometimes confronted with this query, "How are we to distinguish between the loyal Christian Scientist and the disloyal?" We are confident that if we point out some of the traits of the loyal Scientist you will be able to distinguish between the two; the one not living in accord with the rules of Christian Science has no right to the name, therefore there is but one class of Christian Scientists, and they are loyal.

The loyal Christian Scientist recognizes the Bible as the basis of Christian Science; he recognizes that only in the way Jesus the Christ pointed out can he be saved from sin, sickness, and death; his literature is the works of Mary Baker G. Eddy and The Christian Science Publishing Society, 95 Falmouth Street, Boston, Mass.

The loyal Christian Scientist does not seek to exalt self; does not advertise through the press, endeavoring to push Christian Science like some mercantile business; does not endeavor to make the work of one appear greater than another, but meekly and humbly is striving to possess the Mind that was manifest in Christ, making known in a modest manner that he is ready to go to the bedside of the sick and suffering when called, and do all he can to help them in proportion to his understanding of Christian Science and in accordance with its rules. The Cause of Christian Science and the loyal Christian Scientist should not be censured because there are some who profess to be Scientists, but are not obedient, working directly opposite to its teachings. The attitude of the true Christian Scientist can be seen in the practice of the By-laws of the Mother Church in Boston, Mass.

The promise is to the meek that "they shall inherit the earth." Meekness is a quality of Truth and will abide forever. The striving to be meek is a constant hungering and thirsting after righteousness, and the Scripture saith, "they shall be filled."

"Blessed are the merciful: for they shall obtain mercy." Living in a humble, meek condition of thought, the Christian Scientist can more clearly see how to have mercy, that mercy which the sick and sorrowing are crying out for—freedom from suffering, freedom from vice, freedom from impurity and from mental anguish. The Christian Scientist has shown that Christ Science understood, is ever the merciful good Samaritan that is healing the sorrows and binding up the wounds of those who have fallen among thieves (the erroneous concept that life, truth, and intelligence are in matter) who have robbed them of their joy and their health. Tenderly and compassionately does he bind up their wounds by directing their thoughts from sickness to health; and he places them on his own beast when he shows them the relation they hold to God. He teaches them that God is Love and not the author of sin, sickness, and death, and thus they learn that God is merciful and not wrathful; that God is Good, and there is no abiding pleasure in evil, for evil can have no rightful place in the omnipresence of Good. Speaking of the good Samaritan, or the manifestation of merciful thoughts, Jesus said, "Go, and do thou likewise."

Meekness and mercifulness are allies of purity. Our Master said,—

"Blessed are the pure in heart: for they shall see God." It was the purity of life of the Discoverer and Founder of Christian Science that made it possible for God to reveal Himself in this age through her, giving to the world the revelation of Divine Science. Founded on purity Christian Science can have none other effect upon the lives of those who come under its beneficent influence, than to chasten the affections and purify the character.

Christian Science means not words but deeds. This was the course the good Samaritan pursued that won the praise of our Master. Were you to ask the loyal Christian Scientists as to the effect of Christian Science on their lives, they would tell you that they are better men and women, more honest, with higher morals and purer desires—a greater desire meekly and humbly to follow in our Master's steps. Would you then ask if Christian Science is Christian? Look at the fruit.

Christian Science teaches that it is perfectly natural to love purity even as it is to love Good or God. When Christian Science is accorded its proper place in our institutions of learning then purity (spiritual sense) which enables us to see God, will outshine intellectual attainments for these may lead to sensuality and materiality.

The loyal Christian Scientist is daily striving to be pure in heart, so that he may reflect that love which is a benediction to all mankind, bringing the calm, the sweet "peace be still," the joyful message of the peacemaker. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God."

Happy indeed are the peacemakers, for they are the advocates of the one Mind, one Power, one God. Christian Science shows us that it is impossible to obtain peace or bring the message of peace, of good tidings, of health, to the sick by constantly talking or exhibiting a panoramic view of sickness and suffering before them. Would you attempt to console sorrow without joy? Would you attempt to remove impurity without purity? Can you overcome error without Truth, hatred without Love, death without the understanding of Life? Impossible. The Christian Scientist would bring peace by departure from evil (understanding its nothingness) and communion with God. In Genesis we read, "So God created man in his own image, in the image of God created he him." The children of God must be those who reflect God-like thoughts. The peacemakers "shall be called the children of God." The Christian Scientist knows that the only peace, or rest, or satisfaction, is for his thoughts to abide in God or Good, then they will ever reflect that peace that calms all error; ever abiding in Christ, expressing meekness, mercifulness, and purity.—*Dayton (O.) Evening Herald.*

## A Word in Favor of Christian Science.

To the Editor *Watertown Enterprise.*

*Dear Sir:*—Having read an editorial in the *Watertown Enterprise* of March 23, concerning the practice of Christain Science, I thought that you, in the spirit of fairness, might be willing to publish a few words explaining the attitude of Christian Scientists.

There are thousands of Christian Scientists in Boston and vicinity, and they are conceded by their fellow-citizens to be an intelligent, God-fearing, and law-abiding class of people, who are most earnest to promote the welfare of the communities in which they live.

They have no desire nor intention to break any existing laws, and have a loving spirit toward their fellow-men, including those who differ from them in opinion, and wish to do them good rather than harm.

Still they believe that in matters of such vital importance as the health and life of their loved ones, they should be as free to decide what system of healing they should employ as to choose to what system of religious belief they should subscribe; and feel that, in the rare cases where the treatment is not successful, they should be accorded the same loving sympathy which they give to those who are called upon to part with their dear ones because of the failure of other systems.

Christian Scientists endorse present sanitary systems, and consider it both wise and expedient for the general good to comply with their regulations.

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If they are ever reluctant to comply with the letter of the law and submit to medical examination, it is because of the harsh and even brutal treatment to which they have sometimes been subjected, and to the newspaper notoriety which is given to one case of unsuccessful treatment by Christian Science, while the failures of other systems are passed by without notice, or are attributed to "the Providence of God."

The suggestion was made in the editorial that "a law regulating the authority of such practitioners should be at once adopted and put in force."

A hearing of three days' duration before a committee of the legislature was given to such a proposed bill two years ago, and such men as Rev. B. Fay Mills, William Lloyd Garrison, Ex-Senator Kittredge, and Professor James of Harvard Medical School, unsolicited, spoke eloquently in protest against such a bill being recommended, and the petitioners were given leave to withdraw.

Yours sincerely, M.

*Watertown (Mass.) Enterprise.*

## Set Free.

**Ye shall know the Truth, and the Truth shall make you free.**
*John*, 8: 32.

IT is nearly eight years since Christian Science was first presented to me by a very dear friend, and just when I most needed it. After being an invalid for a long time and under the care of one of the best physicians in Washington, D. C., a council was called of the most successful doctors in the country, some of whom were in attendance at the bedside of our martyred President Garfield. Then the case was taken before the world's Congress of Physicians, which was then in session at Washington, and the case was pronounced to be an incurable spinal disease, and that only with the best of care could I live four years. Then for nearly a year I was in Columbia Hospital, where a jacket was made for me, and with that after some time I could walk a little. After that we came to Grand Rapids, where this dear friend told me about Christian Science, which seemed very beautiful, although I did not expect to be healed by it, but as I began to read and understand our text-book, "Science and Health with Key to the Scriptures," the old errors began to drop away one by one. I then took up a case of heredity for my daughter, which had caused much annoyance and that, too, disappeared. Then came the thought: If all these can be healed, why not the greater one, and so it was, for in a little more than a year, through constant study and the application of what I read, I was entirely healed and still remain so, hence to me Science and Health, by our dear Leader and Mother, is priceless. F. W. L.

*Grand Rapids (Mich.) Herald.*

## No Sanitarium Wanted.

*The Industrial Student,* a spicy periodical published at Camp Hill, Alabama, thus facetiously refers to a suggestion to start a sanitarium in that place:—

"Recently, a friend suggested starting a sanitarium here. We did not question the motive but what need have we for sanitariums? We don't want sanitariums here. We want only well people and then to keep them well. Indeed, the work here is in the nature of a tonic and our college field, the sanitarium. Sanitariums should be where people have more nerves than they can manage, and large livers, and gout, and rheumatism. We have none of these things here and we do not care to go into the business. We had rather put up an iron foundry or a saw-mill."

## Easter Service at Concord, N. H.

THE Easter service at Christian Science Hall was impressive and beautiful. The sermon consisted of reading of selections from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures." Subject, "Probation after Death." The Scriptural reading was from the twentieth chapter of John. Villa Whitney White sang "Angels ever Bright and Fair," two Easter carols, and "Angels Roll the Rock away," by C. Hawley. Mrs. Cora Straw played the following organ selections: Voluntary, March Celeste, R. G. Cole; offertory, Pregniera, Schubert; postlude, March Pontificale, Gounod. The hall was filled to overflowing and the many beautiful and rare flowers were from Pleasant View, the gift of Mrs. Eddy.

*Concord Evening Monitor.*

The display of flowers at Christian Science Hall on Easter day was the most magnificent ever made in a church in this city.—*People and Patriot.*

## Literary Genius Shifting.

NEW YORK, March 16, 1900.—Regarding what a diplomat might call the "sphere of influence" in literature, and a peculiar change which is coming over it, a member of the firm of Doubleday & McClure said to a representative of this paper, "Formerly, New England, and particularly Boston, was the source of supply for American literary work. It will, no doubt, surprise you to know that this is being rapidly changed.

"A generation ago North Carolina in the South and Indiana in the North were regarded as the least intellectual of our states. But the times change. North Carolina is preparing, and Indiana has already given us James Whitcomb Riley, Lew Wallace, and, among others of note, Booth Tarkington, whose book 'The Gentleman from Indiana,' is selling at the rate of a thousand a week. As Americans, we rejoice in the rising western authors. We publish the works of Frank Norris of 'Frisco, Markham, 'The Man with the Hoe,' of the same state, and William Allen White and William R. Lighton, Kansas-Nebraska men.

"So, you see, no particular section of our big country has a monopoly of literary talent. It is a gratifying symptom that the great West has already leisure for literary work."—*Boston Herald.*

### Passing Thoughts.

Every morning you stretch out your hands to God, and He gives you a new day to use and to give an account of. You are not to eat for a whole year on this day,—"Give us this day our daily bread." You are not to labor or suffer for a whole year, but only for the day,—"Sufficient unto the day is the evil thereof." You are only to make this day as perfect as possible. Grace and strength come day by day, just as bodily food comes. You cannot get grace enough to resist a year's temptation at once; you don't need to. You can and must gather it as the Israelites did the manna, the day's portion in his day. So life comes to us, its lessons not all to be learned at once, its temptations, work, joy, sufferings not all crowding upon us at once to overwhelm us, but only the day's portion in the day. We are responsible for to-day, to-morrow is God's. Don't walk a long journey all at once; take one step at a time. It wearies one to calculate the labor of hours in a minute. REV. J. H. BLISS.

### New Edition of the Manual.

The 16th edition of the Church Manual is now ready for distribution. Address all orders to The Christian Science Publishing Society, 95 Falmouth Street.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

**The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

## Church By-law.

BY MARY BAKER G. EDDY.

ONLY the Christian Science Board of Directors, and the First Reader of the Mother Church shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors, and the First Reader shall confer, or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church shall be laid before this Board; and within thirty days thereafter the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity. If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof, and compliance with our Church Rules shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. The complainant, on a second offence of this kind, shall be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors, and First Reader—at a meeting of the Mother Church held for this purpose—or for the examination of complaints. No Church discipline shall ensue until the requirements in Article XXVI., Section 6, of our Manual have been strictly obeyed.

## The Obstetric Course.

IN answer to inquiries we will say that the class in obstetrics to be held in June is open to all students of the Massachusetts Metaphysical College who have not taken the obstetric course. As the time is short no formal applications need be made out, but letters requesting the course may be addressed to the Board of Education, 95 Falmouth Street, Boston, or in case of long distances, telegrams may be sent as late as May 20. BOARD OF EDUCATION.

## Mr. Kimball's Lecture.

TUESDAY evening, April 24, 1900, witnessed an enlivening scene at Tremont Temple, Boston. It was the occasion of the lecture on the promises and fruits of Christian Science, by Edward A. Kimball, C.S.D., of Chicago. Mr. Kimball, although one of the original members of the Board of Lectureship, and although as such he had lectured all over the middle and far West, never before had appeared in Boston. He was invited by the Board of Directors of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass, to deliver the semi-annual lecture under the auspices of this church, and kindly responded to the invitation. The magnificent audience chamber of the Temple was filled to its full capacity with an expectant assemblage, eager to hear Mr. Kimball's exposition of his great theme. All the seating room was exhausted and many stood. From the first utterance to the last, Mr. Kimball's words were listened to with an intensity of interest seldom to be witnessed on any public occasion. His fame as a lecturer had preceded him away beyond Christian Science circles, and much was expected of him from strangers and Scientists alike; nor were they disappointed. As a sound, practical, able, and convincing presentation of some of the leading phases of Christian Science, it would be difficult to conceive how Mr. Kimball's effort could have been improved upon. Calm and dispassionate, kindly in every reference to other sects and systems, yet strongly argumentative and replete with striking illustrations, was this lecture throughout. Of his manner the *Boston Globe* says:—

"He spoke in a simple, plain, forceful manner upon the promises and the fruits of Christian Science, and said that he owed his life to its system of healing."

Simplicity, coupled with force and deep earnestness, were truly characteristic of his manner. His treatment of Christian Science in its practical application to business men; his references to the help it had been to scores within the range of his personal acquaintance, who by reason of the clearer understanding of men and affairs it brought were able to meet and overcome difficulties which otherwise would have baffled their skill; their freedom from anxiety formerly weighing so heavily upon them; their improved or restored health, all this, as recited by the speaker, left deep conviction in the minds of his hearers.

His own restoration to perfect health through Christian Science after he had tried in vain all other means, gave especial weight to this part of his remarks.

The life and character of our beloved Leader, as the revelator of this great healing and saving Truth, her labors of self-sacrifice, and her beneficent achievements for the race and their mighty prophecies for the future, were forcefully but touchingly brought out.

The lecture as a whole gave convincing proof of the great work that is being wrought by this important arm of service.

Promptly at eight o'clock the Rev. William P. McKenzie called the assemblage to order, and in the following well-chosen words, introduced Mr. Kimball:—

*Ladies and Gentlemen:*—The First Church of Christ, Scientist, in Boston, Mass., gives you a cordial welcome, offering you with all good-will this opportunity to hear what is true concerning Christian Science from the lips of one who knows the truth.

Christian Science presents to men the Scientific mode of benevolent action to-day. As a system it is based on the premises that God is Good and omnipresent as Mind; that the action of this wholly good Intelligence is Love; that Christ Jesus revealed by his life and teaching, and by healing the sick and curing sin, illustrated the action of this divine Mind, and that man in his true estate is governed by that same "Mind which was also in Christ Jesus," and therefore, following the example of the Nazarene prophet, he in similar ways may go about doing good. The ideal for conduct is set forth in the concluding church tenet of our Mother Church which says, "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*." The Rev. Mary Baker Eddy, author of the tenet just quoted, and Founder of this great spiritual movement, as well as Discoverer of Christian Science, is a Reformer whose work future ages will bless. But to-day, already, tens of thousands appreciate the results of her lone and patient labor for years, which has set forth the spiritual and practical ideal of Christianity wherby, as the world accepts it, the re-union of Christendom may be possible. For it means the re-establishment of primitive Christianity with demonstration and power.

Consequently among people who are intelligent regarding Christian Science, it makes its appeal to those of liberal

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thought and benevolent purpose. Opposition that is simply unintelligent cannot eventually withstand such generous efforts to give enlightenment as the free public lectures now being given, the periodicals published, the regular Sunday services and testimonial meetings in many places, and the proof given by unnumbered cases of accomplished healing.

In meeting opposition that is unreasoning or prejudiced, the usual method is patient continuance in well-doing; as it is kindest for the sake of seeming foes to be sowing seeds of kindness for their reaping by-and-by.

The speaker of the evening has been such a continuer in well-doing that he may not know how widely the influence of his good work extends. It would take too long for me to relate how I have been blessed thereby. But much as might be said, a good man is ever beyond praise. Those who in all ages have presented to the world the true type of manhood have been named gentlemen; the highest title among these has been the Christian gentleman; but when Christian Science adds health, and power to do good wisely, to the already good-willing heart, you have the finest type of all.

The lecturer of the evening, Edward A. Kimball, C.S.D., of Chicago, is one who stands as a witness to the beneficent and restorative power of Christian Science. When at the head of large manufacturing interests, with time and attention completely occupied in the activities of successful business operations, he felt the pressure of over-burdening care and consequent illness forcing him slowly to the grave, but when other means availed not, out from the shadow of death Christian Science brought him, and of his restoration he will tell you to-night. He is but one among the thousands of clear-headed business men who have become identified with the movement because in their own experience they have found Christian Science to be a religion which gives practical results, not only in healing sickness but in elevating human life. He will assure you that the blessings he has enjoyed are not for one only, but for all. I have the honor to present to the audience Edward A. Kimball of Chicago, Christian Scientist.

## The Lectures.

### At Canon City, Col.

The address of Judge Clarkson of Omaha on Christian Science last Friday night (March 30) was listened to by an audience which nearly filled the Opera House. The exposition of the doctrines of Christian Science was very clear and forcible. What may be regarded as the fundamental principles of the belief—the unity of God and man, the consequent spirituality of man, and the control over disease according to the promise to all true believers—were dwelt upon at considerable length. The whole lecture was deeply interesting and will no doubt do much to dispel the misapprehension which has existed regarding the doctrine.—*Canon City Times.*

The lecturer was introduced by Judge M. S. Bailey of Canon City, Col., Judge of the District Court, who spoke as follows:—

*Ladies and Gentlemen:*—I have been invited to perform the pleasant duty of introducing the speaker of the evening. I esteem it a privilege to have an opportunity to address this splendid audience even in an incidental way, but I am especially gratified at the invitation tendered because otherwise it is possible I might have entirely missed an address from which I feel sure I shall derive great pleasure and profit, and it cannot be doubted that all of you who will listen will also derive like benefit and advantage therefrom.

Not being a professed Christian Scientist, it is not apparent why I should have been called upon to perform this agreeable service, except possibly from the fact that Judge Clarkson and myself both belong to the same honorable profession and have occupied precisely the same position of public trust at the hands of our respective people. While disclaiming any adoption of the faith of the Scientists, and confessing that there is much about it which I do not at all understand, I am ready to investigate and give to it the careful consideration which the infinite importance of the subject demands. The time has long since passed, and forever too, when any single sect, creed, denomination, or class can be regarded as the source of all truth. For my part, I believe in the absolute and unqualified dominion of mind over matter, not through any supernatural power, but because of an understanding and observance of the law, and when I refer to the law I speak of it in the highest and best sense, the spiritual law, God's law.

One matter of significance in connection with the gentleman who will presently address you and his relation to Christian Science suggests itself to me: Judge Clarkson began the practice of law at Omaha some twenty years ago and rose in the profession to the front rank, not only as a practitioner, but he gained as well a most enviable reputation as a judge upon the bench. At the time, some three years ago, when he embraced this faith, he was a member of one of the leading law firms of that great city, and enjoyed a lucrative practice. In spite of his desirable business connections and brilliant prospects, he surrendered all, and, as he says, came out of the darkness into the beautiful sunlight of Truth, and has dedicated his life to the work of spreading abroad the gospel of this Truth. Even a single example of faith such as this, of necessity must arrest the attention of all thinking persons to whose notice it may come, and will demand a thorough, complete, and careful investigation of the doctrines which command such devotion and singleness of purpose.

The fact that these doctrines have enjoyed a wide and rapid growth, almost unexampled in history, is another significant fact indicating that there must be indeed something of merit in them. Thousands and thousands of earnest and honest men and women, not alone in this country but throughout the civilized world, have embraced this faith and are, by their example and works, daily bearing witness to its worth. Also, personal experiences are recounted by the score, of such marvelous and startling demonstrations, that we naturally pause to inquire whether we have indeed at last found the Truth; and this is what we want, no matter whence it comes. If Christian Science is able to bring us the relief claimed for it, if it can heal from sickness, purify from sin, and bring peace of mind; if it is, in fact, the Truth, then we owe it, not only to ourselves but to humanity at large, to accept it as such and proclaim it to the world.

I have pleasure, my friends, in introducing to you the distinguished speaker of the evening, Judge Joseph R. Clarkson of Omaha.—*Correspondence.*

### At Florence, Col.

Judge Clarkson's lecture at the Opera House last night (Friday, April 6) was well attended by a representative class of our citizens. He is a good speaker and handled his subject in an eloquent and forcible manner, making all the points plain and impressive. The whole discourse was instructive and elevating, which will result, no doubt, in much good. Below is the address in full of our fellow-townsman, William R. Rathvon, introducing Judge Clarkson:—

*Ladies and Gentlemen:*—For the third time within two years you have been invited to listen to a lecture by an

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accredited member of the Board of Lectureship of the Mother Church of Christian Science. The nature of these lectures is educational rather than argumentative; their purpose is to rectify wrong ideas and false conceptions of Christian Science, and to lift from its shoulders the burdens of misrepresentation, false accusation, and all that litter of mendacity which has been fathered by ignorance, malice, envy, and blind prejudice; to place Christian Science before the world in its true light, as a religion of love, good works, and Godliness.

That these lectures are accomplishing the educational purpose for which they were inaugurated is evidenced by the change in the attitude of the press and the public within the last few years. The world is slowly beginning to admit that Christian Science is a religion that makes men and women better, healthier as well as better, happier as well as healthier, hence it is rapidly passing beyond that stage of public opposition wherein it was said "there is no good in it."

A profound thinker has said that "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." Christian Science, itself a great scientific truth, is experiencing these gradations of human belief, and the widespread interest that is being shown in its ethics and practice by people who think, is proof unquestionable that it is meeting a want which mankind keenly feels.

Christian Science has now been established in Florence for nearly three years, and in that time has brought the blessings of health and happiness and righteous living to many of your people. We have quietly kept within our own lines, seeking to do good rather than to attract attention; to help our brother rather than to condemn him, and to cultivate a kindly feeling for all, regardless of their attitude toward us.

It would be an ungracious act on our part not to seize this opportunity to express our appreciation of the fair treatment we have ever received at the hands of the citizens of Florence. It is true that we have been kept beyond the wall of orthodoxy by our brethren in the other churches, but we hold no ill will for that; and we yield place to none of them in honest, earnest, sincere desire to serve God—Good—every day, every hour, as we believe such service should be given.

Our lecturer to-night comes to us as one whose life has been passed among the great activities of the West. A lawyer by profession, he has been honored by a seat on the judicial bench; yet when an understanding of Christian Science came to him, he saw his way clearly blazed along the line of greater good and higher living than either the practice or administration of human laws could afford. Hence he laid down the practice of his beloved profession to take up that of Christian Science, to which he has devoted his best energies, capabilities, and talents, bringing to sin-sick, suffering humanity the "glad tidings of good cheer."

Ladies and gentlemen, I have the honor to introduce to you the speaker of the evening, Judge Joseph R. Clarkson of Omaha.—*Florence Daily Tribune.*

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### At Eau Claire, Wis.

A representative audience listened to the lecture of Judge William G. Ewing on "Christian Science, the Religion of Jesus Christ," at the Opera House in this city Tuesday evening, April 10. The *Eau Claire Leader*, which contained a good report of the lecture the next day, published this comment:—

"The Christian Scientists are growing gradually in this city and are constantly adding to their number. There is some unseen power behind the throne that helps them along. Financial matters never appear to worry them. They pay their way with a free hand and seem neither to fear any one's frown nor court any man's smile. There may be more in their philosophy than we dream of. If this thing is of men it will come to naught, but if from God, then we had better be careful lest peradventure we be found fighting against God."

Judge Ewing was introduced by Colonel P. H. Swift of Rice Lake, who said:—

*Ladies and Gentlemen:*—The members of First Church of Christ, Scientist, of this city, through its committee, have requested that I perform the pleasing duty of introducing the speaker, which I have consented to do because I am in full sympathy and hearty accord with the Truth represented by them and the speaker, and am glad that so many have come to hear an exposition of the Truth as we understand and practise it, and as will be expressed in the address.

It is quite unnecessary for me to make extended remarks relative to the speaker, who for years wore the judicial ermine and was recognized as one of the leading jurists of the country, known and admired for his uprightness, legal attainments, and sturdy devotion to the right.

His health failing, and the physicians giving him no relief, he sought the Truth as taught in Christian Science and was healed, God having snatched him from the grave, and feeling that he had a higher mission, he left the bench to work for Christ,—Truth.

He is in touch with divine Principle, and his candor, charitableness, and sweetness of spirit in the presentation of this grand Truth, cannot but sooner or later find a response in every heart.

I now have the pleasure of introducing Judge William G. Ewing of Chicago, who will address you.

*Correspondence.*

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### At Seattle, Wash.

The Hon. William G. Ewing lectured in this city before an interested audience on Tuesday, March 13. The lecturer was introduced by Allen H. Armstrong, First Reader of the Seattle church, who said in part:—

Centuries ago there came one crying in the wilderness and saying, "Repent ye: for the kingdom of heaven is at hand." And he pointed to a successor who should make plain to human understanding a way of escape from the suffering that flesh is heir to. But so little is the teaching and example of this one understood that human eyes are oftener dimmed with the tears of sorrow than brightened with the dews of divine grace, our ears are oftener assailed with the groans of suffering than gladdened with the story of God's love. But in our day there arises one with a heart so turned to God, even from childhood, that nothing can divert her from the search after Him; with a love so true and pure that no sacrifice demanded in that search is too great; with a mind so clear that no sham can escape detection, no sophistry befool. To such an one is fulfilled the promise "Ye shall seek me, and find me, when ye shall search for me with all your heart." This enables her to understand the mighty Nazarene, and to pour such a flood of light upon the inspired pages that the truths therein contained are to-day healing the sick and reforming the sinner as at no time since Jesus and his immediate disciples labored to achieve a happier and healthier, because a holier, humanity.

From various causes,—the ill-timed zeal of its friends as well as the statements of those at present opposed to Christian Science,—many misconceptions regarding its teachings have gained currency in the popular belief. It is with a view simply of correcting these that The First Church of Christ, Scientist, in Boston, has established a

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Board of Lectureship. I have the pleasure of introducing to you to-night a member of this board, Hon. William G. Ewing.

The Judge held his audience, evidently deeply interested for an hour and a half. The press gave brief but fair and correct reports of the lecture.—*Correspondence.*

### At Walla Walla, Wash.

The Opera House was crowded last evening (Friday, March 16) by the best people of Walla Walla, who congregated at that place to hear the talented Christian Science orator, Judge Ewing. He proved an entertaining speaker and made hosts of friends for Christian Science. He was introduced to the audience by the Hon. Wellington Clark.—*Walla Walla Union.*

## Among the Churches.

### Larger Quarters at Cincinnati, O.

The Church of Christ, Scientist, in Cincinnati, O., held Sunday morning services in their new quarters, for the first time, Sunday morning, April 1, the occasion being marked by a good attendance, sweet music, cordial greetings, and happy faces.

For nearly seven years this church had occupied Hall D in the Odd Fellows Temple, but had felt for some time that their earnestness, growth, and success merited something larger and better; and in the mean time were in search of a building suitable for making such change, until they build a church of their own.

They recently secured the Lyceum in Music Hall Building on Elm Street, convenient to seven lines of street cars. This hall is well adapted for church purposes, being artistic, light, and roomy. It has a seating capacity four times larger than the one vacated, and is equipped with an excellent pipe organ, together with the convenience of two adjoining rooms suitable for holding children's Sabbath School. Again is God's protecting care verified.—R.

### The Work at Fitchburg, Mass.

Regular Sunday and Wednesday evening meetings were begun in Fitchburg, Mas ., February 21, at which from five to seventeen have been in attendance, and a constantly widening and increased interest, together with several demonstrations of the power of Truth to control the body harmoniously, have resulted.

Our combination auditorium, Christian Science Reading Room, and office, is centrally and pleasantly located. It is supplied with Christian Science literature; and though not materially inscribed on our door-posts, yet Love is the watchword of the movement, and we are already anticipating an overflowing house when our first authorized Christian Science lecture is given. Surely the whole of the meal is being leavened.—Dr. John W. Keyes.

### A Word from Ardmore, I. T.

September, 1899, we organized as First Church of Christ, Scientist. We have two pleasant rooms, nicely furnished. A friend bought and improved a cottage for our use, and also presented us with a lovely Mason and Hamlin organ. We have a small building fund, and as soon as the land question is settled we shall buy a lot and build a chapel.

We have organized a Sunday School, and last Sunday there were nineteen children present. It is a great pleasure to hear the little ones give expression to Truth in their own childish tongue; and oftentimes the questions they ask furnish food for thought,

Some are investigating Christian Science and we are very much encouraged.—J. M. Moore, Ardmore, I. T.

## From Our Contributors.

### Work by the Way.

BY EDWARD H. KEACH.

Christianity teaches that we should do good to one another; and when we have planned to aid a brother in any way, it is not much trouble to carry out our purpose and we enjoy giving the assistance needed. But what of the intervals between these times of planning to do good? What are we "doing by the way"?

Once Jesus was accosted by a ruler of the synagogue, Jairus by name, who requested Jesus to come to his house and heal his daughter. Jesus planned to go, and started at once. It is said, as he went, he was pressed on every side by the throng of people.

In this crowd, a woman, who had spent all her living upon physicians and could not be healed by any, pushed her way to where Jesus was, thinking if she could but touch the hem of his garment, she would be healed. She accomplished her purpose and immediately her "issue of blood stanched."

From a human standpoint, Jesus knew nothing of this woman or that he would meet with this case, and yet he healed her without planning for it,—involuntarily healed her—by the way. Jesus could do this because of his being "one with the Father"—because of his understanding of the allness of God (Good), and the spiritual life which he lived. While he was ever ready to go at the call of those about him, yet he was always ready to do good by the way when the opportunity was offered.

Undoubtedly there is a grand lesson here for us as Christian Scientists,—that we ever be on the alert to improve the opportunities that are thrust upon us. We plan to do good, but how many golden opportunities are lost while waiting for our plans to be carried out.

If we are demonstrating love and living in the Truth as we should, how easy it would be to speak a kind word to one in trouble, bestow a cheering smile or give a glad hand-shake to another, as we go by the way, from one of our plans to another. Let us ask ourselves, Are we doing this? When this woman touched Jesus, he said, "Who touched me?" The disciples thought it a very strange thing, that when he was pressed on all sides the Master should ask such a question, and told him as much. But he said, "Who touched me?" There was more in this question than the disciples could understand. He knew some one was yearning for salvation. We can readily see that the mere physical touching of the garment did not heal the woman, for perhaps many touched him on this occasion who were not healed.

Jesus said, "Thy faith hath made thee whole." However little understanding she may have had as to how Jesus would heal her, yet she had perfect confidence that he would do it, and she did her part by using all the understanding she had and putting forth every effort to reach him, and he did not fail her.

In the throng and press of life, we, as Christian Scientists, need to have this same yearning desire that characterized this woman, to touch the hem of the Christ garment, to come into a higher realization of the protecting power of divine Love which is the garment (covering) that shields us from the errors of mortal sense. This will not only enable us to be of service to those about us, but, during the lulls of active work, will give us the opportunity to examine our own condition, to set our own house (our consciousness of good) in order, for there is where we must first work, before we can be of real value to others. Being diligent in this particular, we shall always find "wayside work" which will lead us into a higher understanding of the fact that God (Good) is all, and there is none beside.

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## Second Chapter of Titus.

BY S. W. BUNTING.

IN this chapter we find Paul impressing Titus with the great need of every age,—living in strict conformity with our professions.

We are first told, "But speak thou the things which become sound doctrine."

To be sound all things must have a firm foundation, they must be grounded upon the rock, which endures forever. This rock cannot be a material belief, for everything material has beginning and end, hence is not everlasting and will, in time, fail. But this rock must be spiritual Truth, which is without beginning and without end.

We must, then, preach, teach, and practise Truth, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things."

A casual thought of the word "speak" gives the impression of simply preaching and talking the Truth, but we must delve deeper into this work, and as we look back into the history of the past, we find that the greatest sermons ever preached, the greatest lessons ever taught, were not words spoken, but lives in harmony with conviction. The greatest of the many great sermons is the life of Jesus of Nazareth, that loving, meek follower of Truth, whose love stood for supreme justice, whose meekness for divine strength. Then let our lives speak the things which are founded upon spiritual Truth.

Right here we are impressed with the great responsibility which rests upon our conduct. Paul does not particularly refer to those who are old in years as is counted from a material standpoint, but those who have been studying the Truth and are advanced in the knowledge of Life eternal. To bring it right home, those who have been studying the Truth as revealed in Christian Science, and to whom the world is now looking to see what it is doing for us, and seeing if we are pouring forth the sermon of Love, to teach those who are just starting in the path of Truth, as Paul puts it "the young men and women."

In the seventh verse we are forcibly brought face to face with the substance of the chapter, "In all things shewing thyself a pattern of good works."

Clearly this is the great work of the Christian Scientist as taught in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; and this is the loving exhortation which can be read in every line given us by our dear Mother. She has set the example in her own life, and everywhere about us, we see fruits of that silent sermon, which she has been preaching these many years.

Let us enter into this work more and more each day, spending not a moment in idleness, but showing forth by every word and deed, by every thought and action, that we are living the life of a true, loyal Christian Scientist. Then our light will so shine before men that they will see our good works, and glorify our Father which is in Heaven.

If we do this faithfully, we can look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

## Progress.

BY EDWARD EVERETT NORWOOD.

IT is said that one climbing a mountain never knows just how near the top he is until he gets there. So we may not know how far, seemingly, we are from the Kingdom of Heaven, but we do know, by the obstacles that are being overcome in our pathway and the sins vanquished in our lives, that we are making some progress towards the celestial city.

It is chiefly by comparison that we can discern our growth. "To-day is yesterday understood," says a wise one; and our Leader, Mrs. Eddy, says in "Miscellaneous Writings," p. 339, "That to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues." When we, as Christian Scientists, can see the problem which last month or yesterday confronted us as a veritable Giant Despair, to-day met with the calm assurance of its nothingness and God's allness, we may well thank God and take courage, and say, with Joshua, "Shout; for the Lord hath given you the city." So, when we go about the duties of our daily lives, investing each task with the highest motive possible, meeting every trial with a brave heart and courageous front, and above all, trusting God to deliver us, in due time we shall have our demonstration. Then we go higher, and this is logical, for it is following in the divine order.

We rise by the things overcome through self-denial and struggling with sins. Each victory over the enemy makes us as much stronger as we would have been weaker had we fallen. Thus we gain courage by success, and seeming failures only spur us to renewed endeavor and really make us stronger, for they compel us to examine and strengthen our weak places through which the enemy would enter. We then present an unbroken front to every attack. We lay fresh hold on Truth and Love which has hitherto sustained us, and advance more courageously to the battle. We learn to look up through the seen and temporal and discern the unseen and eternal. We see God everywhere because we see good everywhere, and God is the Principle of goodness. We become patient, loving, and pure, demonstrating by our lives our kinship to the Master, who learned obedience by the things he suffered. Then, putting these laws in our minds and writing them in our hearts, we shall know God, the Father, and be known of Him.

## Some Reasons Why.

BY J. O. SIMONDS.

I DID not accept Christian Science primarily on account of physicial healing, but because when I read "Science and Health with Key to the Scriptures" I found it to be the Truth; that it was what it declared itself to be, and that it furnished proofs of its statements. Two points I had not met elsewhere. It gave a new meaning to words and teachings that previously had little or no meaning, and it answered questions that I had never heard answered.

Years ago I discarded the beliefs that the mortal body contained an immortal soul, and that God sent sin and sickness on His people. Christian Science solved these problems of soul and body, sin and disease. It proved the unreality of evil by establishing the reality, the Allness, of God—Good. It explained the conflict between moral law and so-called natural law, solving the problem that confronted Paul when he wrote, "The good I would I do not: but the evil that I would not, that I do." It revealed God not as vague, theoretical, or intangible corporeality, but as the Principle of a demonstrable Truth, whose presence and power could be proven. It defined God as Love and Love as God. Love that has no respect of persons; that, like the quality of mercy, is not strained through a sense of personality; Love that fulfils and fills full the law of God.

Christian Science teaches a religion, not of the future, but of the living to-day: not of cliques or classes, but a religion that will heal and hold all humanity in one grand brotherhood, turning them towards the rising instead of the setting sun. Christian Science imparts the understand-

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ing of that Mind which was also in Christ Jesus, and shows how the possession of that Mind will enable us to do the works that were done by him whose implicit obedience to the law of God brought health, harmony, and holiness to all men and revealed the kingdom of Heaven.

Christian Science brought to me a sense of safe-abiding, a sense of peace and harmony, that neither pen nor tongue can express. What this great Truth has done for me it has done for thousands of others, and what it has done for them it will do for the millions who are athirst in the desert of material things. Then shall they "enter into his gates with thanksgiving, and into his courts with praise."

## The Lord's Table.

BY JANET T. COLMAN.

RETURNING thanks unto God for all His mercies, I will give unto others somewhat of the good given to me. We see the table of the Lord covered with purity, laden with divine food for each and all, with a loving invitation to go forward and partake of the food Good has provided for us. This food, which is divine and not human, must be assimilated to nourish us on our journey heavenward. First presented to us are the luscious ripened fruits of benevolence. The bread cast upon the waters returning unto us again. Then appear "apples of gold," "A word fitly spoken is like apples of gold in pictures of silver," which means wisdom. After partaking of the fruits, then comes the meat, Obedience. Jesus said, "I have meat to eat ye know not of;" also "My meat is to do the will of him that sent me." This table is plentifully supplied with daily bread which cometh down from heaven. The staff of Life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The sincere milk of the word," to be given unto babes in understanding is there also. The water of Life flows freely at this table. "And the spirit and the bride say, come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." Last but not least comes the wine, "the inspiration of Love" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 340). This is the wine Jesus asked all his followers to drink.

## Fog from Two Rivers.

BY METTA F. MILLER.

NEW YORK CITY was wrapped, for two days in January in a dense fog. Ferry boats plied slowly across the rivers and disconsolate passengers had no alternative but patiently to wait for transport. The fog from East River had rolled up and met the fog from North River, and the city was folded in a dripping cloud.

The blue sky and bright sunshine of the days before would have seemed like a dream, only we knew it was the fog that was temporal, the blue sky is always over us and the sun shines on always the same, so the fog must be dispersed and harmony and light and warmth be restored. But the fog would not have been so dense, so far-reaching, so much of an impediment to traffic, had it not risen from both rivers, each helping to darken the other.

So with our progress along the path out of error into Truth. Fogs will arise from the rivers of error about us, and if we meet them with an answering fog from a river of error within, dark indeed will seem the way, but if we keep our side clear, we can always catch a glimpse of a bit of blue sky, for error must grow less dense as it nears the thought of light, until the full force of the understanding of error's nothingness destroys all the gloom, for light and warmth and peace and harmony are with us alway.

## Testimonies.

### Three Important Lessons.

Some years ago, after attending the Sunday morning service in San Jose, I was taken suddenly with a severe chill. I treated myself, however, and it at once passed off and I thought no more about it until, late in the afternoon when I started to drive home (I was then living on my ranch eight miles out in the country), another severe attack came on. The day was bitterly cold, and before I had gone very far, every bone in my body was aching, and my head seemed to be on fire. I treated myself again, but in a very indifferent manner, thinking that when I got quietly in the house I would take the matter up properly. When I reached my destination I was suffering keenly, and the knowledge that the following day was to be a very busy and arduous one did not help matters. Being entirely alone I was prompted to go to bed at once, but resisted that temptation, and instead began to study Science and Health, and later, when I did retire, I felt almost well, and was sure after a good night's sleep I would awake thoroughly myself and ready for work.

My surprise was great, therefore, after sleeping soundly, and apparently restfully all night, to find I was so weak, that, when I attempted to stand up I fell over on the bed in a faint. When I regained consciousness I was completely nonplussed for a few moments, and could not understand it, it was a thing I had never done before. I had always been strong and healthy, even before coming into Science, and sickness and especially fainting was foreign to me. In a short time I recovered sufficiently to get dressed, and although the sense of weakness was very great, I managed to get breakfast ready, but I had no sooner seated myself at the table than I was amazed to find that I was once more losing consciousness. This time I was considerably alarmed, for being so alone I felt somewhat helpless so far as material aid was concerned.

However, I nerved myself sufficiently to get into an easy chair by the fire and try to realize the Truth. My thought turned to the Bible, and the statement of Jesus in his wonderful parable of the Prodigal Son came to me, "Son, all that I have is thine." I sat pondering how this "Son, all that I have is thine," could apply in the present difficulty, when like a flash came the passage from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 160, "We must act as possessing all power from Him in whom we have our Being." I saw at once that that was the answer,—"Son, all that I have is thine," all health, strength, and goodness is already thine; then be a man and act as possessing them. In less time than I have taken to write this, every sense of weakness and pain disappeared. I ate a hearty breakfast and did a hard day's work without the slightest sense of weariness.

I have written the experience because it pointed out to me three very important facts that we can never afford to lose sight of in Science if we wish to make complete and perfect demonstrations.

First, on the Sunday afternoon instead of at once handling the error in a straightforward and vigorous way when it presented itself, I only did so half-heartedly, because it seemed it would be much pleasanter and easier to realize the Truth when at home quietly than when driving, thus neglecting to apply Paul's admonition, "Now is the accepted time; behold, now is the day of salvation."

Then again in the evening before going to bed the thought was present that a good night's sleep would finish the good effect of reading Science and Health. I had the good night's sleep and awoke with the error seemingly more powerful than before, showing that any dependence, no matter how slight, on material means or self, will work evil to the Scientist. "Put not your trust in princes, nor in the son of man."

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The last lesson from this experience, that has never left me and has been of invaluable help, is always, under all circumstances and in every case, promptly to "act as possessing all power from Him in whom we have our Being." Numberless times the thought has come to me in moments of great need, and it has never failed, when acted upon, to bring harmony out of discord.—H. W. E., San Jose, Cal.

### How I was Led into Christian Science.

As the testimony I offered in a former issue of the *Journal* seems to have been somewhat misconstrued, in the "Notes from the Field" in the April number, I shall give my leadings into Truth a little more in detail, in justice to all concerned.

After spending the winter of 1898–99 at Augusta, Ga., the detachment of the Hospital Corps to which I belong was ordered to Havana, Cuba, the latter part of March. On arriving at Savannah, Ga., we were delayed at that place a month, awaiting transportation. The evening of my arrival in Savannah, which was a Wednesday, while taking a walk with no particular aim in view, I noticed a bulletin-board conspicuously displayed which announced that Christian Science meetings were held at that place every Wednesday night as well as a morning and evening service each Sunday. As I had never attended a Christian Science meeting, having heard but little and *knowing nothing* about it I resolved to attend one of their meetings to see what sort of people Christian Scientists were. I entered the room as the services were about to begin, and took a seat at the rear of the room. I glanced about me at the nicely furnished apartments, and then took a look at the people gathered there. Instead of the company of poor, ignorant, and unrefined people which I expected to find, there was a goodly crowd of the pleasantest, most refined, and happiest-looking people that I had ever beheld at a church gathering. The first thought that came to me was, These people certainly must enjoy their religion, whatever it is. I was greatly pleased with the services, especially the voluntary testimonies, all of which had the ring of sincerity about them, and were very different from the platitudes to which I had so often listened in the prayer-meetings of my own church. At the close of the meeting I was the recipient of a pleasant greeting from the First Reader and was introduced to a number of the members. The greeting from all was so cordial that I could not but say, These people certainly have the real religion if it can do for them what they say it can, and if it can thus transform their lives and fill them with God's sunshine.

I then inquired of the First Reader as to whether she had any literature which she would let me have to read, so I could find out more about Christian Science and what Scientists believed. Owing to the literature which she was so kind as to lend me, and to the many instructive interviews which she granted me from the time she could ill spare from her busy life, I received an insight into Science which led me on into a closer and deeper study of our dear Mother's book, "Science and Health with Key to the Scriptures," which, after a careful study of four or five months, I accepted as the true "Key to the Scriptures," and was received as a member of the Mother Church of Boston, Mass. I offer this testimony in justice to the Scientists of Savannah, Ga., through whose kindly labors I was led into the Truth.

FRANK B. HEADLEY, Hosp. Corps, U. S. A., Quemados, Cuba.

### Restored to Health and Strength.

For two years and a half I could not do anything and the latter part of that time I could scarcely feed myself. I was paralyzed on both sides, the lower limb of the left, and the upper limb of the right. I lost my speech January 6, 1899. I grew worse all the time, and the doctors told me they had done all they could for me.

I was asked to try Christian Science, which I did, and I cannot say enough for it. On the second day of April, 1899, I went to a healer. The next morning I felt a change and was surprised to find I had some use of my hand. On the fourth I walked with my cane, and on the fifth I walked alone without help. The 7th of April I was healed. On the tenth I went to work, something I had not done in two years and a half. I had run down in weight from one hundred and sixty-five pounds to one hundred pounds when I was healed. I have not lost a day since. I now weigh one hundred and forty-eight pounds and am gaining all the time. I read "Science and Health with Key to the Scriptures" and find it a great help.

J. R. SHAFER, Fort Wayne, Ind.

### Truth an Ever-present Help.

I was taught by the Universalist doctrine that God is Love; but how little did I understand the meaning of that word Love! Now, through the light thrown upon it by Christian Science as taught by our beloved Leader, Mrs. Eddy, that word of Love has proved mighty to the pulling down of many of the seeming strongholds of error.

My mother suffered for twenty-four years with stomach trouble, and for eighteen years she was unable to take any solid food. The doctors told her she was liable to die at any time but Truth has healed her.

Truth has been my only help in time of need. It has enabled me to overcome the croup, sore throat, grip, headaches, accidents, hatefulness, and many other errors of mortal mind. My greatest battle at this time is to overcome self. My one prayer is that I may be able to practise the Golden Rule given by our great Teacher.

SUSIE F. TRUMBULL, Amesbury, Mass.

### Healed by Christian Science.

When a little child I was afflicted with inflammatory rheumatism. Frequently I was confined to my bed on account of it and I was seldom free from pain. I also had liver trouble. I became so bad that I could not sleep with my window open the hottest nights in summer, because my limbs seemed to ache worse. The doctors said I would always have rheumatism and liver trouble, for I had inherited them. Added to this burden was a severe cough which kept me up the greater part of the night for nearly two years before I was healed in Christian Science. By this time I had lost all faith in medicine. I heard of a loyal student of "Science and Health with Key to the Scriptures" and went to her for help. In a short time the cough disappeared and I can truly say I am entirely healed of all my other troubles.—ANGIE MOORE, Elgin, Ill.

### A Child's Testimony.

I am a little girl, thirteen years old. I am a Christian Scientist. I do not go to Sunday School because mamma and I are the only Christian Scientists here. We go over the lesson during the week, and almost every Sunday. I love all of Mrs. Eddy's writings. I like to read the children's demonstrations in the *Journal*.

I am very thankful for Christian Science and to our dear Mother who has done all in her power to show us the right way. I have a pocket edition of Science and Health which I think a great deal of. I love to study the sermons. I have studied them alone and with mamma too. I read Science and Health through several years ago, and started it again, have got as far as Genesis.

I also have the picture of Mrs. Eddy and her home. I think lots of them. I know that if I dwell in the true Principle (divine Love), error of every sort will flee from me.—GOLDIE ETHEL HOUGHTAYLEN, Scranton, Ia.

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## Religious Items.

The English correspondent of the Philadelphia (Episcopal) *Church Standard* says: "The London Tent Campaign Committee is arranging to encircle the city with large tents during the summer months, in the hope of reaching the masses of non-churchgoers. This committee, composed of influential gentlemen, purposes to supply forty-four districts and to provide accommodation for more than one hundred thousand persons each week.

The *Watchman*, which is the New England organ of the Baptists, says: "The men who really seek to understand the Bible and regulate their lives by it, develop the best type of human character that the world has seen. That simple fact is an argument for the divinity of the Book that outweighs volumes of sceptical argument. The moment you become convinced that a man will be loyal to the Bible in all circumstances, you trust him."

The number of Mohammedans has been estimated by a missionary living in Arabia at 196,500,000. Of these 18,000,000 are under the rule of the Turkish government, 23,000,000 are ruled by other Mussulman sovereigns, 36,500,000 are subject to African princes, 20,000,000 live in China, and 99,000,000 are under Christian rulers. Of these last about 58,000,000 belong to India and Beloochistan.

In an article on the "Christian Assurance of Immortality," the *Congregationalist* says: "The persistent, superficial, and unsatisfactory efforts which men make to find outside of Christianity some assurance of immortality is pathetic. . . . Probably not one person in a hundred has any doubt of immortality except in some hours of depression."

In the department of advice and admonition to ministers the *Free Methodist* says: "Truth is always positive. Don't weaken the force of truth by saying, 'I believe.' It may be the truth whether you believe it or not. If it is the truth it needs no force mightier than its own omnipotence, and no commendation more authoritative than itself."

"The glory of man's life," says the *New Church Messenger*, "is in its God-given capacity to co-operate with the Divine Life; to ask, to seek, to knock; to try, with the divine help, to do his part, whether it be in resisting evil in himself, or in the just performance of his duties, or in helping his fellow-men."

"For all that makes life in this, the last year of the nineteenth century after Christ, happier, more refined, better worth living than was life nineteen centuries before him, we are indebted to him whose name marks the dividing line between our era and the other," says the Philadelphia *Church Standard*.

In an article showing the distinction between happiness and joy the *Universalist Leader* says: "Happiness is a passing quality, transitory in its nature, and not always satisfying. Joy is the inward possession which abides and blesses, and is the true source of the soul's highest and best life."

We are told constantly that the drinking habit is increasing. As a social ceremony, it may be; but certainly, more and more in all athletic sports, in all work requiring steadiness of eye and hand, and in all the common routine of business, the drinking man is at a discount.—*Christian Register*.

The *New Church Independent* of Chicago gives prominence to an appeal for contributions for the purchase of lands and the erection of buildings in California for the establishment of a "School of Labor and Learning," for the "actual practice of true Biblical Ideals."

The New York (Baptist) *Examiner* quotes the following from a source not indicated: "All the sin that has darkened human life and saddened human history began in believing a falsehood; all power of Christianity to make men holy is associated with believing the truth."

In one of its Easter editorials the *Universalist Leader* says: "The condition of hearts is the cause of the condition of things. Things have no initiative in themselves. Awaken a new emotion in the heart, and brain, tongue, and hand move with a new purpose."

The Ecumenical Conference of Foreign Missions opened in New York April 21 and will continue to May 1. Delegates were present from all parts of the world. Ex-President Harrison, the honorary chairman, presided at the opening session.

The Hartford (Conn.) *Courant* gives an interesting account of a movement for the federation of Hartford Protestant churches for the purpose of avoiding duplication of effort along certain lines of benevolent work and moral reform.

"The spirit of altruism is rapidly increasing, as is shown by the fact that $55,000,000 more than in 1899 was given this year in educational and philanthropic bequests," says the *Christian Endeavor World*.

"Helpfulness is not the activity of some isolated faculty in us, such as our purse, or our example, or our advice, or our handshake. It is the gift of ourselves," says the *Sunday School Times*.

Rev. W. T. Herridge says in the New York *Observer* that "much of the unrest which is now felt in Christendom is not the outcome of religious unbelief, but simply of theological dissatisfaction."

"Religious vagabonds," says the *Christian Register*, "often welcome a kind of liberalism which releases them from the obligations of loyalty to any church without laying upon them new duties."

The *Advance* says that in the Bible sin comes before sorrow; and that the man who can deal most mightily with sin and its remedies, will do most to heal the sorrow of the world.

The Chicago (Baptist) *Standard* says that the Bible, "interpreted by men free from ecclesiastical restraint and human tradition" is the Baptist rule of faith and practice.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to the Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to the Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of Selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Judge Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The April *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Fall River, Mass.

The per capita tax for the year beginning June 1, 1899, is now due.

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By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

### Political Events.

By a vote of 33 to 32, the United States Senate, on April 24, denied a seat in its body to Matthew Stanley Quay, who was appointed to the Senate by the Governor of Pennsylvania. Quay has been for many years and is now, a controlling factor in the Republican party of his state, and he has long been a power in national politics, having had great influence in the United States Senate, of which he was continuously a member for many years. He was manager of the national campaign of the Republican party which resulted in the election of Benjamin Harrison to the presidency. He was appointed to fill the vacancy in the Senate caused by the failure of the Pennsylvania Legislature to re-elect him or agree on a successor.

State conventions of the Republican party were held in several large states last week, including Pennsylvania, Massachusetts, Ohio, and Indiana. All of them endorsed the candidacy of President McKinley for re-election and fully concurred in his plans for holding the Philippines. In Pennsylvania, although the convention was controlled by Quay absolutely, and although it was held the day following his defeat in the United States Senate through the non-support of Senator Hanna and other friends of the administration, the resolutions adopted endorsed McKinley.

The total amount of the new two per cent United States bonds given out in exchange for bonds of older issuance, was $257,194,250, up to April 26. The greater portion of these bonds have been deposited with the government as security for national bank circulation.

Senator Mason of Illinois has introduced a resolution in the United States Senate providing for the gradual withdrawal of our troops in Cuba and setting July 4 as the date for turning over the government of the island to the people thereof.

Charles H. Allen, the newly appointed civil governor of Porto Rico, arrived at San Juan April 27 and was cordially received by the people.

Senator Lodge has introduced in the Senate a joint resolution making February 12, Lincoln's birthday, a national holiday.

### Industry and Commerce.

Statistics of British trade with the United States for the first three months of 1900 show that our exports to the United Kingdom in that period was valued at $126,815,000 in round numbers, against $149,720,000 in the same period of 1899 and $153,360,000 in 1898. Our imports from Great Britain in the same quarter aggregated $19,580,000, against $12,980,000 in 1899 and $13,885,000 in 1898. The balance in our favor was $107,235,000 this year, against $136,740,000 in 1899 and $139,475,000 in 1898, a decrease of nearly $30,000,000 from 1899 to 1900 in the first quarter.

The convention of the National Association of Manufacturers opened in Boston April 24, prominent manufacturers from all parts of the United States being present. The New England Cotton Manufacturers Association also met in Boston at the same time. The Manufacturers convention closed with a banquet at which the Chinese minister, Cabinet Secretaries Root, Long, and Gage, and other notables were present.

The Companie del Norte of Spain recently commissioned an agent to obtain specifications and all particulars relating to the supply of some four thousand freight cars, with the result that an American car company has been invited over to close the transaction, which will involve $1,500,000. Other European contracts expected by the same company amount to $12,000,000.

D. L Gillespie & Co., lumber dealers of Pittsburg, Pa., have received the contract from the British Westinghouse Electric Company to furnish all the lumber to be used in the great plant to be built by the company at Manchester, England. The lumber contract will amount to between $300,000 and $400,000.

Typographical Union No. 6 of New York City has an industrial farm at Bound Brook, N. J., where employment is given to printers who are out of work or who are not fit for work at the case. The enterprise has proved very successful and it is probable that more land will be leased.

There have recently been sharp reductions in the prices of iron and steel products. Some observers of commercial affairs declare that the maintenance of high prices in these products would have been injurious to general trade.

The Newfoundland seal catch the past season is estimated at 380,000, and other industries of the island have likewise prospered, so that the business outlook is better than it has been for a long time.

The greatest oil well that has been opened in Pennsylvania since May, 1882, struck oil April 24. The flow is at the rate of one hundred barrels an hour.

The Fifth Avenue Hotel and the Madison Square Theatre building adjoining have been sold in one parcel for $4,225,000.

### Foreign News.

A new daily paper has been started in London called the *Daily Express*. In the first number, which appeared April 23, the editor, C. Arthur Pearson, says: "Somehow, it has become newspaper tradition to love darkness better than light—to put bad news in bigger letters than good news, to make capital out of the sudden ending of life, the catastrophe of the householder, all the bitterness and sorrow that make life look black. In our young, fresh, candid way, we will try to do better than that, and always will be looking for good news. When we get it we will print it in these columns in the biggest type."

The British force at Wepener, which was in danger of capture by a large force of Boers, was relieved April 26. Lord Roberts sent strong forces to attack the Boers, and attempted, with other large bodies of troops, to prevent the retreat of the besiegers, but they would not accept battle and many of them safely escaped pursuit, but a part of the Boer force was intercepted and an engagement ensued at Thaba Nchu.

Queen Victoria left Ireland on April 26 and returned to England. The visit was made very pleasant for the Queen by the kindly attentions of the Irish people. She conferred baronetcies upon the lord mayors of Dublin and Belfast, the title of lord mayor on the mayor of Cork and his successors in office, and knighthood upon the mayors of Cork and the mayor of Londonderry. She gave one thousand pounds to be distributed among the poor in the Dublin hospitals.

Fire broke out in Hull, Ontario, across from Ottawa, at 11 A.M. April 26. It was carried over to Ottawa and raged in both places for two days, destroying about twenty-five hundred buildings, two thousand in Ottawa and five hundred in Hull, entailing a loss of from fifteen to seventeen million dollars and the death of perhaps a dozen people. Between twelve and fifteen thousand men, women, and children were rendered homeless.

All the flags for the British ships of war, except the Royal standards, are made in the government dock yards, and the enormous number required may be judged from the fact that in the color loft at Chatham alone about eighteen thousand flags are made in a year.

Notwithstanding Russia's enormous expenditures for the construction of the Trans-Siberian railway and for increasing the strength of her army and navy, her revenues during the past twelve years have exceeded her disbursements by 790,000,000 rubles.

The Russian ministry has appropriated $1,545,000 for the purpose of irrigating the barren district in the Trans-Caspian country, making an oasis of many thousand acres in what is now a desert.

Press dispatches from Manila under date of April 23, report that during the week previous about one thousand Filipinos in the neighborhood of Manila were killed, captured, or wounded.

### General News.

St. Louis has a novelty in the school building line. One of the nine portable schoolhouses recently erected will be dedicated and ready for use to-day to accommodate the overflow pupils at the schools where they were needed. They are so constructed that they may be moved from school to school as occasion requires, and were adopted by the school board as a better method than renting extra rooms in the neighborhood of the overcrowded schools. Each of the schoolrooms contains seats for eighty pupils.

An interesting experiment has just been started in Glasgow. The superintendent of parks in that city is preparing a number of window boxes, with earth of the proper kind, and seeds and some growing plants, to be rented to dwellers in the poorer districts at a shilling a box, the shilling to be returned to the purchaser in the fall when the box is brought back to the superintendent.

The statistician of the United States Department of Agriculture has issued a statement showing that the world's wheat crop for 1899 amounted to 2,725,407,000 bushels. North America raised between one-fourth and one-fifth of the world's crop.

General Grant's birthday was generally celebrated by patriotic and political organizations Friday, April 27. At a dinner given in Pittsburg, Pa., by the American Republican Club, the widow of General Grant was a guest.

A beautiful gold watch has been presented to Admiral Dewey by the schoolchildren of Minneapolis and the Northwest. It was purchased with money raised by penny contributions.

The Hamburg-American line is soon to have a large cruising yacht for specially conducted tours around the world.

Nearly every farmer in Geauga county, Ohio, has a telephone in his house.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Selected Articles.

### A Remarkable Case of Healing.

THE following remarkable case of healing was related at a recent Wednesday evening meeting of First Church of Christ, Scientist, Dayton, O.

The First Reader stated, "We have with us to-night a gentleman who met with a serious accident some time ago, breaking the hip-bone. It is a case of surgery with scarcely a parallel, and another grand triumph for Christian Science. The doctor, surgeon, and nurses at the hospital acknowledged that they had never witnessed a case like unto it. Mr. William Rice, to whom I refer, is here, and will speak for himself."

Mr. Rice arose, and stated: "When I was a boy I heard of the old adage, 'that some people will not take a hint until they are knocked down.' This is my experience relative to Christian Science. It would be presumptuous for me to undertake to tell you what Christian Science is, but I would like to tell you what Christian Science has done for me.

"About the latter part of August, 1899, while visiting my sister, Mrs. Rollins, at Union City, Ind., I read a few chapters in 'Science and Health with Key to the Scriptures.' I got a mere glimpse of the work, but after careful consideration it dawned upon me that Christian Science was, and is, a divine Truth, and from that time I began to think more about it. On November 18 last, I met with a serious accident, breaking my hip. The instant I saw the inevitable it flashed to my mind that I would be seriously hurt, but God was with me, and would sustain me. This thought was so vivid that it never left me, neither had I the least doubt or fear of the result. A crowd gathered around me, I requested them to call the ambulance, and send word to my wife, which they did promptly. When I arrived home the same excitement prevailed, no one knowing what to do. I requested them to call the family physician, and also sent for a Scientist. I tried to encourage my wife, but she did not have any hope until the Scientist arrived, and began to allay her fear.



"As soon as the doctor arrived he made a hurried examination, stating that I must go to the hospital. I was not favorable to this, but he said a broken leg was a very simple thing, and easy to handle, but this was the hip, and a very serious case, and required appliances that he did not have, and could not get in time. I saw from the expression of his countenance that he had no hope of my ever getting through this ordeal, and had it not been for the sustaining power of God as revealed in Christian Science, I am satisfied that I could not have lived through it. I was very weak, for he had been giving me heart tonic for the past two years, and I had been an invalid for eight years. The ambulance was called again, and now came the trying time. Of the fifteen to twenty people present, including two doctors, there was not one but the Scientist and myself, who thought I would ever come back alive. We reached the hospital about 11 A.M., and another examination was made, but the bone was not set until 4 P.M. The surgeon thought I would not survive the operation of setting the hip. He was undecided as to what course to pursue. For a man of my age and weak constitution he feared to administer the chloroform, and was afraid to undertake the job without it. Finally he decided to administer chloroform.

"Here is the point that puzzles the surgeon and doctor. When they administered the chloroform they did not think that I would ever rally from the effect of it, but that the chances would be better than without it. To their surprise I came out without experiencing any of the bad effects that usually follow. I was weak from lack of nourishment. The second day the surgeon could give my wife no encouragement, but before the day had entirely gone I experienced a change, and wanted something to eat, and from that time commenced to improve rapidly. There was scarcely any manifestation of fever, so little that the family physician did not think there would be re-action enough to cause the bones to knit. I experienced very little pain. At the end of three weeks my temperature was not taken. In five weeks the union was found to be complete and in perfect shape. They were gratified with the progress made, pronouncing me the banner patient of the hospital. According to their theory I was fully three weeks ahead of the usual time for a young man in good health, and remarked that they were unable to understand it.



There were other patients in the hospital at the same time with similar affliction, but they were not under the care of a Christian Scientist, and they are there to-day with no hope of ever getting well. The usual verdict in such instances is that if the individual gets better he will be a cripple for life, but this law has been proven false in my case. Only recently I heard it stated that there was not a genuine case of healing in Christian Science." (Mr. Rice then walked up and down the aisle in the church without aid of either crutch or cane.) He said:—

"If my case of healing is not genuine I would like to know what is. I am to-day a better man physically than I have been for years. I have been healed of a severe case of stomach trouble. With the exception of the chloroform administered at the time the bone was set, there was no medicine taken. The Scientist was with me daily, and this Truth sustained me, despite the depressing surroundings of sickness and suffering. The Scientist saw that every want was supplied.

"Here I wish to acknowledge that the surgeon did a good job in setting the bone, and to express my gratitude to him, to the doctors, and to the nurses who kindly did all they knew how to do in a surgical line. Our family unite in giving thanks to God for the revelation of Christian Science; thankful to her who is its Discoverer and Founder, Rev. Mary Baker G. Eddy, and as grateful as we know how to be to the Scientist in charge."

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Other testimonials were given:—

A gentleman stated that we did not realize the number of people in our city who are quietly investigating the subject of Christian Science. He remarked that a very learned man has now been reading Science and Health about two months, and he pronounces it a most wonderful book. He has been a student of the Bible for years, but never found a commentary that so illumines the Scriptures.

A lady spoke: "My sister was taken with a severe attack of quinsy. Similar attacks had occurred before, and, under the doctor's care, usually required a few weeks before she recovered. A Christian Scientist was called to see her about 11 A.M., and at 3 P.M., the same day, she was able to eat. The quinsy was so soon destroyed that she scarcely realized that she had it."



A man, carpenter by trade, stated: "In the factory where I am employed I had been using an adze, and by accident struck my leg, badly cutting it. My companions had numerous suggestions to make, but I informed them that I had a remedy. After bandaging it no material remedy was used. I applied what I understood of Christian Science. Had this occurred before I knew of this Truth, no doubt I would have resorted to a cane or crutch, but neither of them were used, and I was able to continue with my work, and the wound soon healed."

A lady testified to the great good being accomplished by placing Christian Science literature in our public libraries. A few days ago a gentleman from the National Military Home called at her home and asked for help. He stated that he had been an infidel, reading Tom Payne, Voltaire, and Ingersoll's works. One day he noticed the *Christian Science Journal* in the library. He picked it up, and then laid it down, thinking that he would not have anything to do with it. Later he commenced reading, and became interested. He had been a very profane man, but the reading of Christian Science literature destroyed this habit, giving him a better idea of what God is. The desire for intoxicating drinks was overcome, and the man reformed. He has since ordered the pocket edition of Science and Health.



A gentleman spoke of three instances of healing: two were ladies who had been afflicted with heart trouble. pronounced incurable by their physicians. Through Christian Science they have been restored to health; a third was a man with delirium tremens. He had resorted to physicians, and tried many remedies that he might be healed. At last he sought Christian Science, which showed him the omnipotence of God or Good, and that the Christ-Truth to-day destroys the desire for intoxicating drinks. He states that he has been made free from the curse of drink.

A gentleman spoke of receiving two letters, one from an elderly lady, who stated that it had been six years since she first heard of Christian Science, and while she had experienced physical benefits, overcoming a badly sprained wrist, yet it was the spiritual healing that she valued most highly. The Bible and "Science and Health with Key to the Scriptures," were her constant companions. Words could not express her gratitude to our dear Mother for what she has done. The Bible is a new book. The other letter read: "They have had a minister here who has been preaching for two weeks. He said to the ministers, physician, heal thyself. Jesus always had a multitude because he healed. Nowhere in the Old or New Testament is healing and preaching separated. Then he put his hand down on the Bible and said, 'You may say what you will of Christian Science, they have the right method, they are on the right track.'"—*Dayton (O.) Herald.*

## Christian Science Testimonial Meeting.

THE testimonial meeting of the Christian Science Church is an innovation. A visit to First Church of Christ, Scientist, in this city, located on Fifteenth Street between Park and Portland Avenues, last Wednesday evening, fully confirmed this conclusion. Several hundred bright, intelligent, and interested persons, from all walks and professions of life, composed the assembly. The First Reader stated that the public services of the Christian Science Churches were held in order that the Principle, the methods, and the practical results of Christian Science may be made known. She said that the practical results belong especially to the Wednesday evening meeting, when those who know of such instances may tell how the sick have been healed, the sinner reformed, the sorrowing comforted, and how the cares, anxieties, and burdens of daily life have been lifted and the pure sense of spirituality has been exalted through the ministrations of Christian Scientists, showing that its broad claims to efficacy and power rest upon proof rather than profession. The testimonials were remarkable, being accounts of the healing of almost every phase of disease common to mankind. Each one who spoke did so with manifest freedom and confidence, and with much earnestness.

A young lady related the strange healing of a case of dyspepsia through merely listening to testimonies given at one of these meetings, which the patient had entered while in an indifferent attitude of thought.

Another spoke of an invalid wife who had been restored to health, and the marked release from despondency and discouragement which the members of the family experienced as a consequence of studying this Truth. The next speaker cited an instance of the healing of an internal tumor. The patient was suffering from intense fear when she first called on a healer, but the audible assurance from the latter that "Divine Love always has met, and always will meet, every human need" (a quotation from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy), calmed the fear, and a few treatments resulted in complete restoration to health.

An elderly lady testified to the great help in healing from sin and sickness experienced in her home through Christian Science, she herself having been instantly healed of an incurable disease through its power.

A gentleman, formerly a practising physician, related a case of healing from consumption which came under his observation, and which convinced him of the efficacy of Christian Science, the practice of which he is now engaged in in preference to *materia medica*. He stated that the patient when first treated was almost too weak to walk and could not speak above a whisper. He saw the weakness gradually supplanted by strength, the voice return, and the man, in a comparatively short time, restored to full health and able to resume his daily labors.

A lady told of a case wherein prejudice and misrepresentation had been overcome, and in spite of warnings of friends to have nothing to do with Christian Science, she investigated it and was healed, and her husband also cured of the tobacco habit. The confession was freely made that the latter experience was in itself worth more than the little which Christian Science had cost the family.

Perhaps the most remarkable testimony of the evening, because of its wholesale character, was next given by a young lady. It covered the experience of an entire family, beginning with the healing of a child of typhoid fever, the case having been taken from a hospital. The husband and father had his eyesight restored, the mother was healed of pneumonia, a child was cured of diphtheria, and another child was speedily restored from an acute attack of choking while swallowing food.

The healing of a case of the grip in two treatments, all

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throbbing pains in the head instantly disappearing shortly after the second treatment, was next mentioned by a gentleman.

A gentleman, formerly a member of the Salvation Army, and who stated that he had "preached on the streets of Minneapolis many times," told of his acceptance of Christian Science being followed by a great spiritual uplifting and the curing of tobacco and other habits in which he had formerly indulged. C. C. E.

*Minneapolis Sunday Times.*

## Communication.

Editor of *The News.*

*Sir:*—Having noticed in a recent issue of your paper certain statements about Christian Science and Christian Scientists, I beg that you will allow reasonable space for clearer information on the subject. In this connection it is right to acknowledge the fairness of our press generally in the consideration of all phases of leading topics.

In the course of the criticism referred to, we find the following true statement, viz.: "This is a free country and one of the fundamental principles of our freedom is the right to worship under our own vine and fig-tree," etc. The concluding clause, however, is not applicable in any degree, inasmuch as Christian Science is emphatically not "a religion or doctrine that jeopardizes the lives of our dear ones." The conception of it as a life-destroyer is a gross misapprehension.

If you admit the "right to worship" as taught in Christian Science, you must also admit the right to heal through such worship, for this is the doctrine of Christian Science, that its practitioners heal the sick by "worshiping the Father in spirit and in truth." Jesus said such was the true worship, and this fulfils his command to preach the gospel (good tidings) with which injunction he invariably coupled the other,—heal the sick.

The outward facts concerning the healing work done, increase rapidly in volume as the years pass and the work progresses. These facts are easily procurable (at least many of them) and are plain and indisputable to the unbiased searcher for Truth, especially to the sufferer who has found no relief from material means, and is led to turn to a higher source for aid. Many thousands of such have found health and peace under the benign influence of Christian Science. Healing in Christian Science churches during public services is a frequent occurrence.

In Toronto, Ont., First Church of Christ, Scientist, has a membership of over four hundred. Think of this congregation, year by year increasing in numbers, and relying for their healing solely on Divine help, as taught in Christian Science, and practised in the hundreds of Christian Science churches throughout our land and other lands.

The percentage of deaths in the ranks has been very small indeed, and it will be smaller when Christian Scientists gain a fuller understanding of the divine Principle which heals alike the sick and sinful.

Recoveries are the rule under Christian Science treatment, even the most severe and chronic types of disease which have baffled the skill and honest endeavors of the best physicians, yielding—some readily, some gradually—to the healing touch as taught by the Master. (Mark, 16 : 17, 18.)

Thanking you for the valuable space in your paper, and if you desire it for future publication, or for your personal enlightenment, details will be furnished of some of the authentic and remarkable cases of healing through Christian Science. CHRISTIAN SCIENTIST.

*The News,* Portage La Prairie, Manitoba.

## Christian Science and Higher Criticism.

IN view of the recent resignation of Professor Mosely, of Mercer College, because of his study of Christian Science; of the recent resignation of Dr. Hillis from the Presbyterian Church on account (it is said) of the influence of the higher criticism; of the retirement of the learned rabbi, Dr. Wertheimer, from the Jewish Church and his conversion to Christian Science, it becomes interesting to know the difference between what is called the higher criticism and Christian Science. The tendency of the higher criticism is toward a large and liberal view of the literal sense of the Bible with the attempt to reconcile it to the human logic, material evolution, and material science. This process necessarily abolishes much of its literal history. Christian Science, on the contrary and exactly opposite line, keeps the sacred Scriptures absolutely intact, but, throwing on them the lens of Soul, restores their spiritual sense, and with it the lost power and understanding of primitive Christianity.

It was this spiritual sense of the Scripture and of Jesus' true character and mission that glorified the vision of St. Paul and converted him. Then he saw the old Scriptures, as types of what was to be revealed: "Now these things happened unto them for ensamples" (1 Corinthians, 10 : 11). We find in the concluding paragraphs of that remarkable fourth chapter of Galatians, wherein man's divine kinship is so strongly taught, that the entire beautiful story of Abraham, Sarah, and Hagar is lifted entirely out of any personal meaning and is interpreted in its absolutely metaphysical or spiritual meaning, showing the Jerusalem that now is—a material sense of man and the universe at war with the new Jerusalem—the spiritual sense—that is mother of us all.

The entire Epistle to the Hebrews is a translation of the old forms and ceremonies of the Jewish church into their sublime spiritual sense; it is this sense that Christian Science restores to the world with the regenerating power that is its accompaniment. MRS. SUE H. MIMS.

*Atlanta (Ga.) Constitution.*

## Christian Science Testimony.

A TRAVELING man from Michigan called at the Christian Science reading rooms recently, and while there he gave glad testimony to the benefits he and his family had received from Christian Science. He had himself been lifted out of chronic invalidism into a new state of strength and usefulness. His wife had been restored after all had despaired of her recovery, and his son had been healed of asthma which had at times driven him to think of suicide to escape the suffering. The entire family, lifted out of sickness into health, is now rejoicing in the Truth that has set them free. "But, best of all," he said, "we have gained harmony, and been freed from discord. Realizing that there is but one Mind—the 'Mind that was in Christ Jesus'—we live in joyful harmony, with not a discordant note to mar our peace."

He said his first question on going to a town was, Is there a Christian Science reading room or society in it? and all his spare moments were spent there in converse with Christian Scientists or in the study of the text-book, "Science and Health with Key to the Scriptures." The thought he expressed of living securely in divine Mind seemed the most helpful of all to me, for now that we know the falsity of all discords we surely can destroy them, whether they are named sickness or sin, anger or anguish. Since they are not in the divine Mind, while we dwell securely there they cannot enter or disturb our peace.

S. F. S.

*Hoopeston (Ill.) Herald.*

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## The Lectures.

### At South Bend, Ind.

The eminent Illinois jurist, William G. Ewing, former judge of the Superior Court in Chicago, and now of the Board of Lectureship of The First Church of Christ, Scientist of Boston, Mass., lectured at the Auditorium Tuesday night (April 17) on the doctrine of Christian Science. The audience which greeted Judge Ewing was large and made up of representative citizens of South Bend, Mishawaka, and Elkhart. There were many avowed Christian Scientists present, but the greater part of the audience was made up of adherents of other faiths who accepted Judge Ewing's lecture as a source of enlightenment. That they were impressed by his lucid and dispassionate revelation of the doctrines of his church was evident by their attentive attitude.

The speaker was introduced by William Bradford Dickson, of the local Church of Christ, Scientist. Mr. Dickson said:—

*Friends and Fellow Citizens:*—It is, indeed, a pleasurable task to tender to this large and intelligent audience a few words salutatory, prior to the edifying lecture of the distinguished jurist who will address you this evening on the infinite theme of Christian Science. In behalf of the members of First Church of Christ, Scientist, of this city, I extend to you all a heartfelt greeting and cordial welcome.

The American people are pre-eminently a truth-loving and truth-seeking people, not only willing but anxious to hear both sides of all the great questions of life. It is proverbial, too, that they are almost invariably found casting the weight of their opinion on the right side of the vital issues of the hour, and therein lies the transcendent greatness of our nation; the prophecy, promise, and only guarantee of its continued existence.

The city of South Bend is a prosperous and progressive young metropolis, and the audience which has assembled here to-night is a representative American audience, willing to hear the whole truth in regard to a theme of infinite importance to every human heart.

If, at the close of this hour, a single hungering and thirsting one shall have been exalted to a higher and more glorified view of God, then the Christian Scientists of this city will rejoice in the proof that their efforts have been blessed.

The able and learned gentleman who will now address you has been healed and ennobled by the mighty leaven of Love which moves the universe, and you can safely write him down as one who loves his fellow-man.

Ladies and gentlemen, I have the honor of presenting to you Mr. William G. Ewing, formerly for many years judge of the Superior Court of the state of Illinois, now of the Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass.

The one predominating feature of his lecture was its fairness. He (Judge Ewing) did not stoop to censure adherents to established creeds or criticise the doctrines of the old churches, but by convincing argument sought to show the modern conception of God believed by students of the Science of Christianity. He spoke for about an hour and a half and held the close attention of every man and woman in the audience.—*Daily Tribune.*

### At Joliet, Ill.

A large audience comprising some of Joliet's best known citizens, gathered at the theatre last night (Friday, April 13) to hear Judge William G. Ewing, ex-judge of the Superior Court of Chicago, and now a member of the Christian Science Board of Lectureship. The address was listened to with the closest attention. It was a scholarly effort by an earnest, plain-spoken man. Judge Olin introduced the speaker as follows:—

*Ladies and Gentlemen:*—In recent times a religious movement, known as Christian Science has been inaugurated. It has been inaugurated and is being advanced by persons of high standing in the world of thought and of acknowledged worth. As I understand it, they claim that its teachings are in harmony with those of the Great Teacher—the divine Nazarene—and that if these teachings are reduced to practice, the result will be that those who adhere to them will be better—better as physical, intellectual, and moral beings—and thus the world will be made better and happier.

Certainly this is a consummation most devoutly to be wished, and so far as my observation and acquaintance extend, I may say the disciples of this movement are among the best of the people and as nearly as I can judge are among the happiest of them.

I suppose, however, that many of us, in common with the people in general, are not very clearly informed in respect to these teachings, and have seldom, if ever, had the opportunity to listen to the presentation or discussion of them. But I am advised that such opportunity is afforded on the present occasion, through a prominent speaker upon, and an earnest advocate of, this movement, whose fame has preceded him, and whom we are glad to hear. I have now, ladies and gentlemen, the honor to present to you this advocate, a distinguished member of the Illinois bar, Judge Ewing of Chicago, who will address you on the subject of Christian Science.

Judge Ewing was given a cordial welcome as he stepped forward.—*Joliet News.*

### At Port Richmond, N. Y.

On the evening of Monday last (April 9) a lecture on Christian Science was delivered in Masonic Hall, Port Richmond, before a very select and appreciative audience, numbering about three hundred persons, including visitors from Brooklyn, Manhattan, New Jersey, and other places, who followed with intense interest the elucidation of the principles embraced in the doctrines of Christian Scientists.

The Rev. E. T. Derr of New York City, formerly a Baptist clergyman, but now an enthusiastic Christian Scientist, presided, and in his opening remarks said that it was not until a year after Christian Science had been brought directly to his notice that he began honestly to investigate it, and that he was led up to that point through the healing, by Christian Science treatment, of his wife, who had been a sufferer from organic disease for seven years, and whom a dozen skilful and eminent physicians had failed to cure. He pleaded with the audience to lay aside prejudice and to withhold judgment until they had heard and pondered all the evidence upon which the platform of Truth stands.

The lecturer of the evening, Mr. Carol Norton, C.S.D., was then introduced, and proceeded to give a clear and logical exposition of the subject, "Christian Science—Universal Christianity."

The delivery of the lecture occupied one hour and fifteen minutes, and it was very creditable to the speaker as well as to the audience that the discourse throughout was listened to with the closest attention and most absorbing interest.—*Richmond County Advance.*

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### At Fresno, Cal.

A large and appreciative audience assembled at the Barton Opera House, last Sunday, April 8, to listen to a lecture on Christian Science, given by Dr. F. J. Fluno of Oakland, whose subject was "Claims of Christian Science on the Modern World."

The lecturer was introduced by Mrs. A. J. Hodge, First Reader of the church, in the following words:—

*Friends:*—We are here to-day to hear of the new, yet old, religion—the same that was taught by our blessed Master, on the Judæan hills and on the shores of the Galilean Sea nineteen centuries ago. Yea, it is even more remote than that, for it extends back to the Genesis of our Bible.

Surely there is nothing which the world stands more in need of to-day than a religion which heals its sick as well as its sinful, and brings peace on earth and good-will among men.

We have with us to-day one who is abundantly able to speak to us on this subject, having had many years experience therein.

I now have the pleasure of introducing to you Dr. F. J. Fluno of Oakland, California.—*Correspondence.*

### At Montrose, Col.

The lecture last Sunday afternoon (April 1), by Judge Joseph R. Clarkson of Omaha, was, as had been promised, an intellectual treat. The Opera House was well filled by an appreciative audience, many people coming in from the surrounding country to hear, and all were well pleased.

The Judge is an able and entertaining speaker, and held the closest attention of the audience from the opening to the close of the lecture, lasting an hour and a half. The talk was scholarly and logical throughout, and showed the gentleman to be deeply in earnest and perfectly master of his theme. His subject was "Christian Science, the Kingdom of Heaven at Hand." The address was a straightforward statement of the fundamental principles of Christian Science, and must have set at rest in the minds of his hearers the vague impressions that it was something un-Christian. Many of the stock objections so often urged against it were shown to be absolutely without foundation.

Such a lecture cannot fail to have an elevating, uplifting influence upon all who hear, and its effect will be felt in this community.—*Montrose Enterprise.*

### At Ottawa, Ill.

Judge William G. Ewing, who for a great many years has been indentified with the Chicago bar but of late has entered the lecture field, talked for nearly an hour and a half at the Opera House last night (Thursday, April 12) on the subject of Christian Science. He came under the auspices of the local church. The Judge is a fine speaker. His conversion from Presbyterianism to the doctrines of the new faith dates from a severe illness a number of years ago, from which he claims he was completely restored to health by Christian Science. In his arguments he is careful to leave no open points of attack. He says he has no quarrel with the churches, nor with the medical profession, having contributed to the latter quite as largely as any one. However one may differ from Judge Ewing, no one can deny he is a plain and lucid speaker, well worth hearing.

*Ottawa Journal.*

### At Chicago, Ill.

Mrs. Annie M. Knott of Detroit addressed an audience of two thousand people last evening (Tuesday, April 17) at First Church of Christ, Scientist, 4015 Drexel Boulevard, on Christian Science. Mrs. Knott is a member of the Board of Lectureship of the Mother Church of Christian Science, and is regarded as one of the strongest speakers among the representatives of the Board. This is the first lecture she has ever delivered in Chicago, but she has visited the city as a worker a number of times and spoke at the dedication of First Church of Christ, Scientist, on Drexel Boulevard two years ago. Mrs. Knott has a great many friends among the twelve hundred members of the congregation, and her address last evening had the close attention of the vast audience for over two hours.

*Chicago Times-Herald.*

### At Kansas City, Mo.

Notwithstanding the fact that the clouds were lowering and fugitive drops of rain were dotting the pavements, the edifice of First Church of Christ, Scientist, at Ninth Street and Forest Avenue, was packed to the doors yesterday afternoon (Sunday, April 15) at three o'clock when Judge Joseph R. Clarkson of Omaha began his address on Christian Science. There were fully seventeen hundred people in the handsome auditorium, and all listened to the address with the closest attention. Judge Clarkson was formerly an eminent attorney and a law partner of Senator John M. Thurston at Omaha.

Judge Clarkson was introduced by John H. Wheeler, First Reader of the church.—*Kansas City Times.*

### At Cincinnati, O.

A scholarly lecture was delivered yesterday (Sunday, April 15) at the Auditorium by Edward A. Kimball, C.S.D., of Chicago. Mr. Kimball is a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. His address was on the subject of Christian Science, and that doctrine was ably defended by the distinguished speaker. Mr. Kimball was introduced by Mr. J. A. Scarlett, who commended the lecturer to the audience as a man of broad views and keen understanding.

The lecture was listened to with a great deal of interest by a large and appreciative audience.

*Cincinnati Enquirer.*

## A Word of Appreciation.

Concord, N. H., April 25, 1900.

*Editor Sentinel:*—Let me express my thanks for the admirable editorial on "The Prisons," from last week's *Sentinel.* I have placed copies in the hands of our Governor and Secretary of State.—IRVING C. TOMLINSON.

## Railroad Fares.

APPLICATION has been made to the railroads for reduced rates to attend the Annual Meeting of The First Church of Christ, Scientist, in Boston, Mass.

### Take Love for Your Physician.

Love is the grand remedy for all the ills of the mind. It is the great solvent for anger, hatred, jealousy, and all the bitter animosities. If properly understood and applied, it would cure every sin-sick soul in existence.

If you have been trying to put out the fires of hatred by adding more hatred; if you have been meeting anger with more anger, change your prescription. Take Love's balm for all that blights happiness or breeds discontent. You will find it a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions meet their antidote in sweet charity.

*Success.*

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

**The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

### Take Notice.

My attention has just been called to a proof of a photograph of mine sent out by William H. Pierce & Co., Boston, which they claim is the best extant of me to-day. This photo is merely a fac-simile of a photograph taken by an artist in Concord about ten years ago, which I condemned, and I have refused to sit for a photograph since that date.

MARY BAKER EDDY.

### Church By-law.

BRANCH CHURCHES.—SECT. 3. The three largest branch churches in each of the United States, and in Canada, and Great Britain, are requested to appoint annually a Publication Committee to serve under its church by-laws, for the state in which it is located. This church is not necessarily confined to its own members in selecting this committee, but if preferred, can appoint a Publication Committee conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist. This Committee shall consist of males only, and shall be appointed by the First and Second Readers of the church employing him. This By-law, adopted in April, 1900, will take effect at their next annual election, commencing with the Church of Christ, Scientist, in each state having the largest membership.

This By-law applies to all states except Massachusetts, in which the Publication Committee is elected only by the Mother Church.

### The Power of the West.

A SHORT time since we received a letter from Mr. Edgar S. Bradley of Omaha, thanking us for publishing extracts from one of a series of letters he has written to the *Boston Herald*, of which he is the special correspondent for that part of the West. These extracts, it will be remembered, related to the power of the West, especially in its future political, social, agricultural, and commercial aspects.

We were glad to publish so valuable a contribution from so able a pen as Mr. Bradley's, not only for the information given, but because of the necessity for awakening the people of the East to the rapidly increasing magnitude of the great West. It is high time such an awakening should take place. A more thoughtful study, by the people of the East, of the almost limitless possibilities of the vast region of country lying between the Mississippi River and the Pacific Ocean, will bring with it a revelation even more wonderful than that which followed the discovery of the American continent by Columbus; especially that part west of the Missouri River, which only of recent years has been, to any extent, developed.

This region of country is a vast empire, embracing within itself every needed element of material prosperity. Its agricultural resources, brought to their highest development, would furnish a net product almost equal to the world's present demands. Its mineral wealth of gold, silver, lead, copper, coal, petroleum, natural gas, iron, etc., is only just becoming known. The discoveries and output thus far are but suggestions of the vast treasure-vaults yet undiscovered. Its horticultural possibilities are astonishing even the oldest experimenters. Its grazing—cattle and sheep raising—facilities are vast beyond the conception of those unfamiliar therewith. A large part of this great region is arid, and can only be reclaimed to cultivation by means of irrigation, and this is being done, thereby adding, with annually increasing rapidity, to the settlement and population of a region which, in the past, has been believed to be uninhabitable.

In this connection a short extract from the "Personal Recollections of General Nelson A. Miles"—a most valuable book—is of interest. On pages 546, *et seq.*, speaking of a section of California he says:—

"Within the memory of most readers it was a hopeless desert, with an oasis here and there around which all there was of the Spanish civilization had clustered. American ingenuity, tempted by a climate which has, perhaps, no parallel in the world, found new sources of water. The highest resources of modern engineering science were applied, and mechanical skill of the first order was brought to bear. Artesian wells were sunk where the existence of water beneath the surface had never before been suspected, and flowing wells, which surprise the eye and seem miraculous, water hundreds of the richest acres of the world. Tunnels have been bored into the mountains. Ditches were lined with cement to prevent the seepage which had wasted half the water in all old systems. Miles of piping have been laid. Mountain springs have been found and their waters carried long distances at vast expense. The results are now known to all the world as something marvelous in an age of marvels. The work has not yet come to an end, and the time may come when hardly an arable acre in all that wonderful region will be unwatered and idle.

"This is but an instance, though perhaps the foremost one, of the practical results of modern irrigation. Yet systems even still more colossal have been made, used, and have passed away, upon American soil. The most extensive of these remains are found in Arizona, a region then and now almost the heart of aridness, and yet one that was once occupied by choice by the unknown people of an unknown time, who lived and toiled in those valleys, which have not since their time been occupied, and which have long since reverted to the primeval desert."

". . . The question of irrigation in the United States has in recent years become a topic of absorbing interest. The public lands which are arable and lie in the humid and sub-humid regions are practically all now occupied, and the process of spreading out and occupying has had its first check. Yet the soil of the arid region is very rich. There is every inducement to settlement if there were only a certainty of even a half supply of water. So recently has the emergency confronted us that no action has as yet been taken by the general government beyond the appointment of a commission to investigate general facts and establish boundaries, whose final report has never been acted upon. The various states and territories have locally interested themselves. The instances of successful irrigation in southern California have been mentioned, and exist elsewhere in localities far apart over a wide area. But they may be said truly hardly to affect the general situation, which is one of great magnitude and vast importance. These beginnings have led to investigation and imitation, and the following are some of the facts that now appear:—

"According to the census of 1890 Colorado had under irrigation 4,068,409 acres, or about 6,337 square miles, Arizona had 65,821 acres; New Mexico, 91,745 acres; Wyoming, 229,676 acres; Montana, 350,582 acres. Cali-

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fornia exceeds the largest of these figures, and there is a still smaller acreage in Idaho, Washington, and Oregon. It will be seen how small a proportion of the area of these regions is at this date under the dominion of the plow."

These interesting data furnish a rough hint of the future of the area under consideration, and dimly prophesy of the inevitable course of empire in that direction.

But we cannot dwell upon this subject. It is well worth the serious study of people everywhere, and especially of New England, many of whose citizens, strange as it may seem, are much more familiar with England and the continent of Europe, than with the section of their own country here considered.

Mr. Bradley, then, in his valuable articles, is doing a good educational work along political lines.

Is there not a great educational work to be done along religious lines? What of the future of Christianity in the great West? In almost every part of the settled country west of the Missouri River Christian Science has found its way, and we daily hear of the increasing interest and rapid spread of this practical religion throughout these newer regions. Here alone is a vast world to be conquered, and as the demands increase they must, and will, be fairly met. Meantime let the earnest disciples on these new Galilean shores, continue to sow, patiently awaiting the mighty crop that will surely be reaped in the coming harvest time. East, west, north, and south—everywhere—will the Heaven-sustained workers in the Lord's illimitable vineyard, sooner or later, receive the "Well done, thou good and faithful servant, . . . enter into the joy of thy Lord."

## Among the Churches.

### Church Dedicated at Atchison, Kan.

The *Atchison Champion* published a full account of the recent dedication of First Church of Christ, Scientist, in that city. We make the following extracts as space will not permit us to publish the account in full.

The anniversary and dedicatory services of the Christian Science Church in Atchison were held Easter Sunday, and the services were both largely attended and very interesting. Over five hundred invitations were issued to prominent Scientists in other cities. It was the fifth anniversary of the establishment of the church in this city, and the church building being free from debt, it was dedicated with appropriate services. The building has been renovated throughout, and presented a very attractive appearance on Sunday. Cut flowers, Easter lilies, and palms were gracefully arranged about the pulpit. On one side of the pulpit, in gilt lettering are the words, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."—JESUS. On the other side, "Divine Love always has met, and always will meet, every human need."—MARY BAKER EDDY. Above were the words, "God is Love."

After the regular services had been concluded, Mr. Robert Reid, the Second Reader, read a clear and concise history of the Christian Science movement in Atchison. It was in part as follows:—

Before taking up the history of this church proper, it might be well to go back to the time when interest in the work was first manifested in this city.

In June, 1894, a lady of this city, who for years had been a great sufferer from a very serious complaint, who had been treated by several eminent physicians, and had about exhausted all material remedies in her efforts to regain her health, went to Kansas City for the purpose of attending to some business. While in one of the business houses there, she was telling about her condition, how much she suffered, and how she had tried almost every kind of remedy without receiving any permanent relief, when a Christian Scientist present asked her if she had ever tried Christian Science. She said she had not, but if it would do her any good she would be very glad to try it. The Scientist assured her it would, and offered to conduct her to a Scientist if she wished to try it, to which she consented. She was taken to the home of a Christian Scientist, where she made arrangements to take treatment. She remained in Kansas City about two weeks under treatment, when she returned home greatly benefited, and a few weeks later was perfectly healed. This was the first seed of Truth sown in Atchison, which has multiplied many fold and ripened into the present church organization. So wonderful was this lady's healing that it soon became known throughout our city, and others became interested. The field seemed to be ripe for the Truth. There were many remarkable cases of healing and a liberal demand for the literature.

The first class of students to receive instructions, was organized March 6, 1895, and consisted of seven members. Since that date four other classes have been instructed with a membership of thirty-eight, making a total of forty-five who have received class instruction. .

The first church service was held April 7, 1895, in the Ingalls Building. On April 9, 1895, an application for a charter for a church organization was duly signed by seven persons and presented to the secretary of state at Topeka.

Meetings were continued in the Ingalls Building until March, 1896, when the room was no longer large enough to accommodate the regular attendants, and larger quarters were necessary. Rooms were procured and fitted up on the second floor of the building at the southeast corner of Fourth and Commercial Streets, formerly occupied by the Y. M. C. A. Society, then disbanded. The expense of repairing and furnishing these rooms was about four hundred dollars, and not a cent in the treasury. It seemed a large undertaking for so small a body; but all interested seemed to realize that the good of the cause must come first in all our considerations, and the result was that at the annual meeting of the church, held April, 1897, the statement of the clerk showed all bills paid and a small balance on hand. Our church membership at that time had increased to about forty. Meetings were held in the Y. M. C. A. rooms from April 1, 1896, to July 3, 1897.

About this time it was learned that this church building, then owned by the St. Paul German Methodist Society, was for rent, the congregation being unable to meet the necessary expenses of the organization. Some of our members looked at it with a view to renting, and while in conversation with one of the trustees, he advised them that the building was for sale. A meeting of our church was called the next day, June 30, 1897, to consider the question of either renting or buying the church. At that meeting it was decided to buy the building, and the trustees, by a unanimous vote, were authorized to offer three thousand dollars for the property. That same evening the entire amount was pledged by our members, one thousand dollars being at once available to make a cash payment. Our trustees met the trustees of the German M. E. Church the following day, and offered them three thousand dollars for the church and parsonage; but before the deal was finally consummated, an additional one hundred dollars was asked to meet some necessary expenses in making the transfer, making a total of thirty-one hundred dollars, which was promptly accepted.

In addition to keeping up the current expenses of the church, this entire indebtedness has been cancelled, and to-day, the fifth anniversary, of our organization, we dedicate this church to the cause of Christ, free from debt.

There has been collected for all purposes since the date

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of organization, $7,272.10. We now have a total enrolled membership of fifty-seven, all good, active, earnest, and loyal Christian Scientists.

To those who are not members and who have rendered valuable assistance we take this occasion to acknowledge our appreciation of their kindness and return them our heartfelt thanks for their moral influence and financial support.

Our little church stands to-day as one touched with the spirit of Truth, clothed as with a new vesture, having been cleansed and purified within and without.

At the close of Mr. Reid's address, Mrs. Helen S. Pennel, who officiated as First Reader, read in a clear, impressive manner, the dedicatory address, which was in part as follows:—

*Brothers, Sisters, Friends:*—We meet this Easter morning to dedicate to God, this First Church of Christ, Scientist, Atchison, Kan. We can say with Solomon of old, when he dedicated God's house, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else."

To our dear Mother in Israel, the Rev. Mary Baker G. Eddy, we owe unlimited gratitude and love for rediscovering the old but new Truth which is leading us out of bondage into light and liberty. She has said in "Miscellaneous Writings," page 224, that "we should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good; but with a temper so genial, that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled, that no passing breath or accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it."

This has been demonstrated in all our efforts to dedicate this house to-day, free from debt. Our fellow students from Kansas City have not only been with us in spirit, but have generously and lovingly aided us with their material substance.

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." When the church militant rises to the church triumphant, then will the words of St. John, the revelator, be fulfilled, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

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### Opening Services at Sheldon, Ia.

The services at the Christian Science Church Sunday (April 8) partook somewhat of a dedicatory nature, as it was the occasion of their first occupancy of their new rooms over the Union Bank. These rooms have been renovated till they present a very attractive appearance. Palms, blooming plants, and cut flowers added to the general cheerfulness of the place. The morning services consisted of the usual devotional exercises and the usual lesson, composed of Bible texts and corroborating passages from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which is the text-book of the denomination.

At the close of the service Mrs. Starrett gave the following address, welcoming the friends and defining the object of the society's change of location.

*My Friends:*—We have asked you to gather with us here to-day in order that you may, by your presence, interest, and approval, aid us in making a forward movement in the history of Christian Science in Sheldon, marked for the work by a broadened basis and extended operations, and for the workers by increased labor, higher aspirations, and, we hope, greater achievements. The work here is not new, as man counts time, though as we compare our life in Christian Science to that which preceded it, and measure the attained by the attainable, we feel as though the door had but just opened which admitted us to the new world.

Nine years ago this summer the nucleus of these present meetings was formed by a little company, now somewhat dispersed, who gathered at the home of Frank E. Wade for church services. A year and a half later a room over Mr. Bassett's store was secured and services held there until the summer of 1893, since which time the room in the Empire Block has been our church home. But the demand both from within our own consciousness and from those who stand at the front and wisely direct our work has been for better facilities and more vigorous operations in establishing and propagating the Principle with which we have identified our lives and endeavors. To this end we have secured these present apartments, which afford us the desired conditions.

In numbers our church has increased from thirteen members to twenty-one, but as some of these are now nonresidents our working force is not greatly in excess of the original. Such, in brief, is the outward course of Christian Science in our midst. But its real history lies in its inward course through our lives and character, and of that what tongue or pen can tell?

To those who journey with us in this new-old way there is no need, for heart meets heart in common experience of effort, trial, joy, and triumph, but to those to whom this path is still untrod we wish to give our witness of the transforming and translating power of this Word, spoken since the foundation of the world, but sounding anew to this age and condition of man, as Christian Science, transforming as it builds us into the stature of the man Christ Jesus, translating as it brings the "new heavens and new earth," where God dwells with man, into present experience.

It is with no antagonism to existing forms of religion and medicine, with no desire for proselyting or self-aggrandizement, with no desire to force our views on an unwilling consciousness, but with a very strong desire to love our brother as ourselves, and bring into the lives of those reaching out for better things the knowledge and opportunity which has so enriched our own, that we bring these thoughts to your attention.

That you may know briefly and accurately just what this implies, I will give you the words of the one best authorized to speak, our God-appointed leader and guide, Mary Baker Eddy. In her book, "Retrospection and Introspection," she says:—

"I claim for healing scientifically the following advantages. (1) It does away with all material medicines, and recognizes the antidote for all sickness, as well as sin, in the immortal Mind; and mortal mind as the source of all the ills which befall mortals. (2) It is more effectual than drugs, and cures when they fail, or only relieve, thus prov-

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ing the superiority of metaphysics over physics. (3) A person healed by Christian Science is not only healed of his disease, but he is advanced morally and spiritually. The mortal body being but the objective state of the mortal mind, this mind must be renovated to improve the body."

It is a part of our plan to establish in these apartments a reading room, which shall contain an abundance of the pure and authentic literature of the subject, and there will be always in attendance one who is qualified by study and experience both to aid the inquiring thought and bring to consciousness the health which is the inalienable heritage of the child of God.

I am frequently asked, "Is there any one here who heals?" and I want to say plainly and emphatically, yes; all Christian Scientists heal, for not otherwise can they assure themselves of an understanding of the Principle they profess.

And so, my friends, in moving into these larger and more centrally located rooms, and placing before the people of Sheldon the opportunity to possess the knowledge and benefits of Christian Science, we are but scattering abroad the gifts with which divine Love has graced our own lives; and that both giver and seeker may be reciprocally blest is our deepest prayer.—*Semi-Weekly Mail.*

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On the above occasion the *Sheldon Daily Sun* had the following to say editorially:—

There are many things we do not know, and some things we do know, among them, that to be a Christian Scientist one must have a mind divested of all evil, and practise the Golden Rule. A Christian Scientist believes in healing the sick as they were cured in the time of Christ. We often hear it said, and the general opinion seems to be, that Christian Scientists do not believe there is pain and sickness. This is not true. The Discoverer of Christian Science and the author of "Science and Health with Key to the Scriptures," the Reverend Mary Baker G. Eddy, does not teach that there is not pain and sickness to the human consciousness. When the Scientists claim that they can, through or by the divine Mind, heal disease, disease is pre-supposed. But we are not sufficiently informed upon the subject of Christian Science to discuss it intelligently, yet we do know for ourself, that there is a power in the Principle taught by them to make one better, and any doctrine that will do this is at least worthy of candid and serious investigation.

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### Christian Scientists Organize at Helena, Mont.

The Christian Scientists of Helena, who for some time past have been holding services in the Power Block, met Monday evening and organized First Church of Christ, Scientist, of Helena, with twenty-five members present. They adopted a constitution and by-laws, the preamble of which is as follows:—

"We, being loyal students of Christian Science, deeming it necessary to our continued spiritual growth, and desiring to express our love and gratitude to our beloved Leader, Rev. Mary Baker Eddy, Founder and Discoverer of Christian Science, do organize and establish First Church of Christ, Scientist, for the purpose of maintaining and spreading the doctrines of Christian Science, as contained in the text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy."

The organization elected officers as follows: T. R. Hinsdale, First Reader; Frances C. Hinsdale, Second Reader; Frank B. Norris, Treasurer; Mrs. Laura Wommelsdorf, Clerk; Mrs. Grace S. Esler, Sunday-School Superintendent; Mrs. June Ide, Organist. The seven trustees elected consisted of the above-named officers, with the addition of C. H. Anderson.

*Daily Independent.*

### Impressions of Mr. Kimball's Lecture.

EDWARD A. KIMBALL'S lecture in Boston was plainly the product of many hard lessons well learned, and it was therefore admirably adapted for the instruction of others, especially those who are striving to improve their understanding of Christian Science. Not the least value of his lecture was that it showed forth the native attractiveness of Truth, free from any attempt at adornment or persuasion.

Pleading with men to believe as we do, is a kind of mental mendicancy. It suggests doubt as to the worthiness of our beliefs when we lack the faith in those beliefs to let them rest on their merits. Mr. Kimball proved his confidence in the power of the Truth he presented, and he manifested exceeding good taste in its presentment, by courteously refraining from everything like personal exhortation. He let it be seen by his attitude that, in his estimation, the Truth he preached was too great to need any help that man could give by begging favor in its behalf. All that he could possibly say in so short a time to clear away the mists of misunderstanding was said. Having done this much he was content.

Untempered zeal may tempt one to disregard the intellectual rights and privileges of another, urging him to employ persuasion bordering on violence in order to destroy erroneous beliefs. But the Christian, seasoned by good works and therefore invincibly fixed in the faith that finally every knee shall bend before the Truth, is in no haste. He respects the right of every man to his own opinions, even if they be wrong or possibly dangerous, and does not seek to forcibly wrest them from his possession. The calm Christian Scientist declares what is true and leaves the Truth to do its work.

Mr. Kimball stood with his hearers on the broad ground of the universal human need of salvation from the present ills of baffled hope, uncertainty, discord, sickness, sin, sorrow, and death. That such a need is universally felt, was recognized when stated, as a self-evident fact, therefore speaker and audience were in easy accord.

Concerning the fear of a future hell he said:—

"It would seem that instead of wondering whether they are going to hell or not, people would much better address themselves to the endeavor to get out. Go to humanity and witness its tears, sorrow, and broken hearts; its strife, woe, sin, disease, and death. Listen to its ceaseless wail of anguish and its pitiful appeal for deliverance, and you will find that it is enduring a hell upon earth. Now the question of vital concern to us is, Can we get out?"

Mr. Kimball then proceeded to tell about the promise of deliverance which Christian Science makes and the fulfilment thereof. He told in a straightforward, convincing manner about some of the results of this method of healing that he had known, referring to his own case as follows:—

"I represent just the difference between a live man and a dead man because of the discovery of Christian Science.

"I am on this platform to-night instead of lying in a grave in Chicago only because of Mrs. Eddy's enduring faithfulness in making these things possible.

"As one among a million beneficiaries of this endeavor, I should be less than man if I did not blend my voice with the others who are with sensible gratitude acknowledging the splendid ministry of Mrs. Eddy and the consummate good which that ministry has entailed upon this generation."

During the entire lecture, Mr. Kimball never strayed away from his hearers, but always tethered his arguments to solid, self-evident facts or every-day experiences, common to the knowledge of all. He found a way to get at the kernel of every question without bothering very long with the husk. He made it perfectly clear that Christian Science is the acme of common sense. H. D. N.

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## From Our Contributors.

### What Christian Science did for Me.

BY CLARA DWIGHT.

ON the eighth of April, 1895, I was in a condition bordering almost upon despair. I had tried many doctors and many remedies, including baths, electricity, and numerous other things, and still, like the woman in the Bible "was nothing bettered, but rather grew worse." Naturally I had lost faith in all material remedies, and the outlook was dark. I had no friend who was able to care for me, but on the contrary they needed me. Especially was this the case with my mother. I dared not look to the future, but tried to trust Him whom I was trying to serve, and feel that all was well; having at the same time, however, a consciousness that I did not receive all the help and strength from my religion that I ought.

At this time the dear Lord himself, without my seeking it, or might I rather say, in answer to my prayer for help, sent to me one of his disciples who believed that the power Jesus the Christ conferred upon his followers to do the works that he did, was not confined to those who believed in him when he walked the earth, but that it belonged to all who believe.

At that time I had so little faith that anything could heal me, that I refused to see her, but this thought was overruled, and in twenty minutes' conversation with her, I began to feel a new life unfolding itself to my consciousness.

Later in the day, when we continued the conversation, I felt sure a path was opening before me through which I might walk to Life and Light. What a joyous time this was. I could not sleep I was so happy, this new Life of which I had had a glimpse revealed so many delightful possibilities. Even then I did not expect to be healed immediately; but as I look back upon this experience I think the healing was almost instantaneous, my strength and courage came to me so quickly. I was able to see and talk with my friends and all were astonished at the great change in me.

From that time I have never had a desire to use any material means for the preservation of health, knowing that divine Love can always be depended upon. Divine Love can heal without drugs. I longed to have all who were in any trouble apply to the same source and be healed, and bitter was my disappointment when I found those to whom Jesus might say, as when on the earth, "Ye *will* not come to me, that ye might have Life."

I felt the joy of freedom such as those only know who have been captives to the claims of the flesh. I realized as I had never before the Truth of these words, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

John, the beloved disciple, who was supposed to live in closer communion with Jesus than any other person, said: "For this purpose the Son of God was manifested, that he might destroy the works of the devil," but I had never realized the meaning of those words before.

With the study of the text-book, "Science and Health with Key to the Scriptures," in connection with the Bible, many things became clearer to me: the doctrine of the Trinity; Jesus' miracles, and many other things, so that the Bible has since been like a new book to me.

During these years I have enjoyed almost uninterrupted health, and have been able to take up many things which I had previously given up on account of ill health. I believe that God is omnipotent and that God is Love; so what is there for us to do except give ourselves up unreservedly to Him, believing that He will then give us *all things*.

### Working in Harmony.

BY C. J. R.

WHILE the prosperity of Christian Science to-day depends mainly on individual demonstration, nevertheless, there are yet demonstrations to be made collectively in church work whereby the cause may be advanced more rapidly. The object to be attained is to have all act in concert; all move with one accord in the highest possible concept of Truth, towards the desired end.

To do this, we sign certain tenets, the constitution, and by-laws, thereby agreeing to abide by them until they are changed, as future decisions may direct. By signing them we give our consent to be so governed in church matters, all just government being obtained by the consent of the governed. We therefore to a degree relinquish our rights as individuals for the advantage to be gained by acting as a body; even as a soldier swears to obey his superior officer. If then a question arises and we find ourselves on the side of the minority it would be our moral duty to help the majority to success in their endeavors, even as we would expect them to help us were we on the side of the majority and they with the minority. Such surrendering of our concept of action must be made in order to act as a unit, which is the thing desired.

A plan of action having been adopted in a council of war, all the officers must support it, even though some were against the plan. If they did not they would undoubtedly be courtmartialed. Acting as a unit they will probably win. Acting separately through jealousy, etc., has caused many defeats.

I do not say for you to give up your concept of right and wrong—far from it, but to abide by the rules you have helped make till they are legally changed, and support whatever power those laws give the officers you elect. As long as individuals are imperfect, government will be more or less so, but we desire the best we can gain under the circumstances.

The concept of Truth entertained by individual members ranges from the lowest to the highest that any member has obtained. According to the concept of one a certain course seems best, to another it does not. So these different concepts account for the disagreements as to the best church policy. Some, seeing absolute Truth, think it best for the whole body. This is not necessarily so any more than it is best for all to go without food, because Jesus fasted forty days. There is a saying that the pace of a cavalry troop is that of the slowest horse in it. So we should be careful that we do not attempt to go so fast that the slower ones are separated for the benefit of the enemy. We get the greatest momentum by all acting together. Many young students, naturally grateful for the Truth that has been shown them, try to force their views on others, by ill-advised words and acts, thereby doing more harm than good. We must remember that

> The soul of music slumbers in the shell
> Till waked and kindled by the Master's spell;
> So human hearts, touch them but rightly, pour
> A thousand melodies unheard before.

### The Power of Prayer.

BY ISABEL R. SCOTT.

RECENTLY, after struggling all day against a physical trouble, and seeming only the more wearied because of the lack of demonstration, I became aware that the need was not so much relief from physical suffering as it was freedom from material consciousness, and a clearer understanding of Love.

Turning to God in earnest prayer for divine Love to guide me in all my ways and deliver me from temptation,

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consciousness was filled with peace and light and I was instantaneously healed.

The sense of deliverance from the physical suffering was insignificant compared to the consciousness of the *power* of *prayer* to demonstrate man's unity with God.

As this mental attitude of prayer becomes habitual, we are lifted above the sense of sin and disease, into harmony and health: uncertainty, fear, pain, discouragement, give place to the certainty that God does "in very deed dwell with men on the earth," and governs all. And so there comes to us the knowledge that we, each one, in reality stand absolutely alone with God in a communion most wonderfully satisfying, and in which we learn *how* to love our neighbor as ourself.

Our Leader says, in "Miscellaneous Writings" p. 307, "Every human thought must turn instinctively to the divine Mind as its sole centre and Intelligence. Until this be done, man will never be found harmonious and immortal."

This loving relation between God and man, as Father and child, has been the highest ideal of the centuries, and how to make this ideal a practical factor in our every-day experiences is made clear to us in our text-book, "Science and Health with Key to the Scriptures."

## The Church.

BY S.

IN "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 574, church is defined as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

Our mental conception of the church triumphant enables us to build the material structure, and the higher our conception of the perfect church, the more perfect our church militant will be.

We all desire a beautiful material structure, but if in the desire and working for this, our spiritual conception becomes blurred or lost, what will the result be?—a house built on the sand. Love and Love alone builds the true church. In this building of Love is found a refuge from all evils. Purity is its foundation, the rock on which it stands.

Our mental conception of the true church may be compared to Solomon's temple hewn from forests and fashioned from quarries, and all brought together without sound of hammer or iron. Each individual did his work patiently, obediently, and when finished, it was a perfect whole.

We each have our work to do. The work is unselfish and in the building every block, when placed in position, will be an answered prayer for the world.

Our pathway will not be strewn with roses, but our work will be for time and eternity, and the reward, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

## The Open Door.

BY VIOLET GIBSON.

HONESTY opens the door to Truth. If we are dishonest, and not wishing to see things as they are and resenting when other people endeavor to present them in their true light, we shall not make much progress in uncovering the lie which is trying to deceive us, and keep us from realizing the Truth of Being, which frees us from all forms of error. Our thoughts and deeds must bear criticism, or else they are unsound. Let all unsoundness go. We want the Truth and nothing but the Truth, therefore we are only too glad if an unsound (untrue) thought or deed is uncovered. A *true* thought or deed is substantial, and can stand any amount of knocking about,—criticism, comment, and misunderstanding.

# Testimonies.

### Organic and Hereditary Troubles Healed.

Although I had numerous inherited troubles, yet the tender care of a loving home so alleviated them that the childhood ills are almost forgotten. But when early left to earn a livelihood the difficulties were so increased that work and sickness alternated at short intervals for several years.

Allopathy, homœopathy, surgery, hygiene, mind-cure, etc., were unavailing. Will-power had become exhausted, and the last two years were spent at health-resorts and sanitariums.

I went to Denver in winter, hoping to be freed from malarial fevers, but the old symptoms of nervous prostration increased. The residents said that while the high altitude was a curative for fevers, yet it engendered nervous diseases. Weighing carefully the two verdicts, I decided that the malaria was easier to endure than the many ills of nervous prostration, and returned home.

Still wandering about in search of relief, the next winter found me far east, requesting a physician to try hypnotism as a cure, little caring what would be the consequences if it failed, but he refused to take the chances.

Finally, when all hope of health or happiness was gone, Christian Science was suggested. It was new to us, and seemed mysterious; but my aunt, who did not believe that I would live through the trip, argued that it could do no harm and might give me strength enough to go home for the rest cure.

To please her who had been so kind, I went next day to the practitioner, who gave me a treatment, but said very little. The second day I asked what this method was. Her few words of explanation gave a clue as to how to work, and a clear idea of the radical difference between spiritual law and the material so-called laws.

The idea of two bases of law in cause and effect, one real, the other untrue, expressed itself in this verse from Romans, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

In the days following, whenever tempted to yield to the control of pain or weakness, this verse came with such power as brought courage to stand on the side of true health.

A complication of stomach troubles with continual pain had for a long time reduced me to a diet of hot water and grain foods. Six days after the first treatment, my cousin gave a lunch-party, and I enjoyed partaking of all the foods and drinks, sat up and chatted with the visitors the whole afternoon, and nerves uttered no complaint.

During the two months' treatment, organic and hereditary troubles retreated one by one, some disappearing entirely, and a course of dentist work which had been postponed for sufficient endurance, was successfully accomplished.

At home, no one was more cordial in rejoicing over the change than the dear physician who had carried me through four operations, and was one of the first to whom I told the glad news.

While the sense of the resurrection morn was so consciously present, yet at the same time was the realization of the work in detail to be done by the mortal, and these nine years have been full of steady work, "here a little, there a little;" growing not only in true health and strength, but in true joy.

Christian Science is Life to me, and as I grow in the love of it I am more and more glad for the words in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 158, "Consecration to God lessens not man's dependence on Him, but heightens it."

J. W. B., San Francisco, Cal.

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### A Grateful Acknowledgment.

Not long ago I was called to a little town in the southern part of Indiana to visit a lady who was suffering with nervous prostration. She received Christian Science treatment and was healed in about one week.

Soon after a little girl called and said Christian Science had been recommended to her mother, who was then in bed, and had been most of the time for over six years. I went with her and found as she had said. In bed was a very thin, pale woman wearing glasses, and a pair of crutches stood in one corner of the room. I gave a treatment and talked with her about two hours, answering questions about Christian Science. Then she arose and walked across the room without crutches seven times. After returning to Chicago I continued the treatment, and the following is an extract from the last letter I received from her.

Paoli, Ind., February 15, 1900.

*Dear Mrs. W.*:—I know that God is my Life, strength, source of supply, and all else that is Good. I know and can say many of the verses and prayers, also the Scientific Statement of Being from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. My daughter reads to me every day. I swept the floor and walked downstairs and back again without crutches, something I have not done for over six years. I never think about my glasses or crutches, and there is not money enough to hire me to take another dose of medicine. I am so glad you came to see me; if you had not I would not have known as much about God as I do now. I thank you a thousand times for leading me to the light. I now see that I have been in darkness all my life. I do not know as much as I wish to; but I am learning more and more every day about Christian Science and its wonderful works. My neighbors are all pleased because I am getting along so nicely.

Such is the power of divine Love as revealed to us in Science and Health by Mary B. G. Eddy.

In *whatever form* error presents itself we *know* we have an effectual remedy, as there is but One Power and that divine Love.—N. S. W., Chicago, Ill.

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### Thanks to our Helpers.

I cannot refrain from giving expression to the many benefits derived from our reliable reading matter the *Journal* and *Sentinel,* with their many helpful and encouraging thoughts. At times, when struggling to overcome some error, we find just what we want, as an article seems to apply to us we are enlightened and our need is supplied. We hardly realize how much we receive through our weekly and monthly messengers. I feel very grateful to the co-workers in the Field for the many helpful thoughts I have received.

I shall mention two articles in particular which were of special interest to me. One in the *Sentinel* of March 8—a lecture at Tufts College by Mr. Tomlinson, which seemed especially good, as it was so clear and practical; the other in the *Sentinel* of March 22—an illustration of the thistle which showed we could not accept Truth partly, and in a half-hearted manner, and expect to demonstrate it, but must grasp it boldly and firmly in order to break error's attempted stings. To see this has been much help to me.

A short time ago my little girl, five years old, in handling a pair of button-hole scissors, ran them in her eye, making a small gash on the eyeball just below the sight. In two or three days there was not a trace of it, owing to the power of Truth manifested by the understanding of Christian Science.—Mrs. J. F. L., Blue Island, Ill.

### Healed of Many Ills.

When "Science and Health with Key to the Scriptures" was placed in my hands, life seemed to be, what it really is, a mere existence—an enigma to be solved at some future day. I was not unhappy, discontented, nor a physical sufferer. I had a good home and a good husband, but there were ever these questions in mind: What is life? What are we here for? Why have we no proof of what God is? Why this aimless waiting? Waiting for what? Oh, to know what God is and our relation to Him.

Little did I dream that these questions could ever be answered this side the grave. When I learned that a book had been written thirty years before answering them all, and giving a Principle to be applied and demonstrated in our daily lives, my joy was full; but this was not all the glad messenger had in store for me. Physical healing was taking place: astigmatism of the eyes was healed, glasses were laid aside, catarrh and grip had to yield their sceptre. Then the dust-covered Bible came out from its hiding to give up its once hidden treasures of love and peace and joy. My heart o'erflows with gratitude to the Mother in Israel for all the good that has ever come into my life, and that is still in store as each new step is demonstrated and a higher altitude reached.

Mrs. Mary Brinkerhoff, Kansas City, Mo.

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### A Puzzling Question Answered.

Before gaining the understanding of the Scriptures which our text-book, "Science and Health with Key to the Scriptures," gives, I often wondered at the many contradictory passages the Bible seemed to contain. Among the most puzzling was that David continually besought God to destroy his enemies, while Jesus said, "Love your enemies."

Christian Science has made clear to me that the enemies which David wished destroyed were not corporeal personalities, but false claims of error which he knew God could destroy. Our Leader tells us in "Miscellaneous Writings," p. 8, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect." Jesus commands us to love those who do not manifest love toward us, knowing that by holding them in the thought of Love, we may be able to help them to overcome error and see them manifesting love to us in return. How thankful we should be to God for revealing to us, through our dear Mother, the way to love our enemies, which, in the old thought, seemed impossible, and how gratefully our thoughts turn to her who is daily exemplifying in thought and deed, this great command of our Master, "Love your enemies."

May Davis, Biltmore, N. C.

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### Thankful for all the Publications.

I take pleasure in offering my song of praise for *all* the dear publications that come to us in this time of need, bringing indeed peace and comfort to our homes here in this western prairie country. A few of us have met at our home for more than two years, holding Christian Science services as best we can. With the love offerings we have purchased a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, also "Miscellaneous Writings," and a number of pamphlets, to loan, as well as seven Christian Science Hymnals for our meetings. We shall endeavor to go on in this joyful work and follow our Master who spoke to *whosoever will,* to preach the Gospel by healing the sick and restoring the sinner. This is possible to all since the Bible is being made plain through the study of our text-book, Science and Health. Its perusal in connection with the Bible is our daily food, nourishing the life hid with Christ in God.

Maggie Hauck, May City, Ia.

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## Religious Items.

Much has been published in the daily newspapers recently regarding the desire of prominent Presbyterians to have the creed of their denomination changed with a view to dropping the clauses relating to "infant damnation," and "predestination," on the ground that they are not generally believed by Presbyterians of this age.

The discussion of this question started with the criticism of the "Confession of Faith," by Rev. Dr. Hillis, an ordained Presbyterian clergyman, who is pastor of Plymouth Church, Brooklyn, a Congregationalist body. He was called to account by the Chicago Presbytery, of which he was a member, and promptly resigned his membership in the Presbytery. Following this incident the Presbytery of Nassau, N. Y., and the Presbytery of Utica, N. Y., are said to have addressed a petition to the General Assembly—the highest legislative body of the denomination in the United States—asking it to "formulate a short and simple creed that would unite and not divide." The presbytery of Boston, Mass., at its meeting on April 18, also passed a resolution instructing its delegates to the General Assembly to request that body "to appoint a committee to undertake the work of restating the confession of faith of the Presbyterian Church in the United States in the language of to-day.

Dr. W. C. Gray, editor of the *Interior*, a Presbyterian paper of Chicago, is also reported to be an advocate of creed revision. He is quoted on the subject as follows: "Speaking of the subject, Dr. Gray said that the churches in Scotland relieved themselves of objectionable statements in the confession by adopting a supplementary and an explanatory statement, which thus became their working creed. The Presbyterian Church of England set the confession aside and formulated a new, brief code, which is now the doctrinal symbol of the Church."

Rev. Dr. Charles Parkhurst, the celebrated New York clergyman, preached on the subject of creed revision Sunday, April 15, and is reported to have said: "If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes, little children, perhaps the babe of your bosom, is damned, already damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say 'Our Father.' It is true that nobody preaches it, and equally true, I doubt not, that nobody believes it, nevertheless it is printed on the flag beneath which the Presbyterian army is marching, and it hurts us as a denomination."

Rev. Dr. Robert F. Sample, who is moderator of the General Assembly, holds that the creed does not need revision, but says: "There are no representatives of the Presbyterian Church who do not themselves, intimately and sincerely, believe in the salvation of infants dying in infancy."

E. H. Chapin, the great Universalist divine, in an address on "The True Source of Reform," once said: "The great element of reform is not born of human wisdom; it does not draw its life from human organizations. I find it only in Christianity. 'Thy kingdom come'—there is a sublime and pregnant burden in this prayer. It is the aspiration of every soul that goes forth in the spirit of reform. For what is the significance of this prayer? It is a petition that all holy influences would penetrate and subdue and dwell in the heart of man until he shall think and speak and do good from the very necessity of his being. So would the institutions of error and wrong crumble and pass away. So would sin die out from the earth: and, the human soul living in harmony with the divine will, this earth would become like heaven."

Rev. J. Mervin Hull says in the (Baptist) *Watchman:* "All are seeking for happiness, but many fail to find it. Some fail because they seek for happiness for its own sake, and not as an attribute of true living. It is a golden butterfly that turns to yellow paper when it is caught. Some fail because they have a wrong, a perverted idea of what happiness is: wealth, pleasure, fame, success, as the true objects of life. The old verdict of the great pleasure-seeker is true of all these: 'Vanity of vanities, all is vanity.'"

The *International Evangel* quotes a statement of Charles Spurgeon concerning the power of God to raise the dead, from which we take the following: "Grant a God, and no difficulties remain. Grant that God is, and that he is omnipotent: grant that he has said the dead shall be raised, and belief is no longer hard, but inevitable. Impossibility and incredulity—both vanish in the presence of God. . . . We rejoice in the opportunity to believe great things concerning a great God."

In an editorial on "Miracles," the (Episcopal) *Church Standard* says: "When our Lord healed the sick by a word, or a touch, it was the *restoration* of law, not the *abolition* of it. The laws of health—we use that very expression—had been broken by 'the fraud and malice of the devil,' or by 'man's carnal will and frailness,' and he vindicated and restored them."

The following is from a letter written by Max Nordau which the (Unitarian) *Christian Register* publishes: "If the Jews up to this time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because they have always been persecuted, tortured, and put to death in his name."

General John Eaton, for seven years president of the American Society of Religious Education, has resigned that office, and Justice John M. Harlan of the United States Supreme Court has been elected to succeed him.

In the *Congregationalist's* department "Closet and Altar" is found the following quotation from William Seeker: "If the life of Christ is not your pattern, the death of Christ will never be your pardon."

Efforts are being again made to arouse the interest of Biblical scholars and antiquarians in an effort to discover by excavations the birthplace of Abraham and Sarah.

The Liberal Congress of Religion assembled in Boston April 24th to continue in session until the 29th.

Virtue consists not simply in the absence of vices, but in the overcoming of them.

*Coleridge.*

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards, and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department, and should be addressed to that department.

The Christian Science Publishing Society does not receive money for church dues, or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Judge Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The April *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

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Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass. are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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## The Christian Science Journal.

**Founded April, 1883,**

By the author of "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass. U.S.A.

SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political Events.

The bill providing for the establishment of a complete form of government for the Hawaiian Islands was signed by President McKinley on April 30. The law provides for a governor and other executive officers, a legislature of two branches, and a judiciary consisting of a Supreme Court, Circuit Court, and inferior courts. The law also provides that Hawaii shall be represented in Congress by a delegate, chosen by the people. The tariff laws of the United States are to be extended over the Territory of Hawaii. Sanford B. Dole, who has been President of the Hawaiian Republic since the monarchy was overthrown, is to be the first governor.

The Post Office Department now sells the two-cent denomination of postage stamps in small bound books of twelve, twenty-four, and forty-eight stamps each. They are sold at an advance of one cent on the stamp value of each book to cover the cost of manufacture. The pages are of six stamps each, interleaved with paraffine paper to prevent premature adhesion, making a book of convenient size to carry in the pocket or pocketbook.

A substitute for the pending Nicaraguan canal bill has been introduced. It authorizes the President to acquire in behalf of the United States the control of such territory as may be necessary and desirable for the construction of a canal between some point in the Caribbean Sea and the Pacific Ocean.

Admiral Dewey was entertained by the city of Chicago on May 1, the anniversary of the Battle of Manila Bay, as the hero of that event. The admiral received a hearty welcome. Continuing his trip westward to St. Louis he was received with great enthusiasm wherever his train stopped.

The House of Representatives, on April 30, voted to recommit the joint resolution providing for a constitutional amendment prohibiting polygamy, to the Judiciary Committee without instructions. This, it is thought, shelves the measure for this session.

**A political organization calling itself the United Christian party held a national convention at Rock Island, Ill., last week and nominated Rev. S. C. Swallow of Harrisburg, Pa., for President, and John G. Wooley of Chicago for Vice-President.**

**The United States has made a sharp demand upon the Sultan of Turkey for immediate payment of the ninety thousand dollars due American missionaries for loss of property resulting from the Armenian outrages.**

Friends of ex-President Cleveland are advocating making an attempt to secure his nomination for president at the National Democratic convention.

Charles H. Allen, ex-assistant secretary of the navy, was inaugurated governor of Porto Rico on May 1.

The gold money of the United States on May 3 amounted to $1,043,525,117.

### Foreign News.

The Boer peace delegates, who left Rotterdam for the United States May 3, made a statement of their objects just before sailing in which they said: "Briefly, the objects of our visit to the United States is to appeal to the government and people in order to seek the re-establishment of peace. We have, thus far, only visited Holland, because the people are of our race and we wish to see the resolutions adopted at the Peace Conference applied in our case. We have reasons to believe that we shall not lack support here if an occasion favorable to the re-establishment of peace arises."

Neither side in the South African war has inflicted very serious loss on the other recently, although there has been considerable fighting east of Bloemfontein, where the British are trying to force the Boers to retire northward. The Boers have clung to their positions with much tenacity, as by so doing they have been able to delay the general movement on Pretoria. The Boers have superiority of position and transport to match the superior numbers of the British.

The North German Lloyd Steamship Company has placed an order for a mammoth ship to run between New York and European ports. It will be 752 feet long, will have forty-five thousand horse power, and is expected to have an average speed of from 24 to 25 knots an hour, so that the time from Queenstown to New York, which is now a little over five days and seven hours, will be reduced to four days and twenty-one hours.

A petition has been presented to Governor General Wood of Cuba, asking him to issue a decree making illegal the use of such terms as "mulatto," "colored," etc., in police warrants, official documents, etc. The petition says: "The continuance of the use of offensive descriptive epithets only tends to perpetuate the barrier between the black and the white."

British subjects in the Yukon gold district have petitioned the Dominion Parliament for representation on the ground that the population of twenty-two thousand and the annual revenue of $2,000,000 collected in the district warrant the concession. They ask for the privilege of sending two members at present to the House of Commons.

The new criminal code for the Philippines will become operative on May 15. The privileges of the writ of habeas corpus will be vested in individuals. Under the old Spanish law they were granted, but the matter was left to the discretion of the judge. In this way there was a loophole for abuses of rights.

The Ontario Court of Appeals has handed down a judgment in the case of the Michigan lumbermen engaged in operations in Ontario, against the judgment of the court below, upholding the act of the Legislature requiring the sawing in Canada of all logs cut from Ontario crown lands.

General Funston has discovered a warehouse near Cabanatuan, Philippine Islands, in the province of New Egija, containing all the archives of the Malolos government, Aguinaldo's correspondence up to the time of his flight, and much valuable historical matter.

There are 2,473 newspapers published in the British Isles; 521 of them in London, the others provincial. The magazines number 1,685, and the reviews 684. London has 15 illustrated papers at present, the war giving these a great circulation.

A London special to the *Philadelphia Press* says that Dr. Theodore Herzel, originator of the scheme to establish a Jewish State in Palestine, is now in London perfecting the details of his great movement.

**Replying to a question in the British House of Commons recently, the financial secretary to the treasury, Mr. R. Whanbury, said the cost of the South African war up to March 31 was $116,250,000.**

**Queen Victoria has decorated General Sir George White, the defender of Ladysmith, with the Cross and Star of the Royal Victorian order.**

**The Nicaraguan Government has cancelled the concession to the Maritime Canal Company to construct a ship canal across Nicaragua.**

**The Colombian government has extended by six years the time for the completion of the Panama canal.**

### Industry and Commerce.

It is reported that James J. Hill, president of the Great Northern Railroad Company, recently made the statement that in less than twenty-four months he would be transporting freight from Buffalo, N. Y., to Hong Kong, China, for less money than is now required to carry the same freight from St. Paul to the Pacific coast. "And what is more," Mr. Hill is alleged to have said, "I shall have no competition. I shall have the largest steamships in the world on the Pacific, the largest steamships ever operated on the Great Lakes, and the largest cars ever built."

Papers were filed at Trenton, N. J., May 3, by the American Bridge Company—the so-called bridge trust,—for an increase of its capitalization to $70,000,000, half preferred stock and half common. The new company takes over twenty-four of the principal bridge concerns of the United States, comprising, so it is said, 85 or 90 per cent of the entire business of the country.

Twenty-five thousand men employed by the Standard Oil Company all over the country have had their wages raised ten per cent. It is officially stated that the increase affects laborers, firemen, lightermen, watchmen, stillmen, packers, tin box makers, coopers, and pipemen.

During the first week of May several important labor troubles were settled, including the Granite Cutters' strike of New England, and the New York Central Car Repairers' strike at Buffalo.

### General News.

The Victoria Cross is only awarded to officers and men who have performed some signal act of valor or devotion to their country in the presence of an enemy. It carries with it a special pension of $50 a year, and should the holder do some deed which, if he had not already won the cross, would have gained it, another bar is attached to the ribbon by which the cross is suspended. This bar carries an additional $25 a year pension.

**Recent reports as to the difficulties of laying a submarine cable from the United States to the Philippines tell of stretches of ocean bottom on which a railroad could be laid for five hundred miles without grading.**

**Mrs. Richard P. Bland is collecting data of the boyhood and early days of her husband, which will be included in a biographical volume.**

**It is predicted that some time next year a person will be able to speak from the Atlantic seaboard to Pacific coast towns by telephone.**

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Long Lost Letters Found.

### Letters between Christ and King Agrippa.

NEW YORK, May 2.—The *Journal* and *Advertiser* prints to-day a special cable from Rome which says that two letters, one from King Agrippa to Christ, the other from our Saviour to the king in reply, letters referred to by Eusebius in the fourth century, have been rediscovered after being lost for 903 years. The letter from King Agrippa to Christ reads:—

"I have heard of Thee and the cures wrought by Thee without herb or medicine, for it is reported that Thou restoreth sight to the blind and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits, and healeth those that are tormented of diseases of a long continuance. Hearing all this of Thee, I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the son of God and performeth them. Wherefor I have sent thee a few lines entreating Thee to come hither and cure my diseases. Besides, hearing that the Jews murmur against Thee and continue to do Thee mischief, I invite Thee to my city, which is but a little one, but is beautiful and sufficient to entertain us both."

Christ's reply to the above reads: "Blessed art thou for believing me when thou hast not seen, for it is written of me that they that have seen me shall not believe, and they that have not seen me shall believe and be saved. But concerning the matter thou hast written about, this is to acquaint thee that all things for which I was sent hither must be fulfilled, and that I shall be taken up and returned to Him that sent me. But after my ascension I will send one of my disciples that shall cure thee of thy distemper and give life to all them that are with thee."



The *Journal and Advertiser* says: "The special cable from Rome purports to prove the truth of a tradition that is almost as ancient as Christianity. Of course the *Journal* cannot vouch for the truth of the statements which were made yesterday, April 30, by Professor Bohrmann of the Vienna University to the Archæological Congress in Rome, but they are of intense interest."

The cable message continues: "Professor Bohrmann announced that these letters had been discovered carved in stone over the gateway of the old Palace of the Kings of Ephesus, and that they were undoubtedly the letters referred to by Eusebius and other early writers, according to whom they were written in Syro-Chaldaic characters and originally discovered under a stone, eighty-four miles from the city of Iconium in the year 97, and then lost. Fragments purporting to be of the original were declared spurious by Pope Leo III. Professor Bohrmann says this discovery proves that such letters were written and supplies the full text."

The Ephesus inscription is in Doric Greek. The first letter is signed by Abgarus, who is the Agrippa of the Biblical text. The tradition referred to is that told by Eusebius to the effect that Abgar XV. (Abgar meaning king), surnamed Ucome, "the Black," who reigned at Edessa (Ephesus) from 18 to 50 A.D., wrote to Christ asking him to take up his abode with him and relieve him of an incurable disease. Christ promised to send him one of his disciples after his ascension, and accordingly St. Thomas sent St. Thaddeus. Cedrenus supplements the story as follows: Ananias, the bearer of Abgar's letter to Christ, was also a painter, and tried to draw a picture of the Saviour, but was so dazzled by the splendor of his countenance that he could not.

A special from Rome is also printed in which Professor George Robert Milne Murray, fellow of the Royal Society and of the Linnæan Society, keeper of the department of botany and natural history in the British Museum, lecturer at St. George's Hospital and naturalist of the solar eclipse expedition to the West Indies in 1886, is quoted as saying that the inscription was undoubtedly genuine. Professor Murray had been shown a fac-simile.

*Boston Evening Transcript.*

## Selected Articles.

### Christian Science.

#### The Bible Teaching Concerning the Power of God to Heal the Sick.

To the Editor of the *People and Patriot*:—

In a recent issue of your paper it is stated that "Mrs. Eddy and Judge Ewing say that if believers in Christian Science drink any deadly thing it will not harm them," and it is further declared that Mrs. Eddy says "she tried it by taking some large doses of morphine and found that the drug had no effect on her." It is then proposed that Christian Scientists test their healing religion by publicly taking large doses of poison.

Regarding the statement concerning Mrs. Eddy, her exact words will furnish a complete explanation. They are to be found on page 248 of her last well-known work, "Miscellaneous Writings," and are as follows:—

"Many years ago my regular physician prescribed morphine, which I took, when he could do no more for me. Afterwards, the glorious revelations of Christian Science saved me from that necessity and made me well, since which time I have not taken drugs, with the following exception: When the mental malpractice of poisoning people was first undertaken by a mesmerist, to test that malpractice I experimented by taking some large doses of morphine, to see if Christian Science could not obviate its effect; and I say with tearful thanks, 'The drug had no effect upon me whatever.' The hour has struck, 'If they drink any deadly thing, it shall not hurt them.'"

Because of the Christian Scientist's faith that "God is a very present help in time of need," the newspaper writer would have him put it to a public test. This reminds one of a very similar proposal made to the founder of Christian-

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ity. He taught the Bible doctrine about God that "He shall give his angels charge concerning thee: and in their hands they shall bear thee up." According to the record in the fourth chapter of Matthew this teaching of Jesus was doubted by some and the proposal of a critic for "a severe test" is thus recorded: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down." Jesus said unto him, "Thou shalt not tempt the Lord thy God." Or as the Greek original reads: "Thou shalt not put to the test the Lord thy God." His Master is a sufficient example to the Christian Scientist. The power of God is not to be used for a spectacle. God is man's helper, but at the demand of the incredulous He does not lend himself for experimental purposes.

It has without doubt already occurred to the careful reader that the implied charge in the article that Christian Scientists cannot protect themselves from the effects of poison is in reality an imputation against Christianity itself. Christ Jesus distinctly said that his followers should have power over poison. As recorded in the tenth chapter and nineteenth verse of St. Luke's gospel he said to his followers: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

Christian Scientists believe that the Saviour meant every word that he said. It will not do to say that the great physician meant those words only for his twelve disciples. He meant that this healing power should belong to all followers, in all time, as is shown by his farewell words to his friends as given in the last chapter of St. Mark. Said he: "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."

Those who are familiar with Bible history will remember that Jesus herein was proposing nothing new or novel in religion. The Bible has many accounts of healing without any other means than the power of God. The Psalmist spoke of the Creator as one "Who healeth all thy diseases."

Of the Master it was said, "He healed all manner of diseases." All the sick who came to him were cured through his prayers to Almighty God. And he plainly said of every true disciple, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When he ordained his disciples to the ministry he plainly said, Go preach and heal. There are many who believe that the first of these commands is binding. There are others who believe that both commands are binding. If it is right to obey Christ by preaching, is it not also right to obey Christ by healing? If he is a worthy disciple who obeys one-half the command of the Master, is not he also worthy who obeys the whole of the command?

As far back as the time of Moses, thirty-five hundred years ago, God was known as the healer of the people, for we read, "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

If to the obedient Israelite fifteen hundred years before Christ, God could say, "I am the Lord that healeth thee;" why to the obedient Christian nineteen hundred years after Christ may He not also say, "I am the Lord that healeth thee"? If the power of God was the cure of disease fifteen hundred years before Christ Jesus lived and taught, why may not this power of God deliver people to-day?

The religion of healing which was preached by the founder of Christianity was early practised by his church. Said James, "Is any sick among you? let him call for the elders of the church, . . . and the prayer of faith shall save the sick."

It was the blessed privilege of those disciples who had walked and talked with Jesus to obey the whole of his command in preaching the gospel and healing the sick.

But not only did those who were near Jesus fulfil his expectations in healing disease, but those also who never saw him, were likewise obedient. Paul, who never looked upon the gentle face of the loving Master, healed the sick and raised the dying. Read the interesting account of his healing work on the island of Melita, as given in the twenty-eighth chapter of Acts.

Is it not clearly evident, then, that he who denies the power of God to heal is doing more than assail Christian Science. He is in fact making an attack upon the truth of the Bible and is seeking to discredit the words and works of Jesus and of his obedient disciples.

REV. IRVING C. TOMLINSON, C.S.B.
*People and Patriot.*

## Mrs. Eddy, Christian Scientist.

"THE Founder of Christian Science" is the title of an interesting and timely article in the November number of the *New England Magazine*, by Henrietta H. Williams.

The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, author of the denominational text-book, "Science and Health with Key to the Scriptures," and the acknowledged spiritual adviser of a very large and growing body of intelligent Christian men and women, is a woman whose history is intensely interesting to thoughtful people of all shades of opinion. In a little more than a quarter of a century this gifted woman has established a church with thriving branches all over the world and converted to her ideas of practical Christianity hundreds of thousands of people.

This excellent article reveals the Leader of the Christian Science movement in a way that is new to most readers, for we see her in the friendly setting of her New England home among the hills of New Hampshire, where she was born and reared, and where she still loves to dwell in the busy retirement of "Pleasant View," in the suburbs of Concord.

Mrs. Williams has evidently been faithful in gleaning the facts in regard to the life of Mrs. Eddy, for she relates some incidents never before published, of the home life and training of the now famous woman, which show how her experience prepared her for the work she has accomplished. The article is illustrated with twenty-five half-tone engravings, which add greatly to its value as history. Some of the scenes of Mrs. Eddy's childhood are particularly interesting to students of Christian Science. During the era of church building begun by the Christian Scientists five or six years ago, they have erected many beautiful edifices in the leading cities of the country. A few of the more costly of these are represented in the illustrations. They suggest the enduring character of the religion which Mrs. Eddy founded.

*The Pacific Commercial Advertiser*, Honolulu, Hawaiian Islands.

## Cures by Christian Science.

*To the Editor of the Sun.*

*Sir:*—I see by the *Sun* of a recent date that William A. Purrington, Esq., delivered an address in your city, in

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which he made the remark, among others, that Christian Scientists were not able to, or did not, furnish any proof of any cases of so-called organic diseases they had cured. If Mr. Purrington is still looking for facts I will gladly help him by giving him the names and addresses of persons who have been cured by Christian Science of cancer, consumption, neuromas, tumors (sarcomatous and tuberculated). I am an old physician of over twenty years' practice, and feel that I know a cancer from a boil, and am able to distinguish the difference between a case of consumption and a case of hysteria.

I myself was cured by Christian Science after suffering for twenty-two years, undergoing seven surgical operations, and at last being given up by the best surgeons in New York. In this city is a gentleman, prominent in insurance circles, who had a cancer on his face, who was operated on at the Roosevelt Hospital, and whose case was said to be incurable. He received Christian Science treatment and is now perfectly well, in fact, there is not even a scar on his face to show where the cancer was. A gentleman in a nearby town fell, striking his head on a stump in such a way as to injure a nerve centre. For years he suffered the most terrible pains in his face and head. He had the best medical and surgical treatments, but nothing that medical science could do helped him. He received Christian Science treatment and in a few weeks was cured, and has never had a return of the pain. I could fill a whole page of your valuable paper with cases I have personally known to be cured through Christian Science.

C. A. Q. NORTON.

Hartford, Conn., April 11.

*New York Sun.*

## A Lawyer's Testimony.

MRS. MARY SPARGO FRASER, the successful woman lawyer, told me yesterday that she was cured nine years ago of a severe attack of inflammatory rheumatism by the Christian Science treatment. "Do you think," I made bold to ask, "that Christian Science will mend mechanical troubles as well, such as broken bones?" "Certainly," said Mrs. Fraser. "I know of a case where a little boy had broken both arms and was cured by our treatment. A physician put his arms in splints, but the recovery was phenomenal. A little while ago, last fall, I believe, I sustained a fall and sprained my ankle. Everybody knows what a painful thing that is. Some people would rather have a fracture than a sprain, and in my case it was very severe. Well, Christian Science cured me. On the first day following the accident I rode my wheel down town. On the fourth day I rode thirty miles, and in a week I was walking as well as ever.—*Evening Plain Dealer,* Cleveland, O.

## A Little Lay Sermon.

Let it rest! Some proceeding has wounded us by its want of tact; let it rest; no one will think of it again.

A harsh or unjust sentence irritates us; let it rest; whoever may have given it will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; let it rest, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affection; let it rest, and our look of trust will restore confidence.

Fancy, we who are so careful to remove the briers from our pathway for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another, how childish and unreasonable we are!—*New York World.*

Learning is only so far valuable as it serves to enlarge and enlighten the bounds of conscience. G. ELIOT.

## The Lectures.

### At Glens Falls, N. Y.

The interest felt in Christian Science in this village, and, without doubt, a general element of curiosity on the part of many, were instrumental in assembling a large audience at the Empire Theatre last evening (Monday, April 23) when Carol Norton, C.S.D., of New York, lectured on "Christian Science—What It Is and What It Is Not." The lecture was given under the auspices of the local First Church of Christ, Scientist.

The lecturer, on invitation of the society, was introduced by Joseph A. Kellogg, who expressed for those present a desire to learn more of the movement which is so prominent in present-day topics.—*Glens Falls Times.*

The introductory speech of Attorney Kellogg was as follows:—

*Ladies and Gentlemen:*—Having been honored by the committee in charge with a request to introduce the speaker of the evening, I can best show my appreciation of that mark of confidence by abbreviating the preliminary remarks which custom prescribes as appropriate on such occasions.

The right of full and free liberty of religious belief is safeguarded by provisions of the organic law both of our nation and state, and is established as one of the fundamental principles of our system of citizenship.

The nation itself was founded and in its earlier history was largely populated, by those who, fleeing from the lands of oppression, sought a refuge where they might worship God according to the dictates of their own consciences.

As in all other lines of human investigation and research, there have been, during this century now closing, marked advances and changes in religious thought and belief.

Intolerance has given way in a large measure to liberality. Instead of attempting to force our own ideas upon our fellows by the aid of the rack and thumbscrew, or to punish them with the sword and the fagot for inability to accede to our views, we in general have come to concede to others their right to their own opinions.

Furthermore, notwithstanding the multiplicity of sects, there are still many who are reached by none of the long-established branches of the church, and are indifferent to the appeals of them all.

In these circumstances it is our duty to welcome all reasonable discussion of religious subjects by competent and educated men. For such a purpose we are gathered together this evening.

I do not know what Christian Science is, or what it is not, and can therefore neither commend nor condemn it. We do know, however, that it has attracted the support of many persons prominent in the business and professional world, and is accorded the patronage of many sincere, intelligent men and women, who claim to have derived much benefit therefrom.

This movement has reached such proportions that it should command our attention, and in justice to ourselves we should examine concerning it and be satisfied as to how much, if anything, it contains of good.

The speaker of the evening is especially endowed by nature, experience, and study to present this subject, and give to us much valuable food for thought in this direction.

It will be our pleasure to listen to his words, well knowing that "if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it.'

The subject of the evening is "Christian Science—What it is, What it is not," and the speaker whom it now gives me much pleasure to introduce, is Mr. Carol Norton.

*Correspondence.*

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### At Lancaster, O.

Mr. Edward A. Kimball of Chicago, addressed a fair-sized audience last evening (Monday, April 16) at the Auditorium, on the subject of Christian Science, of which cause he is an ardent advocate. That many who were present were interested was manifested in the close attention given to the speaker.

The speaker was introduced by Mayor George S. Cunningham in a fair-minded way, bespeaking for Christian Science a hearing, and letting it stand or fall according to its own merits or demerits.—*Lancaster Daily Eagle.*

Mayor Cunningham's introductory address was as follows:—

*Ladies and Gentlemen:*—I am here to-night for the purpose of introducing to you a distinguished gentleman, who has laid aside his secular calling and is devoting his life to a cause which he believes will benefit humanity. As you all know, I am not a Christian Scientist, yet I disclaim any abiding convictions as to its merits or demerits. I am willing to grant to every man the right to believe as he will—the right to worship God according to the dictates of his own conscience.

This is an age of progress when men are seeking after the truth. Whatever may be our belief, the aspiration after truth should lead us to grant to others a respectful hearing and the right to the most full and free expression of their thoughts. The intellectual independence of the individual man is the glory of our republican institutions. Whoever has a message that will lead to a clearer understanding of man's responsibility to God and to his fellow-man is entitled to your consideration and to mine. We have had but one complete revelation of the truth—that from the lips of the meek and lowly Nazarene—yet it has gone thundering down the ages and is as unchangeable as time itself. Though the truth is mighty and unchangeable, yet our conception of it is as varied as the mind of man.

While it is ours to live in a world of limited vision, no man should be condemned unheard and no cause should be discarded until its advocates have had a full and fair hearing.

If there is no good in Christian Science it will run its course and pass away. It needs no persecution at your hands and none at mine.

You will, no doubt, all be pleased to listen to a distinguished advocate upon the subject of Christian Science, and it is my pleasure to introduce to you Mr. Edward A. Kimball.—*Correspondence.*

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### At Elgin, Ill.

The Opera House held an interested audience last evening (Friday, April 27) to hear Judge William G. Ewing of Chicago give an able address explanatory of Christian Science. The speaker was introduced by Judge E. C. Lovell, who said:—

*Ladies and Gentlemen:*—It is the chief pride of our country and its institutions that we not only give to others but believe in exercising for ourselves the greatest freedom of private opinion. I have always regarded it as one of the crowning glories of the nineteenth century that there was assembled in Chicago several years ago in connection with our wonderful World's Columbian Exposition that convention of devout and sincere seekers after God and His truth, called the Parliament of Religions. One of the religions which was recognized in that Parliament was Christian Science. It was even then found to have such numbers of adherents that the management thought it fit and proper to give Christian Science a day for the presentation of its faith and claims to public attention. Those of you who were there know what crowds were present and with what interest that presentation was received by large numbers who listened intently to every word that was spoken in its behalf.

I am not a Christian Scientist myself, but in common with you all have been taught from childhood to regard with respect the religious beliefs of all who sincerely strive to discover the proper relation of man to the Creator and to his fellow-man.

When a new faith, or an old one in new guise or under a new name, is presented for our consideration, it is very gratifying to hear the reflections upon it of a man trained to the examination of facts and reasons, and who has for years been an experienced judge. Such a man is present with us this evening in the person of the eminent representative of Christian Science who is to address this audience, and I do not doubt that you, like myself, will listen with the most careful attention to his statement of the reasons for the faith that is in him.

It is with great pleasure that I introduce Judge William G. Ewing of Chicago, who will now address you.

*Elgin Daily News.*

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### At Lima, O.

Judge William G. Ewing of Chicago, lectured at Faurots' Opera House last night (Tuesday, April 24) on Christian Science, its teachings, its beliefs, and its power as a purely religious organization. The distinguished jurist was greeted by a large and cultured audience, nearly every seat in the house being occupied when the venerable advocate of Mrs. Eddy's great religious reformation began an address which at once commanded the undivided attention of his hearers.

By way of introduction it might be said on behalf of Judge Ewing that he is a convert by special application of the Science which he teaches and so firmly believes in. He does not go into personalities and recite instances of the power to heal which the Scientists believe exists to-day as strongly as it did in the apostolic day, but it is well known that Judge Ewing's life history contains an instance when Christian Science brought about the cure of a disease which medical practitioners had declared to be beyond their power to relieve.

Judge Ewing did not announce a text, but if one were chosen from his lecture it would have been the early assertion: "We have no new Bible; no strange construction of the old one."

The conclusion of Judge Ewing's lecture was a flight of eloquence for which he showed strong capabilities from the very opening of his discourse. There was a ripple of applause at the end, but the audience refrained from any marked demonstration out of respect for the subject under consideration as well as for the venerable advocate of principles, as yet but imperfectly understood by the great majority of the religiously inclined.

*Lima Daily Times.*

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### At LaGrange, Ill.

The lecture at the Rink last Sunday afternoon (April 15), on "Christian Science, the Religion of Jesus Christ," by Judge William G. Ewing of Chicago, called out one of LaGrange's most intelligent and cultured audiences, and perhaps the largest that has assembled in this suburb for some time past.

Professor E. G. Cooley, principal of the LaGrange high school, in introducing the distinguished lecturer, said Christian Science was a subject that appealed to the most thoughtful and earnest minds, because it held out what its adherents believed to be a higher conception of Truth and nobler ideals of life. He was unable to outline its position or describe its benefactions, being comparatively a stranger to its teachings; but he was pleased to state that there was present a man of eloquence and learning, eminent for his

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services at the bar, on the bench, and in other fields of moral and intellectual combat, who was commissioned to speak authoritatively on behalf of Christian Science, and he felt sure that all would enjoy his exposition of the interesting and timely theme.

Judge Ewing stepped forward and was enthusiastically received.—*LaGrange Call.*

### At Logansport, Ind.

The eminent Illinois jurist, William G. Ewing, former judge of the Superior Court of that state, and now of the Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., lectured at Dolan's Opera House last night (Friday, April 20) on the doctrine of Christian Science. The audience which greeted Judge Ewing was large and made up of representative citizens of Logansport and other neighboring cities. There were many avowed Christian Scientists present, but the audience was chiefly made up of adherents of other faiths, who accepted Judge Ewing's lecture as a source of enlightenment. That the listeners were impressed by his lucid and dispassionate revelation of the doctrines of his church was evident by their attentive attitude.

The speaker was introduced by Quincy A. Myers, and as Judge Ewing stepped to the front of the stage the audience was strongly imbued with the idea that he is a man whose convictions have been worked out by impression rather than conceived by any passing idea of a fanciful turn.

*Logansport Daily Reporter.*

### At Indianapolis, Ind.

English's Opera House was well filled yesterday afternoon (Sunday, April 22) with people, who were there to hear William G. Ewing of Chicago, speak on the subject of Christian Science. His manner was impressive and he undoubtedly convinced every one in his audience of his sincere belief in the doctrine, if he did not convert them to his views. He started out by commenting on the old-time belief that what the father believed should also be the belief of the son.—*Indianapolis Journal.*

### Lectures at Other Places.

Monmouth, Ill.—William G. Ewing, Saturday, April 7.

## High Praise for Justice Hatch.

THE following complimentary notice of Justice Hatch from the *Sun* will be read with interest by Christian Scientists. Justice Hatch presided at the Academy of Music lecture last spring and introduced the Christian Science lecturer, Carol Norton, C.S.D.

The members of the bar assembled in the court room of the Appellate Division in Brooklyn yesterday to pay a tribute to Justice Edward W. Hatch, who has been transferred by Governor Roosevelt to the Appellate Division in Manhattan. Former Judge George G. Reynolds of the city Court referred to the many changes that had taken place since the establishment of the Appellate Division. Then addressing Justice Hatch he said:—

"Our presence here shows the warm regard we have for you. If, by any chance, we should stray into that gorgeous temple of justice on the other side of the river the feeling of strangeness and awe which we might experience will be assuaged when we recognize one with whom we have been long familiar among our more humble home surroundings."

This was responded to by Presiding Justice Goodrich, who said in part:—

"Four years ago Judge Hatch came from Buffalo to Brooklyn, practically unknown to our bench and bar. As every lawyer knows, the real work of an Appellate Judge begins when the work of counsel ends. Judge Hatch brought to the consultation room a clear idea of the opposing theories of the argument, and with patient analysis of records and reports verified his impressions. Without revealing judicial secrets, I may say that the irrefutable logic of his opinions has often removed the doubts of his associates and made justice apparent. While we may not commend his decisions in which we have participated, lest we seem to sound our own praises, we may declare that his opinions have given lustre to this court and added moral force to the authority of its judgments. We bear witness to his high character, to his shining ability, to his legal acumen, to the virility of his judgment, and to his unflagging industry."

Justice Hatch held a reception in the ante-room. The Appellate Division went into session, with Justice Almet F. Jenks seated on the left, he having been assigned to succeed Justice Hatch.

## Progress of Equal Suffrage.

SIXTY-FIVE years ago women could not vote anywhere. In 1838 Kentucky gave school suffrage to widows. In 1861 Kansas gave it to all women. In 1869 England gave municipal suffrage to single women and widows, and Wyoming gave full suffrage to all women. School suffrage was granted in 1875 by Michigan and Minnesota, in 1876 by Colorado, in 1878 by New Hampshire and Oregon, in 1879 by Massachusetts, in 1880 by New York and Vermont. In 1881 municipal suffrage was extended to the single women and widows of Scotland. Nebraska gave school suffrage in 1883 and Wisconsin in 1885. In 1886 school suffrage was given in Washington, and municipal suffrage to single women and widows in New Brunswick and Ontario. In 1887 municipal suffrage was extended to all women in Kansas, and school suffrage in North and South Dakota, Montana, Arizona, and New Jersey. In the same year, Montana gave tax-paying women the right to vote upon all questions submitted to the taxpayers. In 1889 municipal suffrage was extended to single women and widows in the province of Quebec. In 1891 school suffrage was granted in Illinois. In 1893 school suffrage was granted in Connecticut and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, a limited municipal suffrage in Iowa, and parish and district suffrage in England to women both married and single. In 1895 full suffrage was granted in South Australia to women both married and single. In 1896 full suffrage was granted in Utah and Idaho. In 1898 municipal and county suffrage were granted to the single women and widows of Ireland, the women of Minnesota were given the right to vote for library trustees, and Louisiana gave taxpaying women the right to vote upon all questions submitted to the taxpayers. In 1899 the Legislature of Oregon passed an amendment to grant full suffrage to women, by a vote of 48 to 6 in the House and 25 to 1 in the Senate.

The trend of civilization is clearly in the direction of equal rights for women. Hon. John D. Long calls the opposition "a slowly-melting glacier of bourbonism and prejudice." He adds: "I want to be on record as having melted out early, or rather as having never been frozen in."

*Woman's Journal.*

As the summer, with its silent warmth, avails more for harvest than can the winter, with its majesty of storm and wind, so the inspiration of love achieves what the inspiration of duty cannot.

DR. NEWELL DWIGHT HILLIS.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

**The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

### Take Notice.

My attention has just been called to a proof of a photograph of mine sent out by William H. Pierce & Co., Boston, which they claim is the best extant of me to-day. This photo is merely a fac-simile of a photograph taken by an artist in Concord, N. H., about ten years ago, which I condemned, and I have refused to sit for a photograph since that date. The photographs sold by J. C. Derby & Co. are authorized by me. I have also consented to let Mr. Derby manufacture a Christian Science insignia.

M. B. Eddy.

### A Word in Defence.

The following card from Rev. Mary Baker G. Eddy appeared in the *Boston Herald* of May 5, 1900.

To the Editor of *The Herald*:—

I even hope that those who are kind enough to speak well of me may do so honestly, and not too earnestly, and this seldom, until mankind learn more of my meaning and can speak justly of my living. Mary Baker G. Eddy.

Pleasant View, Concord, N. H., May 4, 1900.

### Church By-law.

BY MARY BAKER G. EDDY.

Only the Christian Science Board of Directors and the First Reader of the Mother Church, shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors and the First Reader shall confer or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church, *if said member belongs to no other church,* shall be laid before this Board, and within thirty days thereafter, the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity.

If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof and compliance with our Church Rules, shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. Also, the complainant shall cease to speak ill of him, or be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors and First Reader, at a meeting of the Mother Church held for this purpose, or for the examination of complaints. No Church discipline shall ensue until the requirements, according to the Scripture in Article XXVI., Section 6, of our Manual, have been strictly obeyed.

A member of the Mother Church, and a member or the Reader of a Branch Church of Christ, Scientist, shall not send to the Mother Church a complaint against another member of a Branch Church. Each Church shall separately and independently discipline its own members,—if this sad necessity ever occurs.

### Righteous Judgment.

When friction occurs between two persons what is the first thought as to who is to blame for it? Are we amiss in saying that in ninety cases out of a hundred each thinks the blame rests wholly with the other? Are we amiss in saying that in almost the same ratio this is not only the first thought, but the last as well?

To the thinking person this is a startling fact. It is a fact that has cursed the ages. By reason of this fact nations have gone to war and brought upon themselves and inflicted upon each other the indescribable horrors, the dreadful slaughter, the awful carnage, the waste of treasure, and the long trains of sorrow, suffering, and woes that fill the volumes of the world's history; and the world's history is little more than a record of war and bloodshed.

Each nation thought it was right, and this, of course, placed the other in the attitude of being wrong.

What cycles of misery would the human race have been spared had each nation but conceded that there was right and wrong on both sides, and that there was a fair chance to give and take! Had the quality of self-delusion here considered been understood for what it really was, long ages ago the principle of arbitration of national disputes could have been successfully applied; and, as a result, long ages ago wars would have ceased.

Take the South African war as an illustration. The powers controlling in England are certain that England has the right on her side; this being so, to England's view, the South African Republics are all wrong. Therefore England sees no compromise ground and nothing to do but to fight it out.

On the other hand, the authorities of the South African Republics are equally certain that they are right and England wrong. Therefore they can consistently make no concessions and they have no recourse but to fight it out. Hence the terrible carnage, with its long trail of direful effects, goes on, and thousands of lives are being sacrificed and scores of hearts made to bleed, all because each contending party believes it impossible that there is a measure of right and wrong on both sides. What will the end be? A compromise, in spite of everything. It is inevitable. Even though one side may be victorious, there will have to be concessions; and these concessions could have been arrived at peaceably years ago, had it not been for that quality of mortal mind which sees itself to be all right and everything that seems to differ from it to be all wrong.

Nowhere, however, has this mental condition so conspicuously manifested itself as in the religious arena. Here it has found its fullest vent, and with what awful consequences it is not necessary here to recount. History tells us in pages of sombre hue.

Religious intolerance and sectarian bitterness is the legitimate child of the "I am right and you are wrong" element of the human mind. Every phase of self-righteousness has its root here. Every condition of unjust judging springs from this source. Neighbor quarrels with neighbor, friend with friend, brother with brother, parent with child, and child with parent, husband with wife, and sister with sister—all because of this mental quality.

How is it with Christian Scientists? Have we become so far awakened to this mental idiosyncrasy that we are able to act independently of it? Are we so alert to this peculiarity of the human or mortal mind that we can so act as to be sure we only are right and the neighbor or fellow-worker, who may not be able to see in all respects as we see, is wholly wrong? Is there no chance for us to give and take? Is there no happy mean for us? Can we find no compromise ground? We surely can, and we shall.

There is no power, or claim to power, that can say us nay. We *know* that we are not the servants of evil and cannot be made such. We know that we are under the

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dominion of Good *only*. If we will have in us only the Christ Mind, no plague can come nigh our dwelling, and we can *be* and *remain* in the secret place of the most High and most Nigh God. Thus defended we are safe from (the belief) of foes within and without.

We must reach this standard *ourselves* ere we are competent to "judge" our neighbor; for until we do, the blinding beam of *self-rightness* is yet in our own eye, and we cannot see our brother with single-eyed rightness.

May God help us to judge righteous judgment in the name of the risen Christ.

## Special Railroad Rates.

WE are authorized to say that a reduction of one third of the railroad fare, on the certificate plan, has been secured for those desiring to attend the Communion Service and Annual Meeting of the Mother Church in Boston, on June 3rd and 5th next.

The following directions are to be strictly observed:—

First. Tickets at full fare for the journey to Boston may be secured within three days (exclusive of Sunday) prior to and during the first three days of the meeting. That is, tickets can be obtained not earlier than May 30, nor later than June 5. In purchasing tickets request a certificate. Do not ask for a receipt.

Second. Be at the railroad station for ticket and certificate at least thirty minutes before departure of train.

Third. Certificates are not kept at all stations. By inquiring at the station it can be ascertained whether certificates and through tickets can be obtained for Boston. If not, the agent will state at what station they can be obtained. A local ticket can be purchased to the station indicated, and there a certificate and through ticket procured.

Fourth. On arrival at Boston, the certificates must be presented to the agent of the railroad company in charge of transportation, at 95 Falmouth Street.

Fifth. It has been arranged that a special agent of the N. E. Passenger Association will be in attendance at 95 Falmouth Street, to validate certificates on June 3, 4, and 5. Unless certificates are thus validated the benefit of the reduction is lost on the home journey.

Sixth. When the certificates are duly validated they will be good up to June 8 for a continuous passage ticket, on the return, on the same route over which the trip was made to Boston, at one third the limited fare, as above stated.

Thus far authority has been secured only from the N. E. Passenger Association, but we are informed that there is probably no doubt that all the railroads will unite in this arrangement.

### More Food.

We trust the Field will not forget that our *Journal* and *Sentinel* have an insatiate maw, and are constantly crying for more food.

We especially need more articles suitable for the *Journal*, —such as can be written from the standpoint of experience and demonstration.

## Among the Churches.

### Opening Service at Topeka, Kan.

Sunday, April 29, witnessed an important event in the history of Christian Science in Topeka, Kan. The occasion was that of the opening service in the church building recently purchased by the Christian Scientists in that city. As space will not permit us to republish the detailed account of the service as given in the *Topeka Daily Capital*, we make the following extracts.

The opening on Sunday morning of the church building recently purchased by First Church of Christ, Scientist, corner Huntoon and Polk Streets, marked an epoch in the growth of Christian Science in this city. The church was beautifully decorated on the inside, the work having been designed by Mr. Joseph Twyman of Chicago. The colors are a blending of primrose yellow and ivory white, which brought out the thought of harmony and purity to a remarkable degree. The pulpit is a present to the church from the Sunday School, as was also the pulpit furniture. It was pure white, with the words carved on the front, "God is Love." The pulpit and steps leading to it were a perfect bower of palms and plants. This work was done by the ladies of the church, and was certainly beautiful to look upon.

On the west wall of the auditorium were the following quotations from Jesus: "He that believeth on me, the works that I do shall he do also." "All power is given unto me in heaven and in earth." Also on the north wall the following from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy: "Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate."

The audience that listened to the services Sunday morning was one that completely filled the auditorium and lecture room. Mr. Willis D. McKinstry delivered an address of welcome to the new home, and Mrs. C. S. Whittaker followed with a statement covering the history of the growth of the church in this city.

Mr. McKinstry's address was in part as follows:—

We, the members and congregation of First Church of Christ, Scientist, come with glad hearts to our new place of worship.

To the visiting Scientists, we extend a glad welcome and are grateful for the love and good-will which brought you here to-day, that together we may rejoice in the growth of our beloved cause in this city.

Strangers, who have come to worship with us, we greet you as friends, and bid you welcome. Though we may differ in some respects in our religious beliefs, we have much in common. You believe in one supreme God and His Son, Jesus Christ; so do we. You are striving to be Christians, Christ-like; so are we. We have nothing but love for you, for we are brethren.

In behalf of the church I wish to express our sincere thanks to the friends who have so kindly and cheerfully aided us by their contributions in the purchase of this church and their many favors shown us. The children of our Sunday School have helped in this demonstration. They have "come rejoicing, bringing in the sheaves." We thank them for this beautiful pulpit furniture. May the motto upon the pulpit, "God is Love," be deeply engraven upon our hearts.

This is a most fitting time to consecrate our lives anew to the cause of Christianity, that we, step by step, may rise above and overcome all error within our consciousness, treading in the footsteps of our Saviour who, by reason of his pure life and clear understanding of God, was enabled to prove his divine sonship and the nothingness of all evil, sin, sickness, and death.

The Principle and rule of Jesus' life-work has been discovered and given to this age by the Rev. Mary Baker G. Eddy, in her book, "Science and Health with Key to the Scriptures." To her we owe a debt of deep and earnest love and gratitude. She has taught us that divine Principle, Life, Truth, and Love, is demonstrable; that it is as vital and powerful to-day as it was nineteen centuries ago; that the Christ is still with us, and God is a present help in every time of need.

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"Prove all things; hold fast that which is good," was the apostle's injunction. Christian Science demonstrated, establishes the omnipotence of God—Good. It enables us to know and prove that He is supreme, a God of love and tenderness; our life; our health; our strength; our all. "I am the Lord, and there is none else, there is no God beside me."

Man's true nature is perfect. Jesus was the perfect man. He was the way-shower. His was a life of love, healing both sin and sickness. He said, "I am the way, the truth, and the life." In proportion as we live this life of love, meekness, and truth, can we demonstrate our true being. If the words of Christ dwell in us, if we have our minds filled with Truth and Love, we reflect the Christ-principle which destroys sickness and sin.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy (page 574), we find the definition of church. "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Our church, then, means more than walls of brick and stone; it is Truth and Love made manifest.

To become a stronger church we must have more of the real structure—the consciousness of Truth and Love. This is an individual work. We must each live closer to God, then will we as a church become a greater spiritual power.

To God, the giver of all good, we give thanks for this demonstration. He has not failed us. For several years we have been working and praying for a church home. "We have done the little we could do," leaving the rest with Him. He has enabled us to make this demonstration, and to Him we give the glory, praise, and honor.



Mrs. Whittaker spoke in part as follows:—

In the month of June, 1887, a party of four Christian Scientists, loyal students of our Mother, arrived in Topeka from Boston. They had come to the West for the purpose of establishing Christian Science in this locality. Shortly afterward part of them left for neighboring cities, but one remained here, deciding to make this his home and field of labor. Some months later another family, two of whose members were also students of Mrs. Eddy, moved here from an adjoining state, and to these three is credit due for the first sowing of the seed in this field.

In 1890 we had a little band of interested ones, forty two in number, who had become so sure that Christian Science was the revealed Truth as Jesus taught it, that we met together at the home of one of our number and formed ourselves into a church organization to be known as First Church of Christ, Scientist, Topeka, Kansas, for the promulgation and study of the Scriptures with the new and inspired light that is thrown upon them by our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Some months later we rented a hall at 210 West Sixth Street, where we held our services until last Sunday. While we have many pleasant recollections of the growth and progress we made there, yet we are glad indeed to leave it as a place we have outgrown, for it was only a temporary abiding place. We feel that Christian Science will never have its rightful place in any community until it is established in church buildings, showing that it is founded upon Truth, and has come to stay.

We come into this church building with a membership of one hundred and five, but this by no means constitutes all the growth of these thirteen years; as many families have moved to other fields of labor and have united with churches at their new homes.

I first heard of Christian Science during the summer of 1887. At that time I was a hopeless invalid, having exhausted all medical skill, and was only waiting for relief by death. Like many other sufferers, I opposed Science very bitterly at first, but finally, in the fall of that year, was prevailed upon to give it a trial and, much to my surprise, began to improve slowly, and to-day I am a living answer to the question so often asked, "Does Christian Science heal organic disease and all forms of real sickness?"

Christian Science Churches are mainly composed of people who, without this blessed understanding that God does heal to-day as surely and certainly as in the beginning of the Christian era, would not now be numbered among the living. Mine is not an isolated case by any means, but just one of many.

In those early days of our growth in Science, what wonderful times of rejoicing we all had. The Bible, which I had read and studied so much, was made a new book. I felt that life was a great blessing, and that God was very near. Such a sense of safety and security pervaded my whole being that I felt I could never do enough for my Heavenly Father to thank Him for the blessed peace and joy and happiness that had been revealed to me. It was a wonderful light; a great spiritual revelation! The whole world was changed in those days. I knew God as Life, Truth, and Love, and I saw that our Saviour had not left us comfortless, but had sent the Comforter as he had promised. Sorrow was turned to joy, tears to smiles, misery to happiness, and the Kingdom of God was come. I know many of you here to-day can recall your own experiences of a like nature.

To the friends who meet with us to-day, I wish to add my word of welcome, and also thanks to all who have helped us in the purchase of our church building. I feel that God will bless you, as your means and good-will have blessed us. We feel that we have made a grand demonstration in being able to purchase this church and make the repairs that were required for transforming this rather dark and uninviting looking room into the bright and attractive place of worship we see before us to-day.

To our dear church, I would say, Let us dedicate ourselves anew unto our Heavenly Father, and to His service, and let us go forth with such a sense of dwelling in the secret place of the Most High, that evil thinking and evil speaking will have no power over us.

The Bible says "resist the devil [evil] and he will flee from you," so if we are constant in resisting the wrong and cultivating only the good and pure, the sick and weary ones will be led to seek that one "pearl of great price," which we have found in Christian Science.

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### Evanston Christian Scientists Buy Property.

Members of First Church of Christ, Scientist, have bought the lot and house on the southwest corner of Grove Street and Chicago Avenue for $16,250. This is the site on which the library board had an option. Recently the option ran out and the Scientists offered the cash and now are in possession of the property. C. E. Ware, a prominent member from South Evanston, furnished the necessary money, but the church will pay it back before it makes use of it. The house standing on the lot is to be remodeled and made into an assembly hall seating five hundred people. This is not to be the church, for in a few years a pretty edifice will be built. Plans are being drawn for remodeling, and the hall will probably be ready for meetings next September. The lot has a hundred feet frontage on Chicago Avenue and is over two hundred feet in depth.

There are at present over one hundred members of the First Church of Christ, but the congregation numbers on an average two hundred and fifty persons. The number is constantly increasing, so that larger quarters have been engaged three or four times. The latest move was made because the rooms in the Y. M. C. A. Building are too small to accommodate the Christian Scientists.

*Chicago Post.*

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# Reading Rooms Opened.

### At Grand Rapids, Mich.

The members of the First Church of Christ, Scientist, have recently established and opened some very handsome new reading rooms on the fourth floor of the New Houseman Block. The two rooms are beautifully furnished and present a most attractive appearance. The walls are tinted a delicate green, while the carpets are in blending shades of green and olive. The furniture, which is of polished oak, consists of a large, commodious reading table, leather upholstered chairs, a small, dainty writing desk, a hat rack containing a large mirror, and a settee, all of which are attractively arranged about the room. The adjoining room is fitted up with an oak office desk, a very handsome davenport upholstered in a rich shade of olive, also bookcases containing Christian Science publications. The windows are hung with soft lace draperies.

The walls of both rooms are hung with beautiful and appropriate pictures. Opposite the entrance door is a large, handsome picture of Mrs. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. On an opposite wall is a beautiful reproduction of Hoffman's last painting of the Christ. Over the picture is fastened a branch of the conqueror's palm. Among other pictures, most of which are from sacred subjects, are fine reproductions of Hoffman's "Christ and the Rich Young Man" and "The Boy Christ in the Temple." There are about the rooms the numerous delicate touches which create a sense of beauty and harmony and an atmosphere of comfort and home.

The reading rooms are in no sense assembly or club rooms, but they are open to the general public and are at the disposal of any and all persons interested in Christian Science who wish to examine the literature or to spend a little time in reading. These reading rooms are also the local headquarters for all the Christian Science publications. The rooms are open every afternoon from twelve o'clock until five, also Tuesday and Friday evenings from seven until nine, and are in charge each day of some member of the Christian Science Church. The literature is at the disposal of all persons who are interested in the subject, while orders and subscriptions for the publications are also taken. Information will be furnished regarding the Christian Science healers in this city, and their addresses may be obtained there.

Similar reading rooms are established in nearly all cities having a Christian Science Church. Their purpose and object is the same in all places, and they have proved very beneficial and practical.—*Grand Rapids Herald.*

### At Marshalltown, Ia.

On Monday of this week free reading rooms were opened to the public in the Kirby Block, over the New England Store, being rooms 1 and 2 on the second floor, under the auspices of the Christian Science Church, which bears all the expense. The object is to place Christian Science in its true light before the people of Marshalltown, and to afford them an opportunity to inform themselves, through its literature, including all of Mrs. Eddy's works, in regard to its teachings, tenets, claims, and purposes. All the current literature of the society is kept in these rooms, all is accessible to the public without charge, and much of it is intended for free distribution throughout the city. The office hours are from 10 A.M. to 4 P.M., and there will always be some one in attendance. A cordial invitation is extended to the public to visit the rooms and take advantage of the opportunities so freely offered. The rooms are very homelike in appearance and furnishings, and especially inviting. The main apartment is papered in bright red colors, handsomely carpeted, steam heated, provided with an elegant writing desk, commodious bookcase, study table, easy chairs, and a couch. The walls are adorned with a variety of beautiful pictures, and the entire interior is tasty and attractive.—*The Reflector,* Marshalltown, Ia.

### At St. Joseph, Mo.

The First Church of Christ, Scientist, has rented rooms on the ground floor of the new King Hill Building, 819 Francis Street, which are being handsomely fitted up for Christian Science reading rooms, where all Christian Science literature, consisting of the works of Rev. Mary Baker Eddy and the publications of The Christian Science Publishing Society will be kept constantly on hand.

The rooms will be open to the public from 9 A.M. till 5 P.M. every day except Sunday, and all who desire may spend here a pleasant hour investigating this subject, which is absorbing the attention of so many intelligent people. The location is central and one of the best in the city for the purpose intended. The Wednesday evening experience meetings of the church, which have been held in Unity Church, will hereafter be held in these rooms.

*St. Joseph Daily Gazette.*

### At Indianapolis, Ind.

A Christian Science reading room was opened April 1 under the auspices of First Church of Christ, Scientist, of this city, in Room 17, Lombard Building. The opening of reading rooms where the literature of this denomination can be read or purchased, and where information or treatments can be given, is taking place simultaneously in all cities or localities where Christian Science is established. Its object is to give to the public a better opportunity to learn of the works and teachings of Mary Baker G. Eddy, the Founder of Christian Science.

The opening of a reading room in this city, in a central locality, and under the auspices and control of the Christian Science Church, is regarded by all those directly or indirectly concerned in the movement, with unusual interest.—*Indianapolis Sentinel.*

### At Peoria, Ill.

Pleasant quarters have been fitted up by the Christian Scientists in the Woolner Building, as a reading room or library wherein all literature—books, pamphlets, and papers—pertaining to the creed, can be found. Room 44 is the location and Mrs. Charles Easton is in charge. She will cheerfully answer all questions and put the reading matter in the hands of all who may call. Those interested in the Science are cordially invited to spend their leisure hours there where study and inquiry may be indulged in. The room is a pleasant one and centrally located, especially chosen for the convenience of those interested in the faith and research into its workings. The former quarters were in the Christian Science Temple on Hamilton Boulevard, but were found not convenient enough to the general public.

*Sunday Journal.*

### Reading Rooms at Other Places.

Santa Cruz, Cal.—42 Locust Street.

Ottumwa, Ia.—Church edifice, Fourth and Market Streets.

Eureka, Cal.—1035 H St.

Lynn, Mass.—61 Exchange Street.

San Francisco, Cal.—206 Kearny St.

Logansport, Ind.—522 Broadway.

Washington, Ia.—Corner Iowa and Jefferson Streets.

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# From Our Contributors.

## The Mission of a Christian Science Tract.

BY L. M. EARLE.

THE article entitled, "Love's Messenger," which appeared in the *Sentinel* of February 15, brought very forcibly to mind the mission another Christian Science tract had to perform. Hoping it may help to further illustrate the good accomplished by sending out these little missionaries of Love, or any of the Christian Science publications, I will give it.

Before I had heard anything of Christian Science except the name and a little unintelligible talk about it and its claim to heal the sick, my only child passed through a severe and dangerous illness. At this time my sister was in the East visiting the family of a physician whose wife was a Christian Scientist and one of Mrs. Eddy's students.

My mother sent my sister daily letters, in one of which she gave the diagnosis of the attending physician and described the symptoms, asking her to give it to the doctor and see what he could suggest. She did so and sent us his opinion and suggestions. The physician's wife enclosed a Christian Science tract which she hoped might lead us to seek help from God the great Physician. Out of gratitude I read the tract but it was meaningless, and I thrust it, as I supposed, away. None of us had sufficient faith in God to believe that He could or would heal our loved one unaided by the doctors and the material means that were being used, but we did believe that He possessed the power to take that life so precious to us, and lived in hourly terror that He would. I personally believed God was Love, because the Bible said so, but I thought of Him with more fear than love, more doubt than trust, and as too far away, vague, and shadowy to be a very present help in time of trouble. I could not realize that the promises in the Bible were meant for me. So the doctor's suggestions were considered of more importance and value than the tract.

Nine months later I was driven to seek help from Christian Science for myself. Before any literature had been given me to read or I had even seen "Science and Health with Key to the Scriptures," I wished that I had that tract, showing that some thought in it had unconsciously been lingering in memory. For some unaccountable reason my mother had saved it when I cast it away, and had kept it all that time unknown to me, so when I needed it it was ready for its work. I read and re-read it, trying to imbibe its spirit and make its teaching practical. I feel sure that it was a factor in the demonstration that was made for me. It had a mission to perform and it could not be lost or destroyed until Love's work was done.

## Point of View.

BY ALICE MAITLAND FAIR.

CHRISTIAN SCIENCE shows us that the universe as it appears to the material senses, is far from being the universe which God sees and has pronounced complete and perfect.

It shows us that the imperfections which we seem to see are not in God's creation, but in our false sense of that creation; the result of looking from an incorrect point of view. God is Spirit, then His point of view must be spiritual; ours has been material.

If we could see as God sees, every seeming imperfection, every sense of sin and discord, would disappear forever, and the realities of perfect Being become apparent.

This true, spiritual point of observation, from which creation is seen as Intelligence sees it, is the goal towards which Christian Scientists are pressing, and nothing short of attaining it can ever satisfy. To keep this goal ever in view, is to run our race, as Paul advised, with the mark of our high calling ever before us, and if we strive unwaveringly to reach it, faithfully demonstrating every step of the way, we shall some day "see face to face," and "know [each other and all God's ideas] even as also we are known [of Him]."

Suggestions of error, however real they may seem to mortal sense, must give place to the harmonious facts when we turn about before believing in their reality and ask: Is this true from Love's standpoint? Is it apparent at all to the Mind which sees only perfection—only His own perfect ideas? What must He see in place of it?

Intelligence must see in you and in your brother only the qualities of mind which reflect Mind, the spirituality which reflects Spirit, undisturbable love answering to Love, truthfulness the likeness of Truth, joyousness and harmony, echoing the Harmony of Divinity, fearlessness and trust acknowledging His omnipotent care.

So, little by little, we shall come to acknowledge no truth or reality in any point of view but God's, and Science proves to us that what we accept will be manifested.

This is our privilege, as well as a necessity of our relation to God, which must be recognized ultimately, since He is our Mind.

In "Science and Health with Key to the Scriptures," p. 472, Mrs. Eddy points out one of the glorious results of thus realizing the true point of view, and thereby manifesting the truth. She says, "Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick."

## The Garden.

BY J. S. MASON.

ONCE there was a garden called Self-will's garden. In it sprang up many plants that to Self-will seemed beautiful, but in reality they were unlovely, unsightly weeds; nothing else. Yet Self-will, looking through his own dense consciousness, saw only beauty there, and cherished and nourished each poor stalk, nor wished it otherwise.

There came a day at length, when pain and sorrow laid Self-will low.

Subdued and changed, he crept forth once more to view his garden. In the new light of regenerated life, he saw clearly the rank weeds of discontent, unlovingness, unthankfulness, pride, and falsity, which once had seemed blossoms most fair, to his misguided vision. Self-will, whose name a glorified sense had now changed to Meekness, sighed over the wasted hours spent in nourishing such unsightliness. "Is this, then, my cherished garden?" he murmured sorrowfully, looking involuntarily up and away from the unpleasing sight.

As he gazed upward, there came to memory, the thought of another garden,—the garden of the resurrection morning, where the Master had stood in the glory of his final demonstration of Love and self-abnegation. Catching the reflection of that Love and self-sacrifice, divine Meekness, enlightened understanding, joyfully received his heritage of Life, Truth, Love. In changed consciousness his gaze returned earthward, and lo, the miracle! Where had seemed weeds and noxious growth, the false outcome of error, Truth now showed the real and eternal,—the perfect garden, beautiful in the regularity of uprightness, purity, sincerity, with the sunrise of Spirit irradiating every leaf and flower.

Meekness gazed enraptured, in newness of life and consecration, while the soft winds whispered, "And the Lord shall guide thee continually . . . and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

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## "Miscellaneous Writings."

BY CHARLOTTE S. DENNIE.

I WANT to express just a little of the gratitude I feel for what "Miscellaneous Writings" has done for me.

It has been such a help and comfort, and so many rough places have been made smooth through its messages of Love, that I should think every Christian Scientist would have a copy right at hand; and certainly those who are investigating the Truth of Christian Science, need it very much. Nothing would induce me to part with my copy, if I could not procure another.

It was first published just as I began to love Christian Science. I studied it faithfully for a year while working for the class, and many times while battling with that claim called self, I found just what I needed in this dear book, satisfying in every way. Its pages now are always new, I never tire of them; and as I gain in understanding they become clearer and more precious. I have just had such a beautiful demonstration over a case of sickness, through reading them, that I want to tell of it. An epidemic which has been going the rounds came tempting me, bringing much seeming discord. I was realizing the Truth, as we are taught to do in Christian Science, when the thought came so strongly, "I want 'Miscellaneous Writings.'" I felt it would meet the need, and turned to it as a child would to its mother. I opened to one of the letters to one of the churches, and on page 151 I found the healing. I read it over and over, and although the demonstration was not instantaneous the relief was immediate. I was able to perform all my duties; and by the next evening, was rejoicing in the peace and freedom which comes after a battle well fought.

In the old thought this trouble would have meant weeks of discord, and I thank God for our Mother, who is showing us the way to overcome every temptation that presents itself, mental or physical, and is leading us, through Love, out of darkness into the Light of Truth.

## Trusting in God.

BY Z.

MUCH is said about trusting and resting in God. To the unthinking, this knowing or trusting, this state of resting in God, would seem a lying back and letting God work, but when we consider that it is mortal mind that is to rest and trust, in order that divine Mind may work, we shall see that the hardest work is for us, at the present time. For mortal mind to rest and trust is most unnatural. I have found that rest and trust in God means, not lying back, but decisive action.

In the old thought, I read in Jesus' healing work, action on his part alone, but lately, in reading his words, I find that in every case he required work done by those receiving help.

I made a list of the expressions used, each shows the action required: "seeing their faith," "fill the pots," "let down the nets," "beseeching," "wilt thou," "stretch out thy hand," "according to your belief," "Peace, be still," "weep not," "murmur not."

To the inactive fig-tree, he said, "Cut it down;" to those toiling against material conditions, "Be of good cheer." In feeding the multitudes, he bade them start in with what they had on hand. He commanded his followers to love, bless, and give, not to friends but to enemies, to those who curse and do not return. Downright hard work for mortal mind.

Christian Science prayer is honest desire for good *actively* carried out in our daily existence. Trust is the strength that is given us through the scientific understanding, that enables us to carry out this desire for good daily, and rest, the "I thank Thee that Thou hast heard me," and "I *know* that Thou hearest me always."

## Testimonies.

### Healed Morally and Physically.

Christian Science came to my notice through a demonstration of its healing efficacy. It was a case in which the physicians had stated that owing to the disease of the affected organ, an operation was the only thing that could effect a cure. Christian Science was recommended by one who had been healed by its means. Contrary to expectations of physicians and friends, relief came at once, and the law of God was once more proven supreme over the law of sin and death. But I did not heed its import.

For many months I drifted along recklessly and carelessly, devoting a large part of my time and earnings to a "good time." The glamour of this soon faded, and with a hungry heart I grasped at the opportunity to cast my net on the right side. After a period of thorough study and instruction, I realized that I was healed. I was cleansed of evil desires, bad habits, and wicked motives, and lifted to a higher plane of thought and action, with a deep desire to do and be good. I really wished to emulate the Master and obey his commands. My former condition can be best expressed in the words of Paul, "O wretched man that I am! who shall deliver me from the body of this death?" and later when I saw the Light, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Christ-Truth as discerned by Moses and Isaiah is made clear and practical through Christian Science, as evidenced by the many marvelous works it accomplishes. To me there can be no higher proof of the Truth of Christian Science than the fact that it does heal disease most effectually, very often instantaneously, that it heals from sin, that it enters into the every-day life of its followers, instilling a desire to be Christlike.

When a boy I had the privileges of the Episcopal Church and had intercourse with its pastor, a loving, Christian gentleman, one who was a most devout preacher of the gospel as he knew it, but it remained for Christian Science to really heal me of sin and sickness, as Holy Writ says the Christ Principle can do.

The practicality of Christian Science, its usefulness in every-day life, the Christianity of its adherents, and the knowledge of the power of God to save, moved me to want to become a better Christian,—a Christian Scientist, and from the very hour that the Light came into my life I have drunk of its blessings. I have experienced freedom from hereditary sick headache, the tobacco habit, and many of the ailments which go to make up the greater part of mortal existence. The hate, jealousy, envy, evil thinking and acting which produce physical discord can be and are overcome by Christian Science. To young people, young men, who are situated as I was, I say, leave the old for the new, apply it to your own case and partake of the greatest blessing obtainable in this or any age. I know what it can do, for I have felt its touch and have partaken of the water of Life freely. There is no one who cannot avail himself of this blessing, no place where God is not, and nothing He cannot do. The God of Christian Science is a God of Love, and "Love leaveth us not in temptation, but delivereth us from evil" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 322).

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Through Christian Science we learn that God's child, the man of Christian Science, can triumph over the evils of the flesh, for "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life." I know, for it is proven to me beyond cavil, that Christian Science is the religion of Jesus Christ, the Principle he said would be practical to "them that believe."—JAMES K. REMICK, St. Louis, Mo.

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### Love Overcomes Resentment.

This morning, while reading our *Journal* for April which had just arrived in its fresh, new dress, I was so impressed by the wealth and richness of its contents, and especially the glad notes of "thanksgiving" that seemed to ring from all its pages, that I determined that this day should not close without my giving some expression of my heartfelt thanks for the joy that Christian Science is daily bringing to me.

I have known of Christian Science not quite two years and a half, and though all my life has been brightened by everything that earthly love could give me, yet these two years stand out, clear and distinct, from all the rest.

Dark days have seemed to come at times, but I have known through them all that if I was but firm to the Truth, as revealed in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that the sunshine of divine Love would dispel the shadows.

A recent experience of the power of Love to overcome resentment, was so beautiful and helpful to me that I would like to give it to the Field. Not many evenings ago I was told of some remarks upon the subject of Christian Science that had been made in one of our stores, when a number were present, by an acquaintance who had attended our service the previous Sunday. There was such a misrepresentation of facts in these remarks that I found myself struggling with the thought of resentment. Had these things been true, I might well have been disturbed, but I *knew* positively that they were not; *why*, then, even from a mortal mind standpoint, should I be troubled? but as a child of divine Mind I had no right whatever to resent evil, or to see it as a reality in another of God's dear children. I thought I had overcome the error before retiring that night, but I found the next morning that I had not wholly conquered it, and I went to work more earnestly than ever, till I felt Love had prevailed.

A little boy in the Sunday School told of the following demonstration. His finger was caught in a spring rocking chair, making an ugly looking wound, but he sturdily went off and treated himself, and by afternoon it was all right. Another child told of being excused from the dining table because of pain and nausea. She lay down for a time and treated herself,—said she tried several times to get up and felt so deathly sick that she could not, until all at once Jesus' words came to her, "Damsel, I say unto thee, arise." She said she tried to realize it was Christ speaking to her just as he did to that other little girl, and she did arise and went off to school, the happiest little maiden imaginable.

Is it any wonder that, in the face of these things, Christian Scientists cannot but thank God for revealing this blessed Truth through our beloved Leader, Mary Baker Eddy?—Mrs. Alice Lyman Sleeper, Lancaster, N. H.

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### Healed at the Church Services.

I am so filled with gratitude that I want to give expression to my feelings in a few words that may help and encourage some dear one walking in the same path. Yesterday, Saturday, I suffered an attack of a trouble I had not experienced since coming into Christian Science, more than four years ago, although I have not forgotten that I was at that time in bondage three or four weeks. I struggled all day Saturday with this trouble, at times rising above it, but seemingly not strong enough to hold the ground for Truth. To-day, Sunday, at our church services I was perfectly freed, so that this afternoon I have been as calm and peaceful as a little child. My heart is filled with joy.

Twice before I have been healed at the services. This church, founded on the healing power of the Christ, is a blessing for which humanity cannot be grateful enough. Tri-weekly we may come to this "Pool" by the wayside, and drinking from this fountain of Love receive strength for the onward march.

Well do I remember in the old thought that a trouble like the one referred to would have kept me from the church services. But not so now, for in the new thought I have learned to expect the presence of the great Physician, whose healing power has been many times demonstrated at these services through the clear understanding of our impersonal preacher,—the Bible and the Christian Science text-book,—thus verifying the words of Isaiah: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace."

To live so wholly in this thought that we may reflect the light of Truth as taught in the Bible and so clearly explained by our revered Leader, is, I feel, the only way in which to express love and gratitude to the Discoverer and Founder of Christian Science, and to glorify God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Mrs. A. B. F., New Bern, N. C.

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### All Material Remedies had Failed.

I was a member of the Presbyterian Church for years. As far as the church was concerned I thought it was all right. From early childhood I was religiously inclined, a lover of that which is pure and good. For years I had chronic catarrh of the nose and throat, which was not healed by *materia medica*. I investigated every remedy that was presented to me but all were of no avail. Prominent physicians failed to meet the demands of my case. I remember one physician after making an examination assured me that the only remedy he had for me was a change of climate, and he advised me to go to Texas or Mexico, saying this would possibly prolong my life.

Then I decided to take treatment from a Christian Scientist. I did not understand Christian Science, but I asked many questions. At one time my healer, who afterwards became my teacher, told me there never was such a person as myself. This awakened me from my dream. I looked at her, and like a flash the omnipotence of Truth dawned upon my consciousness as never before. From that time to this I have been free. This is indeed the Truth the Master referred to when he said, "Ye shall know the truth, and the truth shall make you free."

Miss Lizzie Jackson, St. Louis, Mo.

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### The Christian Science Quarterly.

A letter just came to me containing this testimony to the helpful influence of the *Quarterly* by one who is studying by herself, as so many are, and who seemingly are isolated from church service. "A just acknowledgment of Truth, and what it has done for us, is an effectual help" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 371). Acknowledgment in this direction is of the seed, which when it is grown is the greatest of all and a nucleus of the many gatherings of Scientists in the smaller cities and towns all over the world.

My friend writes, "I wonder if you realize how much help the *Quarterly* is in the study of Christian Science? Even if the references are familiar, when read in the connection they are given, they bring the meaning of the subject much more forcibly to one. It seems as though you ought to advise any one who is interested enough to read Christian Science literature, to get the *Quarterly*."

Carrie L. Sawyer, Gloucester, Mass.

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## Religious Items.

The meeting-house of the First Parish (Unitarian), Concord, Mass., was destroyed by fire recently. This was one of the oldest and most venerated edifices in New England. It was built in 1712 and was approaching the end of the second century of its existence. In this church in 1774 was held the First Provincial Congress, of which John Hancock was president. The grandfather of Ralph Waldo Emerson was one of its pastors, and such men as Ralph Waldo Emerson, Nathaniel Hawthorne, and Senator Hoar have been regular attendants. The church organization has been in existence since 1635.

The *Congregationalist* prophesies a religious revival. The editorial says: "We do not know just when it is coming or what form it will assume, but we believe that not many years will pass without witnessing a great renewal of popular interest in religion. Mr. Moody died in the firm conviction that such an awakening was at hand; and as we talk with men of spiritual insight and leaders in Christian activity we discern in them a gratifying degree of hope and expectation."

Robert Louis Stevenson, in one of his letters to Edmund Gosse, wrote: "It is the history of our kindnesses that alone makes this world tolerable, if it were not for that, for the effect of kind words, kind looks, kind letters, multiplying, spreading, making one happy through another and bringing forth benefits, some thirty, some fifty, some a thousandfold, I should be tempted to think our life a practical jest in the worst possible spirit."

The (Baptist) *Watchman* says: "A great fact, like the resurrection of our Lord, means different things to different people, and different things to us at different stages of our spiritual development. When last Sunday we observed that to some young people Easter meant but very little of what it does to grown men, we were also called to remember that there are some interpretations that are only possible through experience of life."

The Boston letter to the Chicago (Baptist) *Church Standard* says: "Mr. William N. Hartshorn, son-in-law of the late Daniel S. Ford, spoke before the men's Bible class of the Ruggles Street Church Sunday afternoon, February 11, on the life and character of Mr. Ford, and his interest in workingmen. To each man present was given a copy of the picture of Mr. Ford and a souvenir copy of the *Youth's Companion*."

The *Universalist Leader* says: "God has not blundered in creation, but men have blundered in comprehension. Christ is not a subterfuge, an afterthought, a makeshift, a desperate remedy, a last resort on the part of a disappointed and defeated God. Christ is a part of God's plan, and comes in as naturally and beautifully as the flower on the apple-tree follows the bud and precedes the fruit."

"Agencies of man's devising may alleviate, but they cannot cure this tendency to division and strife and substitute a drift to peace and unity. Christ in the heart and his Gospel of love and ministry in all the activities of life is the only cure."—Extract from the address of ex-President Harrison before the Ecumenical Missionary Conference in New York.

Mrs. A. Augusta Cooke, in an article in the *Universalist Leader* on "The Christianizing Influence of Hymns," says: "'Love Divine all Love Excelling' is one of Wesley's most helpful hymns. It was a great favorite of Mr. Beecher, and no one who ever heard the great congregation of Plymouth Church sing it, is likely to forget the soul-stirring effect."

J. H. W. Stuckenberg, D.D., says in the *Homiletic Review*: "If religion is inherent in man, then its study is involved in the very study of man. Ethnology, sociology, the history and the philosophy of religion have contributed valuable material to prove religion a human requirement and one of the most potent forces in human evolution."

The Baptist *Watchman* says that the Hartford Theological Seminary has collected reports from fifty-five colleges and universities in twenty States concerning the religious condition, and that almost without exception the returns show decided religious interest and activity. The percentage of active Christians is larger than usual.

Rev. A. F. Bailey in a sermon on "The Gospel for To-day," published in the (Unitarian) *Christian Register*, says: "Theological controversy was never an unmixed blessing, and its value decreases with the advance of time. Increase of knowledge makes much seem childish now which once was deemed highly important."

Rev. F. B. Meyer, a London preacher, has a sermon in the New York (Baptist) *Examiner* in which he says: "We are saved to serve; forgiven that we may go to preach forgiveness; lifted into the light of fellowship with God that we may lift other people thither."

The *Outlook* says: "If we are not living an immortal life here, how can we believe in an immortal life hereafter? Immortality is a present possession, not a mere future expectation; and the way to be strong in the hope of future life is to be rich in the life immortal here."

The *Biblical World* urges the churches to return to the primitive method of teaching from the Scripture instead of relying wholly on preaching, and it declares that a thoroughly qualified teaching minister is necessary to every well organized church.

Rev. D. L. Chapin in the *Homiletic Review* says: "The truest courage in all the world is Christian in its quality, and comes from an acquaintance with God. If we fear God and keep His commandments, we have nothing else to fear."

Bishop Whipple of Minnesota has made a tour of Porto Rico in the interests of the Episcopalian denomination, and his interesting report of the religious situation of this new territory is published in the *Church Standard*.

*Zion's Herald* says: "Some of our choicest blessings come to us as secondary results, not planned for, nor asked for, but just the sweet overflowing of God's love from the cup that faith holds up to him."

"We believe that the twentieth century will open with a nobler type of American character than ushered in the nineteenth century," says the *Christian Register*.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture by Judge Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The May *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

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## Items of Interest.

### Political Events.

The convention of the anti-fusion element of the People's party, otherwise known as the Middle-of-the-Roaders, opened in Cincinnati, O., May 9. Nearly seven hundred delegates were present representing every state in the Union, except Arizona, New Mexico, North and South Carolina, and Vermont. On May 10 the convention nominated Wharton Barker of Pennsylvania for President, and Ignatius Donnelly of Minnesota for Vice-President. The platform adopted demands the "initiative and referendum," "imperative mandate," public ownership and operation of railroads, telegraph and telephone lines, coal mines, etc., the reclamation by the government of all lands held by railroads and other corporations in excess of their actual needs, and all lands owned by aliens, free coinage at sixteen to one, a graduated income tax, the election of the President, Vice-President, Federal Judges, and United States Senators by direct vote of the people. The platform denounces trusts and declares that the only adequate remedy is public ownership of public utilities.

The national convention of the Populist party was held at Sioux Falls, S. D., last week, and nominated William J. Bryan for President and Charles A. Towne for Vice-President. Mr. Towne was born in Michigan and is a graduate of the University of Michigan. He has practised law in Duluth, Minn., since 1890. He was a Republican member of the 54th Congress. In the presidential canvass of 1896 he worked with the Silver Republican party in the interests of Bryan and the free silver cause. He is very popular in the West, and he is in entire sympathy with Bryan's aims. The platform adopted by the convention denounces the recently enacted banking law, demands the free coinage of silver at sixteen to one, also the abolishment of all tariffs on trust goods, and indorses the initiative and referendum. It denounces the administration's policy in the Philippines, and also the Porto Rican tax; tenders sympathy to the Boers, and denounces any foreign alliance. Municipal ownership of public utilities is endorsed.

A committee from the American Publishers' Association, which represents twenty-two thousand newspapers, has presented a memorial to Congress affirming that the price of printing paper has been increased from sixty to one hundred per cent without any adequate reason so far as the conditions of the industry are concerned, and appealing for relief through legislation against the Trust.

Senators, representatives, and citizens of Washington who favor the Boer cause are planning to give the Boer peace envoys a notable public reception on their arrival in the capital, May 20, such as was given Lafayette, Kossuth, and Parnell.

About June 1 the census enumerators will commence their work.

### Foreign News.

News dispatches from the theatre of war in South Africa the past week have not contained startling estimates of losses, yet the events which they recorded have brought the contest much nearer its concluding stages. The Boers, after being driven out of the hills to the east and southeast of Bloemfontein, were successively driven northward from one position to another by the overwhelming numbers of the British. Lord Roberts had seemingly thoroughly equipped his army for a rapid advance during his long delay in Bloemfontein, and when he began operations in force he was able to meet the Boers at every point with an average superiority of five to one. Against such odds the Boers did not care to risk a general engagement and retired as the British pressed forward. There were a number of rear guard actions but, judging from the press reports, the losses were not heavy. Lord Roberts is now operating in the territory of the South African Republic on the northern side of the Vaal River. He has also sent a large force to the relief of Mafeking which has been under siege for more than two hundred days, and the success of the expedition is confidently predicted by the British. Kroonstad, which became the Orange Free State capital after the fall of Bloemfontein, was occupied by the British May 12 without opposition.

The crown prince of Germany having recently become of age, was the central figure in a national celebration in which the people of Germany participated. The young prince was congratulated by all the crowned heads of Europe, and at a solemn ceremony held Sunday, May 6, he took the oath of allegiance. By virtue of taking the oath he has acquired the capacity to succeed to the throne, if for any reason the throne becomes vacant, and he can now claim a suitable allowance from the crown funds. He has also become governor of Pomerania and Prince of Oeles, a post carrying large revenues.

A petition to the Queen from the residents of the Australian gold fields, praying for separation from the earlier settled parts of West Australia, recently arrived in London. It has upwards of twenty-eight thousand signatures. It is understood that the grievances of the petitioners are practically identical with those of the Transvaal Outlanders, that is, taxation without representation. The petition urges the fact that Great Britain in conferring autonomy in 1890, reserved the power to sub-divide the colony.

The Volksraad, which is the national parliament of the South African Republic, convened at Pretoria May 7. Fifty out of the sixty members were present, several of them still showing the effects of participation in the war. President Kruger addressed the body.

The Netherlands Peace Society has addressed an appeal to President McKinley begging him to further the peaceful object of the Boer mission, to investigate their case, and to bring about arbitration, and put a stop to the war in South Africa.

Great progress has been made in rebuilding Convention Hall, in Kansas City, Mo., which was recently destroyed by fire, and it is now considered certain that it will be ready for the Democratic National convention July 4.

The Ashantis have taken up arms against the British in the African Gold Coast Colony, and a serious rebellion is in progress. The native army which attacked one position numbered ten thousand.

In accordance with his own request, Major General Otis has been relieved and Major General MacArthur has been appointed to succeed him as commander of the military forces in the Philippines.

F. W. Atkinson, principal of the high school in Springfield, Mass., has been officially notified of his appointment as superintendent of public instruction in the Philippine Islands.

The British government has instructed its consul in Amsterdam to expend two hundred dollars for Dutch books for the use of the Boer prisoners at St. Helena.

General Fantelon Garcia, the highest Filipino officer, next to Aguinaldo, was captured May 6 by an American officer.

The volcano Vesuvius was again in violent action recently. Lava was projected to a great height.

### Industry and Commerce.

The Pennsylvania Railroad Company has borrowed $15,000,000 in New York for one year at 4 per cent, with privilege of renewal. It is in the nature of a collateral loan, and the largest of the sort that has come to notice in some time. The occasion for making it is unknown, but following, as it does, the recent issue of stock, it must indicate the extensive operations by the company in the line of acquisition and enlargement. It presumably provides for some transaction which the company is not yet ready to finance permanently.

The conductors and motormen of St. Louis to the number of about four thousand struck on May 8 for higher wages and recognition of their union. Their action blocked street car travel and when the company attempted to operate the cars with non-union men under police protection, rioting ensued. The rioters used stones and bricks, and the police clubs, sabres, and revolvers.

A direct line of steamers between Chicago and Liverpool is now seriously considered. The Welland Canal route would be used, and it is estimated that it would take between eighteen and twenty days to make the trip.

In attempting to work Japanese laborers on the roadbed of the Union Pacific railway in Wyoming in place of Italian laborers, the officials of the company are having difficulty.

Tokio, Japan, is to have a fine electric railway system, two hundred miles in length.

### General News.

John C. Judge, a lawyer of Brooklyn, has been retained by about five thousand militiamen who served in the Spanish-American war, to secure for them pay for their services from the state of New York in addition to the regular pay received from the Federal Government. Mr. Judge asserts that every enlisted man who served in the New York State volunteer regiments during the war, and who received an honorable discharge, is entitled to $1.25 for each day of service, whether active or in camp, regardless of what was paid him by the Federal Government; also that non-commissioned officers are entitled to pay for the same period, but at a higher rate per day. He estimates that his five thousand clients served about 240 days each, which would bring their claims up to $1,500,000 to settle with all the volunteers of the state on the same basis.

The consul of Sweden and Norway at St. Johns, Newfoundland, offers a reward to any and all persons who may find articles connected with the polar expedition of Andrée, the aeronaut. The reward is especially directed to whalers bound for Davis Strait, which connects Baffin's Bay with the Atlantic, and to fishermen proceeding to the coast of northern Labrador.

The chief of police of Chicago has issued an order prohibiting smoking by policemen in uniform whether on or off duty.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Farming in Alaska.

### Uncle Sam Making Efforts to Develop Its Possibilities.

"THE future of Alaska as an agricultural region seems just now most promising," said Professor C. C. Georgeson, the government agent in charge of crop experiments in that Arctic province. "We have already made very interesting trials with various food plants at Sitka and Kenai; a start in the same line is being made on the island of Kadiak, and next year one or more stations for similar work are to be established in the interior, where, the conditions being different from those of the coast, special study and investigation are required.

"Agriculture, as the term is understood in the States, has never been practised in Alaska, efforts in that direction being confined to the cultivation of small garden patches for the growing of hardy vegetables—chiefly potatoes and turnips. Two years ago the government started experiment stations at Sitka and Kenai—the latter a small settlement on Cook's Inlet, consisting chiefly of Russians and Indians, which, on the maps, is usually called Fort Kenai, for the reason that United States troops were stationed there for a few years after the purchase of Alaska from Russia. Practically only one year's work has been done at these stations, the business assigned to them consisting chiefly of experimentation with every useful kind of plant that would be likely to grow well in that part of the world.



"In taking up this work, the Department of Agriculture got together seeds of nearly everything in the way of garden and field crops that might be expected to grow in Alaska. Some of the seeds were obtained from Norway, Sweden, and other parts of the world where climatic conditions are not unlike those of the territory; others were got from northern experiment stations in Minnesota, Wyoming, and Montana—especially the seeds of hardy varieties of grains. As soon as the stations were located, experimental plats covering several acres were laid out and sown with the various kinds of seeds, and incidentally a beginning was made in the study of the prospects for rearing domestic animals. At present there are practically no domestic animals in Alaska, though the country is well adapted to sheep, pigs, and goats, while in the Sitkan region and on the Aleutian Islands cattle keep fat all the year round on the wild grasses. Poultry, too, can be raised to advantage.

"The only domestic animals in the mining region of the Yukon are cats, kept to catch mice, and dogs, which are used for drawing and packing. An extensive vegetable garden has been established opposite Dawson, which is the capital of the Klondike district, the plowing being done with the aid of dogs. Occasionally moose, trained to pull, have been utilized in that country for plowing. At Circle City and elsewhere lettuce, radishes, onions, turnips, and peas are sown on the roofs of the houses, which are covered with a layer of earth; the latter, warmed by the heat from within, yielding very satisfactory crops. The soil of the Yukon Valley is a rich loam, from the falling leaves of the forests, and three hundred and fifty miles from the mouth of the river cauliflowers, radishes, lettuce, cabbages, carrots, and beets are raised in the gardens of the Protestant and Roman Catholic missions. Peas propagate themselves, but beans are a failure, and potatoes are watery. The surest vegetable in that region is the early turnip, which sometimes reaches a weight of ten pounds.



"Alaska is most particularly the country of small fruits, no other part of the world producing so many kinds, or in such abundance. There is a wonderful variety of berries, some of which, being unknown in the States, might be introduced to great advantage. They grow wild over great areas in extravagant profusion—bright scarlet cranberries the size of peas, big strawberries, raspberries, red and black currants, blueberries, gooseberries, bearberries, dewberries, mossberries, and roseberries. These last are the fruit of a species of rose, known to botanists as the Rosa Cinnamonea. Traders buy large quantities of the cranberries from the natives who pick them, shipping them to San Francisco, and red currants are so plentiful in the neighborhood of Cook's Inlet that one may purchase them for two and a half cents a pound. The Indians depend upon berries to a great extent for their supplies of winter food, crushing and drying them, while the Russians prepare from them many delicious preserves.

"The priests of the Russian Church in Alaska are specially enjoined by their bishop to give every possible assistance to our government in the work of improving the agricultural resources of the territory. Something in this way they are able to do through their influence with the natives, whose condition is becoming more precarious year by year. As the canneries increase in number, and the streams are fished clear of salmon, they are finding greater difficulty in obtaining winter supplies of food. The sea otter and the seal, until recently an important source of income to the Indian hunters, are already reduced in numbers almost to the point of extinction, and even the large game and fur-bearing land animals are rapidly diminishing. As these sources of livelihood are more and more depleted, the natives will be compelled to appeal to the government for aid, or else starve. The only practicable remedy is to encourage them to cultivate the soil, and the first step in this direction is to give them seeds of hardy vegetables and grains. No vegetable is appreciated by them more than the turnip, which grows well with little labor and skill, yielding an edible product in a short time.



"To the opening of Alaska as a great agricultural region there attaches a very picturesque interest, inasmuch as hitherto this Arctic province of ours has been popularly regarded as a hopeless waste by reason of its frigid climate—productive, perhaps, of furs, fish, and gold, but incapable of utilization for farming purposes. Recent study of the subject, however, has made it evident that this notion is wholly a mistaken one, and it is now believed that in the

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not-distant future the territory will not only support millions of people with the fruits of its own soil, but will actually export large quantities of foodstuffs, such as butter, cheese, wool, mutton, and beef. Thanks to the warm Japan current, which corresponds to the Gulf Stream of the Atlantic Ocean, the climate of the southern coast of Alaska is rather mild, being not more severe than that of Maryland and Virginia, with fewer vicissitudes, and in that part of the country millions of cattle and sheep might subsist on the wild grasses with a much less percentage of loss from winter cold than in the western part of the United States. All cereals except Indian corn do well, and the same is true of most vegetables.

"One who sees Alaska only from the deck of a steamer is apt to be unfavorably impressed with the agricultural possibilities of the territory, the coast being everywhere mountainous. In the southeast the mountains are covered with a dense growth of forest, and only in the small valleys that lie between are lands suitable for farming purposes to be found. There is, however, much more of this kind of land than one might suppose, the chief obstacle to its conversion into productive farms being the timber. But there are vast areas where no timber grows, and such places are usually covered by luxuriant grasses, which can be utilized for the maintenance of domestic animals. In the Cook's Inlet region, which is the most promising in all Alaska, thousands of square miles are available for agriculture. Westward of Cook's Inlet the timber gradually disappears, grass taking the place of forest, and there immense numbers of cattle might be kept at pasture for the greater part of the year, feed for winter being preserved in silos.

"Off the southern coast are a good many islands, some of them very large, which are fertile and well adapted for farming purposes, especially for the production of cereals. One of these, called Kadiak, is ninety miles long by sixty miles wide, and might be a granary for the whole territory. Two-thirds of it is treeless, and the fertility of its soil is shown by the extraordinary luxuriance of the grasses with which its hills are covered, equalling anything to be seen on the prairies of Wyoming and Minnesota. It is in the same latitude as a part of Scotland, which produces much barley and rye, and it has about the same temperature and rainfall. Oats, as is well known, are extremely hardy, and will grow very far north. Inasmuch as no section can claim to be an agricultural country unless it can produce the grains which feed man and beast, this matter of cereals is all-important.

"It is thought that the interior of Alaska may, perhaps, offer even greater possibilities for the development of agriculture than the coast region. While the winter climate is more rigorous, the summers are warmer, and it is likely that barley, oats, and buckwheat could be grown successfully in many localities. Wheat and rye are not so certain, but good hopes are entertained. The valleys of the Yukon and Tanana are specially suitable for the production of hardy vegetables, and it is suggested that as the mining towns are built up, farmers and gardeners in that part of the country would find a remunerative market for their produce. At present the region is difficult of access, but the situation in this regard will soon be altered by the construction of railways, and thus a new empire will be opened to hardy and industrious settlers. Summer on the upper Yukon is a delightful season. There are about eighty days of 'growing weather'—equal, one may say, to one hundred and twenty days in the latitude of Ohio and Indiana, the sun shining throughout the twenty-four hours.

"To sum up, it would appear that most of the important food plants of the Temperate Zone grow well in Alaska. It is estimated that the white population of the territory will soon reach two hundred thousand, and at the present time all the food for these people, except game and fish, a little meat, and a few vegetables, has to be fetched from a distance of a thousand miles or more—an absurd condition of affairs, inasmuch as the available farming lands close at hand would maintain millions. It is asserted that some day the territory will rival Montana and Wyoming in stock-raising. Immense areas are covered with rich grasses suitable for forage, the Kentucky blue grass being found as far north as Kotzebue Sound, while timothy and red-top are most common in the south. One of the questions which the experts are studying is how best to preserve fruits and vegetables for winter use in Alaska—always an important matter in a frigid latitude."

*Boston Transcript.*

## The Handwriting in the Sand.

PROF. CASPAR RENE GREGORY, of Leipzig, the great New Testament textual critic, has found in an old manuscript a different reading of John, 8 : 9. When Jesus stooped to write on the ground, the woman's accusers interpreted the act as an admission that they had made out their case. Looking up he said, "Let him that is without sin amongst you cast the first stone," and again stooped down and wrote with his finger on the ground. The oldest man present looked down to see what Jesus was writing. "His name was Eldad. He read, 'Eldad stole a house from Joram's widow.' He knew that it was so. He had forgotten all about it. Nobody else knew it. He had done it under the form of law. But it was true. He could not stone the woman. He might as well go home. And he went out. Jesus swept his hand over the sand and began to write again. He wrote swiftly, for the next scribe had eagerly begun to read. His name was Nahum. He read: 'Nahum slew Azidad in the desert.' And the days long gone by came back to him. He saw his staff fall upon his friend when no one was there to see. And he went out. Jesus wrote faster and faster, and the scribes read faster and faster, and they went out faster and faster" until none were left. Professor Gregory, with a happy imaginative touch, draws all this from the new reading, "And they, *when they read it,* went out one by one, beginning from the eldest, even unto the last, and Jesus was left alone, and the woman in the midst."—*Selected.*

## How far to Heaven?

How far from here to Heaven?
Not very far, my friend;
A single hearty step
Will all thy journey end.

Hold there! Where runnest thou?
Know Heaven is *in* thee!
Seek'st thou for God elsewhere
His face thou'lt never see.

Go out, God will go in;
Die thou, and let Him live;
Be not, and He will be;
Wait, and He'll all things give.

I don't believe in death!
If hour by hour I die,
'Tis hour by hour to gain
A better life thereby.

ANGELUS SILESIUS, A.D. 1620

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## Warmly Defends Christian Science.

*To the Editor of the Advertiser:*—The story of the disappearance of Charles Rawstrum of Montclair, has been copied in the exchanges, probably from ocean to ocean, and from the great lakes to the Gulf. An acquaintance has just informed your correspondent he saw it in an Alabama paper.

Now that Mr. Rawstrum has been found and the papers are again alive with the same old story as originally told, I beg for a little space in which to point out its glaring inaccuracies and those of a similar article published in your city at about the same time. The Rawstrum story was, briefly, that an industrious carpenter, twenty-four years of age, had been for two years a regular weekly attendant of the Second Church of Christ, Scientist, at Madison Avenue and Twenty-ninth Street, New York, and had finally been made insane through the study of Christian Science, and had disappeared to work for the cause, leaving a wife and child penniless.

The simple facts of the case, as told to the writer by Mrs. Rawstrum, are that her husband did have a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, but discarded it more than six months ago, because, in his opinion, it is false; that he has not since then opened the book; that he was at that time and for months afterward in good health physically and mentally; that three months ago he was taken ill and has been ill and out of work ever since; that on March 18 for the first time he "talked queer," and the next day he disappeared.

Diligent inquiry has also been made among the members of the church mentioned, but they have no knowledge of Mr. Rawstrum.

In the week preceding the publication of this story of "Victims of Christian Science," as the *New York Times* entitled it, appeared the following in the editorial column of the *Roseville Saturday Times* of Newark:—

"The multiplicity of deaths resulting from the practices of Christian Scientists is appalling! Daily there are being added scores of victims to this phase of bigotry. These dangerous practices should be stopped by legislation. Laws should be framed and enforced to prevent the wanton sacrifices of health and life by those whose mental balance is a question of doubt."

Now, Mr. Editor, your correspondent affirms, as the result of some years of investigation, that Christian Science has never made a sane person insane, but, on the contrary, has made many insane persons sane, and, as to "multiplicity of deaths," your thoughtful attention is invited to the following facts, which are quite as startling as they are conclusive:—

Your correspondent has been a constant reader of the *New York Times* during the time referred to, and possibly has read as much of other newspapers and periodicals as the average business man. Moreover, he is a Christian Scientist, "made so in spite of himself" some years ago, first by its healing him when better accredited means had failed, and next by its logic—by his discovery that it was common sense and not nonsense, which was his prior firm belief, founded on newspaper information. Naturally, then, he has scrutinized the columns of the *New York Times* and other publications for items touching the subject of Christian Science, and probably few such have escaped his attention. And if he did overlook any of the nature in question, some kind friend could always be counted on to quickly advise him of it.

As a result, then, of these observations and of other sources of information, he asserts without fear of successful contradiction that neither the *New York Times* nor any other paper in the land, or all of them combined, have published an average of three cases per week for the whole United States, of deaths under Christian Science treatment during the last year or during any year! He doubts if a showing can be made of two deaths per week, or of even one per week!

Nor in the count does he exclude any cases as not properly chargeable to Christian Science, which, nevertheless, is true of a large percentage, if not of one-half of the cases reported, but he yields the benefit of this doubt.

Now it is claimed by Christian Scientists that there are in the United States alone at least half a million people of this faith, and it is conceded by many writers outside their ranks that they do number several hundred thousand.

Encyclopedias give the numbers of their church "communicants" as seventy thousand. But for the present purpose it is quite sufficient to assume there are only fifty thousand of these people who, men, women, and children, in times of sickness never employ physicians or drugs, or have other than Christian Science treatment.

The last United States official mortality table for the population of the whole country, excluding Indians, shows an annual death rate of 1.4.

1.4 of 50,000 is 700, or more than thirteen per week! Again I call on the press of the country to produce a record of three per week! And in addition to the liberal allowances already made let us also assume that half the cases have escaped publication, and does any opponent of Christian Science believe this? More; that two-thirds of them, still more, that three-quarters of them have been unnoticed, and yet there remains a gain.

The fact is patent to any honest investigator, and too simple and plain for controversy on the part of even the fairly disposed observer, that there is a lower, far lower, mortality rate among Christian Scientists (and consequently there must be less sickness among them, too) than among the whole people or any body of people of equal or greater numbers.

And this, too, notwithstanding the well-known fact that their members are largely and heretofore almost wholly, drawn from the invalid ranks of the several communities in which they have established their churches, now to the number of nearly five hundred.

Many of these churches are among the largest, and some of them are the largest, in their respective cities, and scores of their members have come out of life-long invalidism; have been people of organic diseases or broken down constitutions, physical wrecks, "impaired risks," as the life insurance companies say, but now restored to health.

A recent writer called on the life insurance companies to refuse to insure Christian Scientists, and thus strike a severe blow at "this fanaticism," to which a better-informed man replied, that if they only knew the facts the companies would be glad to write a blanket policy at half rates on the whole lot!

The average health of large bodies of diseased people raised not only up to but above that of the whole number of the people in their respective communities, and this, say you, is bigotry and should be stopped by legislation. God forbid! In his recent lecture on Christian Science, at the Metropolitan Opera House, in New York,—the day the firemen turned away hundreds of people because the house was packed to the roof—Judge Ewing of Chicago said, "The sole purpose of inquiry in every court of justice in Christendom is and ever has been to evoke facts; the world is weary of theories, it longs for facts; it is surfeited with dogmas, arguments, and platitudes, and cries out for facts."

Mr. Editor, I have endeavored to confine myself to facts.

WM. A. CHILDS.

In the *Newark (N. J.) Daily Advertiser.*

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## The Lectures.

### At Cedar Rapids, Ia.

A large audience, probably about six hundred people, assembled last night (Thursday, May 3) in Greene's Opera House to hear a lecture on Christian Science by Judge William G. Ewing of Chicago. People were waiting before the doors were opened at half past seven. The audience included men and women from all the smaller towns around and a fine representation of our own citizens.

Judge Ewing is one of the members of the Board of Lectureship of the Christian Science Church, and is in constant demand. He was introduced by his friend of the bar and bench, Samuel K. Tracy, general solicitor of the B., C. R., & N. railway. Judge Tracy spoke briefly but impressively in the following words:—

*Ladies and Gentlemen:*—Many of us have often been before this stage to listen to mirth, music, or tragedy; to-night we are to hear a lecture on Christian Science.

Many are turning from the doors of the sects unsatisfied. What the people want is a religion that is practical in healing both sin and sickness. They read from Holy Writ, in plainly spoken words, that such a theology exists and is fully assured, and these words many believe must be absolutely true or positively false. There can be no fashionable or convenient ecclesiastical middle ground to stand upon, by way of compromise, in this matter. The Christian Scientist believes and demonstrates that what was thus declared nineteen hundred years ago, as to the Christian religion being able to heal sin and sickness alike, was intended for all ages and all people, and that those assurances are not rendered void or at all inoperative, by the lapse of time. The statute of limitations does not run against these promises. The Christian Scientist believes the Master's words in this respect were not idle platitudes, but are now, as then, actual verities, obtainable by the understanding and living of this religion. It was his theology that healed, and not his personality, and the understanding and adoption of that theology is the definition of Christian Science. This faith cannot be stoned to death either by ridicule or ecclesiastical denunciation, but it is thriving upon both. If there is any religion that possesses this power of equally healing sin and sickness, let us have of it freely. I now take pleasure in introducing Judge Ewing, who is an accredited lecturer in this field.

Judge Ewing commanded the closest and most reverent attention for the address which lasted almost two hours. He is a man past middle age, full of the youth of hope and goodness, and his talk was a grand message of love, peace, and good-will. His experience of many years as an eminent jurist gives him the power to present his arguments in the most forcible and logical manner, yet always breathing out gentleness and brotherly kindness. His subject was "Christian Science, the Religion of Jesus Christ," and he first pointed out step by step in the most convincing manner the many changes that have taken place in the course of years and the many ways in which we have all departed from the thoughts and the beliefs of our fathers; then the speaker proceeded to note the many essential points in which the old churches and the Christian Scientists agreed perfectly. His peroration was an appeal of wonderful beauty and was heard with almost breathless attention.—*Cedar Rapids Evening Gazette.*

### At Peoria, Ill.

The auditorium of the Grand Opera House was filled with a large and intelligent audience yesterday afternoon (Sunday, April 29) to listen to the lecture of the Hon. William G. Ewing of Chicago, on Christian Science. Judge Ewing is a member of the Board of Lectureship appointed by the Mother Church of Christian Science.

The Hon. O. J. Bailey introduced the speaker. Mr. Bailey said:—

Before the waters parted and the mountains reared their peaks against the sunlight, Truth had its being, and divine Love in all its perfection of character had become a fixed Principle. And man through all the ages has sought a better knowledge of this Truth, of this divine law which gave him being, and which is shaping his destiny. He has turned to nature, to the writing on tables of stone, to revelation, and to inspiration, and has written his judgments into laws and called them creeds, articles of faith, and articles of belief, and has pronounced them perfect; but succeeding generations have written across their face, "Surely this cannot be so, it is not our experience, it is not our reading, it is not our interpretation of these Divine laws," and they have written anew. This evolution has proceeded on and on into the present where the light of Truth reflects a brighter certainty. The teaching of the Christ is the accepted revelation of life and immortality. The people of the world are nearer together than ever before in their belief in the cardinal principles of Christianity, and this is due to an increasing liberty of denominational and individual thought, and a growing respect for the conscientious conclusions of those who differ from us in their findings.

It does not follow that we are Christian Scientists because we are in this midst, but we who are not such may well listen with profound interest to the claims of Christian Science as "the religion of Jesus Christ," when these claims are presented by one fully accredited, by one learned in the law and learned in the laws of interpretation,—a judge whose honor abides with him to dignify and grace his character. Such a one I have the pleasure of introducing to you as the speaker of the hour, Hon. William G. Ewing of Chicago, whose subject, as I have indicated, is "Christian Science, the Religion of Jesus Christ."

*Peoria Herald-Transcript.*

### At Davenport, Ia.

Judge William G. Ewing of Chicago appeared before a large audience at the Burtis Opera House Saturday evening (April 28). He delivered a powerful and interesting lecture, taking for his subject, "Christian Science, the Religion of Jesus Christ." Judge Ewing is an excellent speaker and he was given the closest attention throughout his lecture.

The speaker was introduced to his audience by J. D McCormick of this city, who said in part:—

Friends, we are invited here this evening, to listen to an able speaker, who by appointment through the constituted authority of the Board of Lectureship and under the auspices of the local First Church of Christ, Scientist, will tell us something of Christian Science, that new religion, which is possibly to-day engrossing the minds of the peoples of the world, as is no other religion; he will, I assume, tell us what it is, and what it is not.

In looking over this intelligent assembly, I believe I am safe in saying it is made up largely of representatives of the various churches of this city; each, as a soldier for Christ, believing that he or she is enlisted in the proper army and under the proper leadership; all, however, as liberal-minded Christians, conceding that all are traveling in the same grand highway, and seeking the same goal. Many of you possibly are gravitated here this evening as seekers after Truth; if such be the case, open wide the windows of soul, and let it in, if what you shall hear appeals to your consciousness as being the Truth.

Thanking you, I now take pleasure in introducing to you Judge William G. Ewing of Chicago, who will address you on the subject of Christian Science, the Religion of Jesus Christ.—*Davenport Daily Leader.*

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### At Creston, Ia.

Judge William G. Ewing of Chicago, one of the most prominent exponents of Christian Science in this country, lectured to a fair audience last evening (Tuesday, May 1), at Patt's Opera House. County Attorney James G. Bull introduced the speaker. Judge Ewing is a fluent talker and quite a logician, so he not only entertained but instructed his audience. He spoke with generosity towards those who were prejudiced against the doctrine he advocated, and attributed such prejudice to hereditary influences. Neither did the lecturer desire to provoke a quarrel with the medical profession, but suggested that as the world was advancing rapidly there was naturally a change of views in matters both secular and religious, and that liberality of thought and forbearance was wise.

*Creston Daily Advertiser.*

## Cleansing One's Way.

In a Boston boarding house roomed sixteen clerks, honest and well disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil. Three of the young men, who occupied one of the rooms together, were recent acquaintances, and their first Sunday in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the roommates busied themselves with miscellaneous reading. The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away one of his companions called out: "What's the matter, Ike? You're as uneasy as a weathercock." Ike laughed, and told the truth like a man. To his surprise both the others confessed that they had had the same struggle and defeat. Each thought that he ought to read his Bible, but was afraid to be seen by the rest. The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in. "Hullo!" they exclaimed. "What is this, a conventicle?" The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible. Every one of these youths is to-day a useful man. We cannot, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are.

We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek must necessarily have been honorable and elevating, and have tended to their success in life. One of them, who afterward became a minister, related the facts we have given. One boy's courage to do right may determine not only his own future well being, but that of many others besides.—*Youth's Companion.*

## The Unfailing One.

BY FRANCES RIDLEY HAVERGAL.

He faileth not.—*Zephaniah*, 3:5.

He who hath led, will lead
All through the wilderness;
He who hath fed, will feed;
He who hath blessed, will bless;
He who hath heard thy cry,
Will never close His ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, to-day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught
Yet more will make thee know;
He who so wondrously hath wrought
Yet greater things will show.
He loveth always, faileth never;
So rest on Him, to-day, forever!

He who hath made thee nigh
Will draw thee nearer still;
He who hath given the first supply
Will satisfy and fill.
He who hath given thee grace
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest on Him, to-day, forever!

He who hath won thy heart
Will keep it true and free;
He who hath shown thee what thou art
Will show himself to thee.
He who hath bid thee live,
And made thy life His own,
Life more abundantly will give,
And keep it His alone.
He loveth always, faileth never;
So rest on Him, to-day, forever!

Then trust Him for to-day
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end.
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand,—
If, trusting Him who faileth never,
We rest on Him, to-day, forever!

Man is glorious and happy not by what he has, but by what he is. He can receive nothing better or nobler than the unfolding of his own spiritual nature.—Channing.

The *Churchman* says, "Christianity is not a thing that we can keep to ourselves. The more we spread it abroad, the more we have it at home."

The *Pacific* says: "Living is giving, and giving is living. Always he who seeks to save his life loses it, and he who gives it saves it."

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Card.

*Beloved Students:*—In reply to the eager questions from the Field, Does Mrs. Eddy purpose to attend the next Annual Meeting of the Mother Church?—Will say, I shall not be with you personally, but do not let this prevent your attendance. MARY BAKER EDDY.

## Preconception and Misconception.

THE extent to which the world of thought and action has been governed by preconception and misconception, is a theme worthy the serious consideration of philosophers and thinkers. Preconception, based on right premises, is for the world's good. Preconception based on misconception works evil for mankind.

To illustrate: Perhaps in all past ages, the world believed that the only means of locomotion on land was by the propulsive force of the legs of man and animals. No other was deemed possible. Every preconception was to that effect. Not until, by a long series of experiments, steam was proved to be a propulsive force, was this preconception overcome. These experiments were made in the face of the opposition, scepticism, scorn, and derision, which have ever greeted the innovator and reformer.

The preconception, based on misconception, that "the lightning of the heavens," or electricity, could not be utilized as a propulsive power, has only recently been overcome by actual demonstration.

Until recently it was a fixed preconception that men could converse with each other only as they came face to face, or close together. That preconception, founded on a misconception, has been effectually exploded by actuai proof.

A year or two since the possibility of telegraphing without wires was an apparently settled preconception. That preconception, founded upon misconception, no longer exists, for wireless telegraphy has been proved; it is now a fact.

The strange antics of liquid air would not now be believed to be possible were they not being daily proved, although the tests are yet so far experimental that its possibilities are only hinted at. The degree of cold obtained is incredible except as a matter of indubitable proof.

And so we might continue our illustrations almost indefinitely. They might be multiplied up into the millions to show wherein the preconceptions of the human mind, founded on misconceptions, have been set at naught by inventive genius and discovery; yet for long ages these preconceptions ruled the world.

Have these preconceptions and misconceptions been confined to secular things? Have they not entered into the realm of the religious? Have men been deprived of spiritual achievements and blessings through preconception founded on misconception?

For instance, for many years, thousands of sincere people accepted as true the doctrine of infant damnation as formulated in the Presbyterian creed. What indescribable pangs pierced the hearts of scores of such believers because of fear that their infants had been eternally lost under this decree! Yet now the Presbyterian or other person who believes this horrifying dogma would be a rarity. It was a sad preconception based on a sad misconception. It has been swept away by a better understanding of God.

Many other doctrinal preconceptions, based upon misconceptions, are, in like manner, passing away. The religious world is rapidly progressing away from false conceptions to truer conceptions of God, of man, and of the universe; and men are beginning to concede the possibility of overturnings and innovations along religious as well as secular lines.

There are many Christian people outside the ranks of Christian Science who admit the possibility of healing sickness through divine means. Some go farther, and admit that sin may be destroyed by the sinner's reforming himself, or being reformed, through the ministrations of others, under a spiritual or divine law not heretofore generally understood. Nay more, even the possibility of the restoration of the dead, is not entirely scorned by some. And so, preconceptions based upon misconceptions in the religious realm, are going down before higher and better conceptions and accumulating proof.

A better day has dawned. God and man are nearer together. The mists of preconception and misconception are dissolving in the sunlight of Truth.

## The Need of a Confession of Works.

WE cull the following from an editorial which appeared in a recent issue of the *Seattle Post-Intelligencer.*

The demand within the Presbyterian Church for a change in the expression of its creed is causing a widespread discussion of religious formulas in general and of the Westminster Confession in particular.

The construction of a creed seems to be one of the most difficult and dangerous feats of intellectual engineering that can possibly be undertaken. It is hardly probable that it will ever be satisfactorily performed.

The deepest religious feeling of the time lays its stress upon action rather than belief, and is convinced that the religion which Christ taught, has to do above all else with the life we now live. Theological discussion about a state of future punishment seems futile, almost childish, to the man who looks out upon the world and back into his own heart, and sees that punishment for sin is not only inevitable but immediate. Nemesis is less than a day's journey behind us all. We suffer now for yesterday's misdeeds. We are judged at sunset for the morning's sin. Hell is being what one would not be, and most of us are in it. Who has to await some far-off judgment day to feel the worm that dieth not?

So, too, with the doctrine of eternal life, for it also is here and now, whether or not it is over yonder as well. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent"—that is to say, the man who is able on the one hand to divine and to yearn for infinite goodness, tenderness, justice, power, and on the other hand to recognize and to strive to follow the pattern of these qualities incarnate, is already leading the life eternal. There are thousands of reverent Christians who believe that the word "eternal" throughout the New Testament is used in this sense of quality rather than in any sense of duration; and who, therefore, when questioned as to the groundwork of their belief that that which is eternal is immortal also, can only plead the everlasting fitness of such a survival, and Christ's words, "If it were not so, I would have told you."

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If, then, it is possible to deduce with equal plausibility from the New Testament these doctrines which are the last words of liberal Christian thought, does it not seem that the time has come when a religious creed may safely be based upon something else rather than upon expressions of opinion? Why not substitute for a confession of faith a confession of works? It is possible for devout Christians to be as far from one another in their intellectual beliefs regarding Christianity as the east is from the west, but in deeds they must be one. How would it do, then, to make the test of orthodoxy not beliefs but actions?—to know men by their fruits: to ask no longer, "Does he think like a Christian?" but to demand instead, "Does he feel and act like a Christian? If so, he is an accepted member of the Church Triumphant."

Our Master said, "Ye shall know them by their fruits." This shows there is need of a "confession of works" as well as a confession of faith. Works, which are the demonstration of Truth, make eternal life a present reality. As has been suggested, the expression "eternal life" refers to the quality of life as well as its duration. Inasmuch as mortals have awakened to the fact that Life is God, and are manifesting that Life in thought, word, and deed, they are departing from the false sense of life, which is mortal, and are gaining the true sense, which is eternal.

The works of the Spirit are manifest in the healing of sickness and sin. These works demonstrate that to-day is the day of salvation from everything unlike God. Such a "confession of works" illustrates the practical side of Christianity which makes God a present help. The world is feeling the need of such a confession and is looking to works more than to words for evidences of God's saving power.

## Lecture at Lynn, Mass.

JUDGE WILLIAM G. EWING will deliver a lecture on Christian Science, at Lynn Theatre, Saturday evening, May 26, under the auspices of First Church of Christ, Scientist, of Lynn.

## Railroad Rates.

THE reduction in railroad fare to Boston as announced last week has also been authorized from Trunk Line, Southeastern, and Central Passenger Associations territory. These Associations cover all territory east of Mississippi River to and including St. Louis, Peoria, and Chicago.

There is no doubt that the Western Passenger Association will concur in these rates.

# Among the Churches.

### Opening Service at Montreal, Can.

Easter Sunday was a red letter day with the Christian Scientists of Montreal, Can., as it marked the opening of their new church on Closse Street, Western Square. This event is of special interest from the fact that it is the first church of this denomination in this province, and the first church of the kind in the British Empire which has primarily been built especially for Christian Scientists. In other places within this realm churches have been purchased by the Scientists and subsequently remodeled, but, in the present instance the Christian Scientist, of Montreal purchased the land some three years ago, and have now erected their handsome church as a thanksgiving to God for the blessings which nave come to them through the religion of Jesus as given to the world in the Bible, and practically applied in the teachings of Christian Science.

The church, which stands on Closse Street, Western Square, is a very neat one, both as regards the external appearance and the internal adornment. The walls of the auditorium are beautifully tinted in grey greens. Five trusses span this portion of the structure, rendering unnecessary the use of pillars. Electric lamps on each of these give a soft, uniform light. The outer walls are built in the Tudor Gothic style of architecture. All are of solid brick. The facade is of pressed brick with Indiana limestone trimmings. The pews are made of polished oak.

The building was designed and the work superintended by Messrs. Hutchinson & Wood, the well-known architects of this city.

The following touching message sent by the Rev. Mary Baker G. Eddy gladdened the heart of every hearer, and will nerve each member to strive for that Mind which was also in Christ Jesus.

Concord, New Hampshire, April 15, 1900.

First Church of Christ, Scientist, Montreal, Can.

Beloved brethren, accept my thanks for your tender Easter greeting. May the risen Christ illume the history of your church and the lives of its dear members with eternal light and love. MARY BAKER EDDY.

The services were of a simple character, in keeping with Eastertide, and were not dedicatory, as the church is as yet incomplete. The building was appropriately decorated with flowers and plants which lent an additional charm to the already beautiful interior. CHAS. W. PEARSON.

### Charter Rights are Sought.

The re-application of the First Church of Christ, Scientist, of this city, for a charter of incorporation in the local courts yesterday calls attention to the growth of this remarkable cult in this city. Five years ago there was no organization of the adherents of Mrs. Eddy's new-found philosophy, and they numbered only twenty. To-day the active membership is 103 and the church is in vigorous condition.

The first time application was made for a charter was nearly five years ago, but the grant was refused. The main purpose of securing a charter, the members say, is to enable the church to buy or hold property. Some time in the future ground will be purchased and a house of worship erected, but at present there are no plans along these lines. The congregation is abundantly able to build a church, however, as among its membership are a number of people of wealth and influence.

The first application for charter was made October 5, 1895, in Common Pleas Court No. 2 before the late Judge Thomas Ewing. He refused to grant incorporation on the grounds that the application did not set forth specific enough reasons as to the doctrines and teaching of Christian Science.

Despite the vigorous opposition of a Scotch Presbyterian community, the growth of the church has been rapid. From a membership of twenty at the time of the church's organization on July 19, 1895, less than five years ago, the list has quintupled, so that now the membership is 103. This, however, does not include the great number of persons who attend the service more or less, but who have not embraced membership. Every Sunday morning and evening in the beautiful little chapel on Fifth Avenue, Oakland, there are two hundred and fifty or three hundred attendants at service. Every June and December at communion new members are taken in. The house of worship was formerly the chapel of the First United Presbyterian Church, which recently completed its magnificent stone structure

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across the street, in the vicinity of Fifth Avenue and Boquet Street.

It is almost impossible to state just when Christian Science began to gather adherents in this city. It is safe to say that as soon as Rev. Mary Baker G. Eddy gave to the world that remarkable book, "Science and Health with Key to the Scriptures," many years ago, and announced what she and her followers believe it to be, a truer interpretation of the veiled meanings and sublimities of Scripture, some hearts here beat in spiritual unison with her teaching. For quite a long while, however, there were not enough followers here to justify a banding together and securing a charter. Gradually they drew together and selected as a meeting hall the building on Diamond Street, now occupied by the Pittsburg Academy. A year or two ago the present chapel was secured.

The Scientists here, as they call themselves, do not relish publicity as a rule, so it was difficult to get the names of many of them, outside of those who hold official positions. They represent all walks of life, however, the rich and the poor, as well as people in moderate circumstances. Mrs. Alice Butler, the popular actress, is a devout Scientist.

Mr. Charles Hunter Miller, employed with Howe, Brown & Co., is the First Reader, and Mrs. Lewis M. Slack of Marion Avenue, Allegheny, Second Reader.

The Christian Science service is a simple and noble ceremony and one of impressive beauty. Unlike some denominations, in whose churches most of the singing is done by choirs, Scientists believe in congregational singing.

According to the adherents of this form of religion, most of their members were received on account of physical healing. When *materia medica* had proven futile to relieve or cure them, they came to Christian Science healers as a last resort, most of them with sceptical notions. According to local Scientists, many of the present members of the church have been cured of consumption, nervous disorders, and other organic and neurotic diseases. It is asserted that many miraculous cures occur in the church.

*The Pittsburg (Pa.) Leader.*

### The Work at Creston, Ia.

The editor of the *Daily American,* in an interview with Lansing W. Hurlburt, First Reader of First Church of Christ, Scientist, gleaned the following facts concerning the growth of Christian Science in our city.

Mr. Hurlburt spoke as follows:—

In September, 1896, we commenced holding meetings in private houses. April, 1897, found such an increase in number that we were obliged to seek larger quarters. We then secured the large hall over the Creston National Bank, which was fitted up for services, the first service being held there on April 1, 1897. In July, 1898, Edward A. Kimball of Chicago, Ill., member of the Board of Lectureship of the Mother Church of Boston, Mass., lectured at Patt's Opera House on Christian Science. This lecture was free and much benefit was derived from it.

October 12, 1899, nine class students met as charter members and agreed to secure a state charter for First Church of Christ, Scientist, of Creston, Iowa, as heretofore we were only a society. The charter was secured and we are now an organized church with an average attendance of from twenty to fifty and still increasing in number. The congregations of Christian Science Churches consist largely of those who have been brought from the bondage of sin and sickness into the glorious liberty of freedom, health, and happiness.

The services of this church are held every Sunday at eleven o'clock and Wednesday evening testimonial meetings at 7.30, over Creston National Bank, entrance Montgomery Street. All are welcome to these meetings. The Wednesday evening testimonial meeting is to tell of the benefits received through the understanding of Christian Science as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

A building fund has been started, from which it is expected, in the near future, to erect a fine church edifice.

### The Work at Santa Cruz, Cal.

The account of the good work of the little church in Vermont, encourages us to add our experiences and achievements, although in comparison with the reports of most of the churches, they may seem very small and almost unworthy of notice.

Since our organization in October, 1897, our growth has been slow but steady. September 19, 1898, Mr. Edward A. Kimball of Chicago delivered a lecture on Christian Science in the Opera House. There were over five hundred present, which was considered a very fair audience for this place, as the seating capacity of the Opera House is only six hundred.

We have twenty-nine members enrolled, but some have moved away, so there are only twenty who are really active members. Many of these have frequent demonstrations, some of the best have been given by the children in Sabbath School.

Santa Cruz is a seaside resort, and often we have Scientists from abroad to attend our services for a week or two, or even a month at a time. They always express themselves as being much benefited by the spirit of Love that is manifested in our little society. There have been many cases of healing both at the Sunday and week-day services.

We have established a reading room in the Old M. E. Church where we hold our services, but hope very soon to place it more nearly in the centre of business, although it is now only two blocks from the main business street.

We selected for our church motto, "Divine Love always has met, and always will meet, every human need" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 490).

MRS. LORRAINE A. CORNISH.

### Christian Science in Canon City, Col.

First Church of Christ, Scientist, Canon City, Col., was organized in 1894 by fifteen members. Previous to this a little band, known as a Christian Science class, met each week for the study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. As their numbers increased they would secure larger quarters. At present they worship in the church building, corner Fifth and Main Streets, recently vacated by the M. E. congregation. The attendance is about ninety.

The Sunday service consists of a lesson-sermon taken from the *Christian Science Quarterly,* which is read alternately by two readers, as the Bible and Science and Health are the only preachers in the denomination throughout the world. The Readers in the local church are Miss Perlita Wolff and Mr. C. W. Talbot.

The Wednesday evening meetings are well attended, for the people of many denominations gather to listen to the testimonials, which prove Christ's healing to be a living factor in this age of the world, and many cases of physical and spiritual healing equal those of the early Christians (who were healed until the third century), proving, at least to the satisfaction of those so blessed, that God is good, "the same yesterday, to-day, and forever."

In connection with this church is a reading room, where inquirers are always welcome. Christian Science literature is on the table and a practitioner is always in attendance.

*Canon City Record.*

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### From Canyon, Tex.

So far as we have been informed the first seed of Truth was sown here the latter part of August, 1899. Some time in December a few of us arranged for some Quarterlies, and on January 7, 1900, we met and read the Bible-Lessons and have been doing so ever since. We have been distributing literature and have succeeded in arousing interest sufficient to cause an investigation of Christian Science.

We have had some good demonstrations. Scarlatina, slow fever, typhoid, etc., have been healed in from one to four days, while other cases apparently of the same nature under the care of *materia medica* have lasted six weeks and some resulted fatally.

We have started a fund and hope soon to be able to comply with all necessary requirements and be recognized by the Mother Church, The First Church of Christ, Scientist, at Boston, Mass. We feel that our regular visitors, the *Journal* and *Sentinel* are indispensable.

EDNA HENSON, Canyon, Tex.

### Christian Scientists Will Build.

The Trustees of First Church of Christ, Scientist, of the Oranges, have bought a plot of land on the easterly side of Cleveland Street, 100 feet front by 106 feet deep. The plot is directly north of the Temple Sharey Tefilo. The price paid was $5,750. The purchase money has been nearly all paid, only a small balance being required to make the lots free and clear. As soon as this is accomplished the Trustees will at once begin preparations for building, and hope to be able to make a start during the present year. No definite plans have as yet been made, but the intention is to build on ecclesiastical lines that will appeal to the public as a house of worship. The church has had a remarkable growth in the Oranges. It was organized and incorporated in April, 1898, and the increase in membership for the first year was fifty per cent and during the second year, just about closing, 62½ per cent.

*Orange (N. J.) Chronicle.*

### Church Organized at Tecumseh, Neb.

Five years ago two persons met in a private house to read the lesson. Their numbers increased until they were enabled to open a reading room and hold the services there. Afterward they rented the Universalist Church in which to hold services. But so many of the little band moved away from time to time, it was not until this spring we were enabled to organize as a church. We obtained our charter and met Easter Sunday, April 15, for the first time as an organized church. We have thirty charter members, and the interest and attendance is increasing. The reading room has been re-opened and we are striving to conduct our affairs in strict accordance with the Christian Science teaching. We trust that time will prove our church to be built on a sure foundation, the Rock—Christ.

EDWARD T. HART, *Clerk.*

### New Church Formed at New Bedford, Mass.

About forty Christian Scientists, representing those who have been holding meetings during the past few months in Cornell Hall, met last Monday evening, and organized Central Church of Christ, Scientist.

The new church has an unusually gratifying membership. Services will be held Sundays at 10.30 A.M., and Wednesday at 8 P.M. Central Church of Christ, Scientist, is a regularly authorized branch church of the Mother Church of this denomination, The First Church of Christ, Scientist, in Boston, and is a sister church of Church of Christ, Scientist, on Fourth Street.

*The Evening Standard.*

## From Our Contributors.

### A Few Suggestions.

BY F. W.

IN a recent issue of the *Sentinel* there was a request for contributions "such as can be written from the standpoint of experience and demonstration." This request should cause us to ask ourselves if we are doing our whole duty by our publications. Do they have the support we can and should give them, or do we try to assure ourselves that we are "too busy" to prepare suitable articles for publication, since there are plenty of others who have both the time and ability to do so? Suppose there are others who can do this work as well, or even better, than we can, have we not a duty to perform? May it not be that it is just as important and just as necessary for us to do our part of this work as it is to do the many things that seem to demand all our time and attention?

If patients, students, and church seem to demand all our time and talents, might it not be well to "take time" to do our duty by our publications and see whether patient, student, and church will not be the better for it?

It may be that we are impressed with our lack of ability. If so, can we not at least make an honest effort to do the very best we can, and then leave the results with Truth?

Possibly a few suggestions as to how we can, according to one writer's view of the question, serve the cause of Christian Science, may not be amiss.

The request is for articles "written from the standpoint of experience and demonstration." Christian Science is nothing if it is not practical. Finely argued theories amount to but little if anything. The things that have helped us may help others who are passing through a similar experience, and is it not a most worthy labor of love to give others the benefit of our experience, by contributing, from time to time, to our most excellent publications, the *Journal* and *Sentinel?*

We know the character of the articles wanted, then the question arises, How should the work be done? We answer, anything that is worth doing at all, is worth doing well. This suggests that our work should not be done in a haphazard, slipshod manner, but it should be done well. In fact so well that it is not necessary for us to apologize and say "I scratched this off in a hurry." Of course we shall heed the oft-repeated request to write with ink and only on one side of the paper. We should not fail to make *all* quotations exact even as to punctuation, and also be sure to state where they can be found so they may be easily verified.

We want the high standard of our publications maintained, and should we not do our best to make our contributions worthy of a place in them? Of course we realize there must of necessity be more or less revising done by the editors, but have we a right to impose upon them the task of doing what we could and should have done ourselves?

After an article has been carefully prepared, the next thing is to mail it to the Editorial Department of The Christian Science Publishing Society. It should be a free-will offering to the cause of Christian Science, and when it is dropped in the mail box it should, in a certain sense, cease to be ours. There should never accompany it a request that it appear in the next issue of the *Sentinel* or next month's *Journal*. We should cause our editors to feel they are at liberty to make such use of it as may seem best. If its publication is delayed, we may know there is a good reason for it and we can learn the lesson of patience. If it should never appear, there is no occasion to feel offended. We want our periodicals to contain the very best there is in the storehouse, and nothing but selfishness on our

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part could desire to have our contribution occupy a place that might be filled by a better.

The writer has been a contributor to our publications for a number of years, and he has endeavored to follow the suggestions herein given. Not all his contributions have been found available for publication, but he does not consider that his labor was lost, or that he failed to receive the reward of his efforts. Experience has often caused him to wonder if, after all, the writer of an article does not derive more benefit therefrom than does any one else. Do we not know that every honest and sincere effort is blessed of our Father who wisely judges all things according to the motive? Should we then neglect to do our part in furnishing suitable matter for our publications?

In this, as in countless other ways, may be verified the Scriptural declaration that "it is more blessed to give than to receive." What work is so important as that done by our publications, which every month and every week go out into the world preaching the gospel of health and holiness? Let us all send in our tithes that the storehouse may be filled to overflowing, then the windows of heaven will be opened, and a great blessing will be poured out upon us.

## Wisdom and Understanding.

BY HERBERT S. FULLER.

The fear of the Lord, that is wisdom; and to depart from evil is understanding.—*Job*, 28: 28.

I SUPPOSE there is not a Christian Scientist in the world who is true to the teachings of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and who is loyal to her who discovered and founded this great Truth cure, who does not daily, yes, hourly, pray for wisdom and understanding.

Nobody so realizes the absolute need of possessing these great qualities as does the Christian Scientist, for he knows that they are the virtues necessary to illumine his pathway, and that it is by their practice that the sick are healed and the sinful reformed, and that above all other things they are to be desired. "More to be desired are they than gold, yea, than much fine gold."

Great as they are acknowledged to be from a material or worldly standpoint, they are magnified an hundredfold when the searchlight of Truth is turned upon them, and their spiritual meaning is revealed in letters of light that cannot fade away.

What these words mean to the working Christian Scientist, is best brought out by the text quoted above from Job, 28 : 28. Wisdom is here seen to be not "discretion, sagacity or skill," as the dictionary defines it. It is seen to be more than knowledge, for, as Cowper says,—

> Knowledge and Wisdom far from being one,
> Have ofttimes no connection.
> Knowledge is proud that he has learned so much,
> Wisdom is humble that he knows no more.

The text tells us plainly that "the fear of the Lord, that is wisdom." That is, the loving awe inspired by reverence, makes us solicitous, yes, anxious, to avoid the displeasure of the Lord. Here the word fear does not signify, and is not intended to signify, "a painful emotion or passion excited by the expectation of evil." It does not mean anything of that kind, else God would not be a God of Love. It does mean, it seems to me, that the only way to gain Wisdom is to avoid at all times that which would be displeasing in the sight of the Lord. Do nothing but good. It means, in fact, to me: "Thou shalt have no other gods before me."

The text would indicate that the one and only way to achieve Wisdom, to reach "the secret place of the most High," is by understanding, and we are told in the same text what constitutes understanding. It is, in the words of the text, "to depart from evil." In other words: "Let the wicked forsake his way, and the unrighteous man his thoughts."

So then if we would have the wisdom and understanding that we so often pray for, we must cast aside all evil thoughts, evil suggestions, and evil acts, and know nothing but God, Good. And we must "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt Love thy neighbor as thyself."

"The *Way* is absolute divine Science: walk ye in it." (Miscellaneous Writings by Mary Baker G. Eddy, p. 359.) Then will you have Wisdom and understanding.

## The (Scientifically) Correct Point of View.

BY I. H. QUINBY.

JESUS instructed mankind largely through parables, knowing that the human understanding could thus be more readily reached than by a more direct address. The story of the Prodigal Son has undoubtedly been repeated daily, both materially and spiritually, and so, all through the canonical writings, we find worldly events recorded and spiritually interpreted.

We are taught in Christian Science, as in the Bible, that we live, and move, and have our (true) Being in God, and that God is too pure to behold evil.

If we realize our one-ness with God and do all things from His standpoint, all evil seeming will disappear from our consciousness, and we shall behold all things in proper position, and see them in their true light.

In astronomy, we are taught, in locating the heavenly bodies, to *apply a correction,* called heliocentric parallax, to our earthly view, which brings them into their true position as they would appear to the observer's eye, were he looking out from the centre of the sun.

As in astronomy, the sun is the centre of the solar system, and to properly behold all things in the solar system, the earthly view must be corrected, by reducing the point of view to the sun's centre, so in Scientific Christianity, the appearance of all things in God's universe, as they seem to be from a human, or mortal mind, standpoint, *must be corrected,* so as to appear in their proper position and true light, as seen from God's point of view, God Himself being the centre and circumference of the universe, including man; then, and not till then, will all evil seeming disappear from our consciousness, and Good (God) will be seen to be the only reality, the All-in-all.

When this is done, more of the real and spiritual meaning of the word of God will be revealed to man, as it was to John, when he wrote these wonderful words, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

## The Value of Science and Health.

BY F. A. C.

TO-DAY, when feeling the need of something more satisfying than the selfish business thoughts which clamor for so much of the business man's time, a few words from the Christian Science text-book, "Science and Health with Key to the Scriptures," came to my mind, and this pure draught of Truth at once refreshed me. Then came some thoughts as to the value of this Book, which has brought so much of blessing, of joy, and of love into my otherwise selfishly barren life.

First, I tried to think of its value as a matter of dollars, and reasoned thus: Would the price of a copy of the best

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edition of Science and Health be considered for a moment in exchange for even this one statement of Truth, which had just been of such practical help to me? And without hesitation, the reply was, No; nor for any one of a hundred other such statements from that same book which God has given to me and to this age through the patient loving-kindness of our Mother. This gives some idea of its money value to me; but this money standard is wholly inadequate to express its real value.

Then came some thoughts as to its value on a higher plane as *the* "Key to the Scriptures:" how it had unlocked for me the great truths and brought to light the beauty of the Bible and given me back my childhood's love for, and faith in, and a practical understanding of, the teachings of Moses, the Prophets, and of our great Way-shower, Jesus the Christ. The value of our text-book to me as a Key to the Scriptures can only be fully appreciated by those who, like myself, were brought up by God-loving, Christian parents to believe in and to love the Bible, but who, through misunderstanding, or lack of understanding, had lost their faith in and love for that book, the true understanding of which, as brought to light in Christian Science, not only heals from sickness and sin, but when taken into our daily lives will lift us to a realization of that condition of which the Psalmist sang when he said, "I shall be satisfied, when I awake, with Thy likeness."

## Material Symbols.

THE following remarks were read by the First Reader of West Side Church of Christ, Scientist, New York City, at the close of an interesting and helpful testimonial meeting. I give them in full, believing that they may be of benefit to others, as they have been to us.

JANE B. ROEBER, *Clerk.*

We all have spoken of, and love, the air of quiet and restfulness which pervades our chapel. It has often been remarked by strangers as well as our own people.

I am afraid lest the thought rest too much in the material symbol; for, resting in that it becomes cant and idolatry. That which we love in this place is not contained in four walls, and the too close association of it with them limits the blessing that may be derived from the *impersonal* thought of God and man. This comes from, and is in, divine Mind, and ascends again to Him in grateful recognition of Spirit, as its origin and abiding-place.

If it stays in the four walls, or attaches to any personality, only a barren sense of Divine presence remains to us. The thought that attaches to the chapel, is the same sort of idolatry that attaches to the person of husband, wife, child, or friend, only the personality is larger, and is a higher claim. Blessing will come to each one, as he gives to God, Spirit, that which he finds here of helpfulness and rest.

An error that besets us is the tendency to compare churches, one with another, and to make personal "depicts" (the Mother says in "Retrospection"), that are apt to be depicts in error instead of Truth.

To associate errors with churches, is the same as to associate them with persons. Our thought should be kept on the church of the glossary (Science and Health, p. 574), the ideal to be kept always before us.

We must be watchful to keep this ideal clear and bright to ourselves, to love all Branches as in the Vine,—Christ,—and to see error impersonally, helping thus to destroy error, instead of attaching it to personalities, that symbolize, to mortal sense, the church universal. As Paul says, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

## Testimonies.

### A Soldier's Remarkable Testimony.

I wish to add my testimony in behalf of the efficacy of Christian Science healing. To the sceptic or non-believer it may sound rather apochryphal, but I can be personally interviewed at any time if my statements are doubted. While in the late Cuban war (in the Engineer Corps), I was detailed to spy duty, and came upon a Spanish outpost. A short but severe engagement took place, during which I was struck by the butt of a gun, fracturing my jaw, and also in the chest, severely injuring the bones. I also received a terrible machete wound in the knee. Wounded as I was, being on horseback, I managed to escape, but shortly after fainted and fell from my horse from weakness and loss of blood. I was soon found by our men, however, and taken to the camp of the 16th Pennsylvania, whence I was sent to the hospital at Ponce. Lingering there for some time—it seemed years—I was finally returned with my regiment to New York, where I received my discharge in December, 1898, suffering untold agony in the mean time.

I tried to follow my business, but was too enfeebled, and went to a Philadelphia hospital, where I was examined by Dr. DaCosta, who deemed operations necessary to save my life. I took the opposite view (as most patients do), and came to St. Vincent's Hospital, New York, where I underwent a rigid examination by Drs. Bryant, Phelps, Dennis, and others. Their diagnosis revealed the fact that I was a thoroughly disorganized man, suffering from fractures, ulcers, abscesses, and necrosis of the bones. They concluded that I must have a silver jawbone inserted, a silver breastbone, and that my leg must come off above the knee! My sufferings can better be imagined than expressed. I was under the influence of morphine and other anæsthetics most of the time, and when without them I was like an infuriated demon, so intense was my agony. During April my jaw was operated upon, and a portion removed, and again in May and June, which caused my jaws to lock—my only food being fluids given through a rubber tube. I was then informed that my left leg had to be amputated,—that my life depended upon it. Feeling that my earthly career was drawing to a close, I asked and received permission, a few days before the time set for the operation, to visit a few friends for the last time; for I was certain I could not survive it. With my leg in a splint, and enveloped in bandages innumerable, I managed to get to a friend's house, to whom I related my experience.

Now for the sequel. This friend, seeing my hopeless condition, advised me to quit the hospital, throw my opiates and other medicines to the winds, and place my trust in Christian Science. Being a Catholic, I laughed at him. He assured me that not only would I get well, but that my leg would not have to come off! I was impressed with his earnestness, though inclined to doubt his sanity. His interest and expostulations finally prevailed, and I forthwith left the hospital with my leg—and I've got it yet! He introduced me to a Christian Science practitioner—a gentle, forbearing, patient woman, who taught me the Truth, as revealed in "Science and Health with Key to the Scriptures," and through her ministrations, and by the grace of God, I saw the Light, and was healed—absolutely cured! My jaw assumed its normal condition, a new bone having grown in the aperture sawed out by the physicians, my jaws unlocked, and I can masticate the toughest piece of meat or anything else, my breast healed, the necrosis and suppuration ceased, my face, which was twisted out of all human shape, assumed its original appearance, the fracture and necrosis of my leg healed, and in the short space of two months from date of first treatment I was running up and down stairs with the agility

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of an acrobat, and attended to all the active details of my business, immune from pain or suffering of any kind. At this writing I am in thorough bodily health, with scarcely a trace of my many wounds, except a slight scar upon my cheek (a remembrance of the surgeon's knife), and that is gradually disappearing. I am now an attendant of the Second Church of Christ, Scientist, New York City, and thankful beyond expression that I was directed in the way of health, Life, and Truth.

JOHN C. CARLYLE, New York, N. Y.

### Thankful for Christian Science.

In the spring of 1899 a lady gave me some Sentinels and a Journal to read. When I glanced over the testimonies and read the "Notes from the Field" it seemed to me impossible to understand how these seeming miraculous cures were performed without material aid. If any one had told me then that in less than ten months' time I should try to contribute to these testimonials by relating demonstrations accomplished just by the understanding gained from studying "Science and Health with Key to the Scriptures" and other books by Mary Baker G. Eddy, I should not have believed him, and yet the purpose of my writing is to give utterance to my thanks for being able, not only to overcome many physical and moral evils in myself and my children, but to help others.

A few weeks ago a man who was suffering from the effects of an accident that had happened to him three days previous asked me for treatment. He worked in the mine and had been thrown out of a rapidly moving ore car. He turned two somersaults before reaching the earth. His body was badly bruised, his nose broken, and inflammation and severe pain had to be overcome. I commenced treatment Friday night, Tuesday morning he went to his usual work free from pain, and in a few days more all manifestations of error had disappeared.

A few days later, his brother-in-law asked for help. He was suffering from apendicitis. Material remedies failed to allay the pain. The first Christian Science treatment gave him relief and enabled him to enjoy a peaceful night's sleep. In four days he pronounced himself entirely healed, and his happy appearance showed that the healing was not alone physical.—C. L., Wardner, Idaho.

### Healed by Faithful Study of Science and Health.

The half can never be told of what Christian Science has done for me, but I desire to relate my healing of inherited consumption. It was five years before I could say, with solid conviction, I am healed. Healed by the Truth as revealed to my understanding by the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The healing was the result of constant and earnest striving to know the Truth which will make all men free. Science and Health was my healer. My mother and all her family, and also a sister of my father's, had passed away with lingering consumption.

My sister and myself had received our so-called inheritance of the flesh—consumption. We were both given up by the doctors as incurable. I was confined to my bed the greater part of twelve years. The last physician whom I employed was a noted practitioner, a specialist in San Francisco. He was well known in Europe as an eminent physician. He knew of no climate that could help me. He said, "I can only compare you to a sensitive plant. Touch you with either heat or cold and you wither." Such was my condition until I became a student of Science and Health. I have been healed six years and am now trying to do all the good I can in the name of him who said, "The works that I do he shall do also."

If there is one who is waiting longer than they wish for their healing, I wish to say, "Be of good cheer, it will certainly come, if you trust and faint not."

MRS. LILA A. YOUNG, Los Angeles, Cal.

### What Christian Science has done for Us.

I desire to tell something of what Christian Science has done for me and my family. Nineteen months ago I had a severe attack of female weakness and a complication of other diseases. I was under the care of a physician more than two months and suffered constantly. Every day my husband went to my physician for stronger medicine, but to no avail. At last I gave up all hope of getting well.

I consented to try Christian Science on the twenty-eighth day of July, and the twelfth day of August I rode twenty-five miles in a spring wagon; the next day, the twenty-sixth I attended a picnic, and on the day following I drove the twenty-five miles back again; not feeling in the least tired.

Our little boy suffered from earache for four winters. After each spell he was quite hard of hearing, but now we are trusting all to God and we do not need to suffer. Sometimes error comes up but it does not last long, as we are trying to realize that there is no power apart from God. The Bible is a new book, full of the richest blessings.

We drive seven miles every Sunday to attend Christian Science Church. It seems as though we can hardly wait for Sunday to come. I never felt so at home in a church as I do now.—MRS. SIM BAKER, Princeton, Neb.

### A Little Child's Faith.

Elspeth is a little Christian Science girl, and she has a baby sister named Carolyn, to whom she teaches the first words of Truth, often telling her, when she falls and starts to cry, that she is God's child and error cannot hurt her.

Elspeth is just a little over three years old, but as she always tells her friends, she is really "as old as Truth;" and she has had many lovely demonstrations since her papa and mamma studied Christian Science a year ago.

She denies all error when it seems to talk to her through burns and bumps, and once when her mamma was trying hard to overcome a severe attack of toothache, which did not seem to yield, Elspeth put her arms around her mamma and said, "Why, mamma, don't you know that God is Love, and error cannot talk to you, for you are God's perfect spiritual idea? Now, just say, 'All right,' and you will *be* all well, for God will not let anything hurt you."

That lovely child-thought seemed to clear away the mist, and Elspeth's mamma knew at once that God was Love, and little Elspeth's demonstration had brought the Truth home as an ever-present help and the "jumping toothache" left instantly.—M. Q., Buffalo, N. Y.

### A Thank-Offering.

Christian Science found me so full of self-righteousness, self-love, self-will, self-pity, and every other form of self, that it has taken many stripes to heal me of the ills resulting therefrom. But, thanks to the blessed Truth as revealed by our dear Mother and Leader, the loving patience of kind and faithful teachers, and the many helpful suggestions through the columns of the *Journal* and *Sentinel*, I can rejoice in many victories over self which has relieved me of innumerable ills, such as sick headaches, rheumatism, backache, and neuralgia. A sense of lack has been, in a measure, destroyed. Truly, "out of the abundance of the heart the mouth speaketh," but no words can express my gratitude for the peace and rest that have taken the place of dissatisfaction and unrest, and for the different view of life that has come to me through the glorious light of Christian Science.

MRS. FANNIE MITCHELL, Chicago, Ill.

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## Religious Items.

The (Unitarian) *Christian Register* says: "Without sun nothing will grow in the earth. Without the sunshine of the spirit free from hatred, malice, self-depreciation, unholy brooding over slights, real or imaginary, nothing wholesome will grow within. We do not wish to produce henbane and nightshade of the Schopenhauer, pessimistic sort, but wheat for the bread of life, roses, lilies, and violets for the delight of life. These grow in the soul's sunshine, not unfrequently watered by tears; for grief may be the cause of fecundity where the soil is stirred and enriched, and the deep treasures of the nature are brought to light, not by bitterness, but by a profounder faith, an intenser love."

Answering the question: "Who Are God's Elect?" the *New Church Messenger* says: "God's elect are those who do his will. They who keep the commandments are God's elect. They who love His precepts, and who walk in His ways, drawing near to Him, and looking to Him for strength and support in all things, are His chosen ones. Every really good person is of God's elect; and all can become such if they will only exercise the powers which He has given them, in the endeavor to live the life He tells them to live, and thus in the endeavor to draw near to Him."

In its account of the Ecumenical Missionary Conference recently held in Carnegie Hall, New York, the (Baptist) *Examiner* of that city says: "On the wall back of the platform hung an immense map of the two hemispheres, so colored as to show at a glance the distribution of the followers of the several great religions of the world. This map received much study during the sessions. It showed to all that Christianity has yet an enormous task to perform before all the barren wastes of heathendom are converted into fruitful gardens of the Lord."

Charles S. Kay, writing for the (Baptist) *Standard* says: "The time-worn adage, 'You cannot grind with the water that is past,' is not a sentiment extracted from holy writ; but if it were it would not be more certainly true. The sentiment is verified by the experience of at least sixty authentic centuries. The nation, the school of thought, the religious system, or the individual wholly engrossed in reminiscence has reached a state of incipient decay; for chronic reminiscence adds little to the sustentation of the present and less of hope for the future."

In its department for young people, the *Universalist Leader* says: "The absence of Hurry and Worry does not mean the absence of energy and seriousness from our daily concerns. As quickly as we can, without Hurry, as earnestly as we can without Worry, will take away much of the jar and fret incidental to our mortal career, and insure a measurably admirable accomplishment of the work God has given us to do."

In a conciliatory article entitled "Unitarian Evolution," the *Christian Register* says: "As religious controversy declines and the thorns and thistles of theological debate disappear, it will be easier for conservatives to be radical and radicals to be conservative, and for all parties to meditate in peace upon the new aspects of essential truths common to all good men and women, the saints, the seers, the poets, in all the churches."

In a recent sermon on "Paul's Doctrine of Election," Lyman Abbott said: "Out of whatever abyss of vice you may come, with whatever carelessness of God's love, with whatever repudiation of God and His grace, with whatever apostasy from Him, with whatever outward stain or inward doubts, still you are God's child; you cannot escape the fact; you are not the son of a beast, you are the son of the Almighty."

The *Outlook* says: "We propose that a dozen or twenty of the most prominent Christian churches in different cities surrender for a month their pastors; that their pastors go two by two on an itinerant evangelical ministry; that they go from town to town and from city to city to speak, morning, noon, and night, upon the need of the revival of religion."

In an editorial on "Memorizing Scripture," the *Homiletic Review* says: "The old way was to master the words, and leave the thought to take care of itself. The new way is to master the thought, and then the fixing of the words in the memory becomes a comparatively easy and pleasant task."

"Scotland, noted for its stirring religious history, will not witness this year a more important ecclesiastical event than the union of the United Presbyterians and the Free Churches, which will probably be consummated next autumn," says the *Congregationalist*.

If we would live in peace, let us make the best constructions of one another's words and actions. Charity judgeth the best and it thinks no evil. If words and actions may be construed in a good sense, let us never put a bad construction on them.—JOHN BUNYAN.

Amos R. Wells, in an article in the New York (Baptist) *Examiner*, says: "Unless the Bible is in your memory you cannot meditate upon it to much result, for the most fruitful meditations do not come with the Book open before you, but at odd moments."

"A true idea of right is impossible until we have done it; nor can any one have genuine reverence for it until he does it often and with cost," says the New York (Baptist) *Examiner*.

"Religious growth and progress show themselves in gentler manners, higher ideals, and more sympathy for those who are on the other side," says the *Christian Register*.

Ex-President Harrison, who presided at the opening session of the Ecumenical Council, also presided at the closing session on May 1.

"With what clearness and fulness we perceive the duties of our friends and neighbors!" exclaims the (Baptist) *Standard*.

"To have power with God is to have power over all the evils that threaten us," says F. B. Meyer.

"A prayer in its simplest definition," says the (Baptist) *Standard*, "is merely a wish turned Godward."

The Presbyterian General Assembly convened in St. Louis May 17.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of Selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By by Joseph R. Clarkson of Omaha, Neb.

No. 4. Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The May *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass. U.S.A.

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## Items of Interest.

### Political and Governmental Notes.

Speaking of the future of the American navy, Rear Admiral Hitchborn, chief of the construction bureau, recently said: "The American navy will rank six years from now the fourth of the world. By that time the navy will at least be composed of eighteen first-class battleships, eight first-class armored cruisers, fourteen first-class protected cruisers, eleven second-class protected cruisers, nearly one hundred cruisers of the unprotected class and gunboats, over fifty torpedo boat destroyers and torpedo boats, about twenty monitors of the first and second class, and several hundred ships of minor importance.

The charters of more than one thousand domestic and foreign corporations doing business in Texas were declared forfeited by the Secretary of State because they had failed to comply with the law in the matter of paying their respective franchise taxes to the State. Each of the defaulting companies was notified of the forfeiture, and many of them, it is expected, will have the charter restored by paying the prescribed penalty assessed.

In the case of the Germania Trust Company against the city and county of San Francisco, the Supreme Court of California has decided that the bonds of railways and other quasi-public corporations cannot be assessed for the purpose of taxation. By this decision San Francisco is deprived of taxes on bonds amounting to over $20,000,000, and the State to taxes on securities amounting to several hundred millions of dollars.

United States Vice Consul General Hunter sends from Cairo statistics of the Suez Canal traffic of 1899, showing receipts of $17,510,142, of which British shipping contributed $11,658,325; German and French, $1,627,351 and $1,100,610 respectively; American, $136,230. The total receipts are the greatest in the canal's history. The first year, 1870, they were but $838,791.

A press dispatch from Cape Town says that an open letter to the forthcoming American political conventions and to the American people, which is being signed by American residents of South Africa, requests, in the name of humanity, that the Boer war be not dragged into politics.

The United States Coast and Geodetic Survey is preparing to make a survey of the Alaskan coast the coming summer. The growing traffic with the gold fields has created a demand for exact knowledge regarding the Behring Sea coast.

Hereafter, and until the close of the Fair, money may be sent to Paris for the same fees as those charged for orders drawn on offices in the United States, Cuba, Porto Rico, and the Philippines.

### Foreign News.

News of the relief of Mafeking reached London after nine o'clock on the evening of May 18, and set the town in an uproar of rejoicing which lasted all night. For the time interest in the operations in other parts of the field of war was suspended, although on the same day news was received that Lord Methuen had occupied Hoopstad; that General Buller had taken Newcastle, and that the main army under Lord Roberts was almost ready to begin the march on Pretoria. The advices from British sources also state that the Boers are losing hope and may not be sufficiently well organized to defend Pretoria. Mafeking was isolated by the Boer forces on October 14, and the siege was ended May 15, thus making the term of imprisonment for Colonel Baden-Powell's fifteen hundred men, and seven thousand five hundred non-combatants, 214 days.

The Boer peace envoys arrived in New York May 15 and were met by a committee of one hundred citizens and escorted to their hotel. As the ship on which they were passengers passed up the bay, tugs, steamships, and all sorts of vessels with whistles, gave the envoys a noisy welcome. When the envoys appeared on the streets of New York they were cheered by enthusiastic crowds. They were given a quiet, unofficial reception in Washington.

Joseph Chamberlain, British Secretary of State for the Colonies, has introduced in the House of Commons the Australian Commonwealth bill, which provides for the ratification of the federation agreed upon by the several colonies of Australia, by which there is to be intercolonial free trade, a common tariff for all the colonies, and common control of the national defence.

Irish emigration statistics continue to reveal a decreasing population in Ireland. The report of the register-general of Ireland for 1899 shows that the number of emigrants who left Ireland in the year was 43,760, or 9.7 per thousand of the estimated population, and an increase of 9,875 over the numbers of 1898.

### Industry and Commerce.

The street car employes' strike in St. Louis was attended with less violence last week than the week before, but there was some rioting and a few people were shot. The Transit Company was unable to operate cars with any degree of regularity, as the strikers or their sympathizers persistently kept obstructions on the tracks. The conditions were brought to a critical stage on May 18, when the heads of the various labor unions resolved to recommend to the controlling central bodies that a strike in sympathy with the street car men be inaugurated, and the House of Delegates passed a bill to revoke the franchises of the various street railway companies in St. Louis in case they failed to run their cars in compliance with the terms of the city ordinance.

According to returns representing between eighty and ninety per cent of the total tonnage, the production of coal in the United States during 1899 is estimated by Edward W. Parker, statistician of the United States Geological Survey, to have amounted to $230,838,973 long tons, equivalent to 258,539,650 short tons. Compared with the production in 1898, when the amount produced amounted to 196,405,953 long tons, or 219,974,667 short tons, this indicates an increase of over 34,000,000 long tons, or 17.5 per cent.

Kansas City is meeting with great obstacles in preparing for the National Democratic convention to be held in July. The big Convention hall, which was recently destroyed by fire, is being rebuilt at an extravagant outlay, as there is a strike of building laborers on, and the highest wages have to be paid to induce men to work, while large bonuses have been paid to the contractors for steel girders, etc., to secure quick work.

It is expected by wheat farmers and grain men that Kansas will this year raise 100,000,000 bushels of wheat. Those familiar with the conditions throughout the wheat belt declare that the state will this year eclipse any previous year in her history. There are nearly 5,000,000 acres in wheat in the state.

It is estimated that $5,000,000 will be invested in mining machinery and in new vessels for the Cape Nome trade. One company is shipping six miles of railroad track and engines and cars for the complete equipment of a line from Nome to the company's mines, five miles back from the beach.

The best authorities say there are one hundred thousand acres of undeveloped peat bog in Ontario, principally in the counties of Perth, Walland, and Essex. It is now prepared for general use by a method of condensation, and is considered in many respects equal to the best of coal.

It has been planned to open in Manila in June a new Filipino college that will be non-sectarian. It will be the first of its kind in the archipelago. The provost marshal has approved the prospectus. The sum of $100,000 has been subscribed for the endowment of the college.

The total value of the Canadian catch of fish for the year 1898 amounted to $19,667,126, a decrease of over $3,000,000 as compared with the unprecedented yield of 1897, but near the average of the previous eight years.

At the recent sale of the works of art which were collected by the great Sir Robert Peel, two portraits painted by Sir Anthony Van Dyck, the famous Flemish painter, brought $121,250.

It is stated that within the last few weeks bankers of Paris have, through the Bank of France, negotiated a loan of $15,000,000 from New York bankers.

### General News.

Russia's Academy of Sciences has a prize of 1,500,000 rubles to bestow. In 1833 General Arakezeijew bequeathed to it 50,000 rubles which were to accumulate till 1925, when three-fourths of the sum should be given to the best history in Russian of Alexander I.'s reign. The other quarter was to be spent in printing the work, in having it translated into French and German, and for a prize to the second best work. The accumulations will amount to nearly 2,000,000 rubles.

It is not generally known that a great deal of the paper money that is constantly circulating about gets frequent washings. In some banks there is a regular washday every month, usually at the beginning. The dirty greenbacks that have been saved up for a month are soaped and rubbed just like handkerchiefs and are run through a wringer before being put out to dry.

An officer of the Pay Department, stationed at Iloilo, writes that our soldiers in the Philippines largely save their pay, the troops on Panay and Negros Islands having deposited $202,940 with him in the last half of 1899. One company of the Thirty-seventh Infantry deposited $30,000.

Military experts are now discussing the practicability of the bullet-proof shield for soldiers in active service. The terrible losses sustained by the British forces in South Africa from the rifle fire of the Boers have revived this subject, which has from time to time claimed the attention of military authorities.

The Board of Education of Cambridge, Mass., has issued an order authorizing the superintendent of schools to dismiss school at noon on unusually hot days during the months of May, June, and September.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## America's Own Day in Paris.

PARIS, May 12, 1900.

THE American pavilion at the Exposition was formally turned over to the authorities and public this afternoon. The inauguration took place in the presence of embassy and consulate officials, a number of high French functionaries, foreign diplomats and commissioners, and such a concourse of American citizens that many who were provided with tickets were unable to gain admittance to the building.

French municipal guards and policemen formed a cordon around the building, keeping the space in front of the main entrance, on the embankment of the Seine, free for the passage of the official party. The crowd assembled mainly on the terrace around the building facing the river, on which a special platform had been erected for Sousa's band. Before the hour set for the ceremony the crowd became so dense that orders were given to the police to keep the people at a respectful distance from the doors.

The French officers adhered so strictly to the letter of their instructions that even guests holding invitation tickets were not allowed to pass. Considerable confusion resulted from this cause, and the United States Ambassador, Gen. Horace Porter, and his party, found their passage barred until an official, perceiving him from the building, hastened to meet him, and the ambassador's party scrambled through. The arrangements for handling the crowd were very unsatisfactory, and many gave up the effort to enter.

The interior of the pavilion was brightly decorated with American flags and tri-color bunting, with which the balconies were draped, while from the summit of the dome around the golden eagle flew the stars and stripes and the French flag. The balconies were occupied exclusively by invited guests, while on the floor of the building a double line of American guards, with white summer helmets, formed an aisle through which the official party passed from the main entrance to the spot where the presentation took place. Behind these guards Americans who gained admission stood and witnessed the proceedings.



The ceremony of transferring the pavilion consisted of an address by Mr. Ferdinand W. Peck, commissioner of the United States, handing over the pavilion to M. Alfred Picard as the head of the Exposition, and the latter's response in accepting the transfer. Sousa's band provided the music, and the selections played were composed purely of American airs, except for the "Marseillaise."

Americans began arriving at the pavilion shortly after lunch, and the scene during the interval preceding the opening ceremony resembled a smart social gathering.

M. Picard ascended the steps leading to the door of the pavilion at half past two. Here Mr. Peck stood, surrounded by the members of the United States commission, and as he welcomed the French commissioner-general, Sousa's band struck up the "Marseillaise." All the spectators at once uncovered, and amid the strains of the French hymn M. Picard was conducted by Mr. Peck to the centre of the rotunda. The audience greeted the conclusion of the air with cheers, which M. Picard acknowledged. No time was lost in proceeding with the ceremony, Mr. Peck, delivering his address and M. Picard replying in a brief but eloquently worded speech, which evoked enthusiastic hurrahs from the audience.

In transferring the American pavilion to the commissioner-general of the Exposition, Commissioner Peck made the following address to M. Picard:—

"The great nation which I have the honor to represent has, by your sufferance, planted this building upon the soil of our sister republic, France. We rejoice that we have been permitted to erect this structure upon the Rue des Nations, an international avenue, destined to become the most famed and historic feature of your great universal Exposition; for these homes of the peoples of the world, standing by the side of one another, will promote in a large degree that great fraternity which should exist between the nations of the earth.

"We have builded our structure as a part of your international undertaking, and therefore it is my duty and great pleasure to transfer to you, as the executive head of the Exposition, this edifice, which is the gift of a nation gladly united with other nations in bringing to France its resources and products as a contribution to the great peace festival so happily inaugurated."



Mr. Peck here presented M. Picard with a gold key and pendant representing the pavilion, as a souvenir, and concluded with the words:—

"I know my countrymen will join me in the sentiment: 'Vive le Commissaire General Picard! Vive L'Exposition Universelle de 1900! Vive la France!'"

M. Picard replied as follows:—

"It is for me a veritable good fortune and at the same time a profound pleasure to be able, on this solemn occasion, to offer to the eminent representative of the United States my most cordial congratulations. The palace of majestic elegance which you constructed on the banks of the Seine, and which we inaugurate to-day, appears to me not only a temple to mark the progress of peace, but also a superb monument raised to the time-honored friendship of two nations.

"I feel certain that I shall be a faithful interpreter of the sentiments of my fellow-citizens in thanking the powerful republic of the United States for the friendly welcome given to the invitation of the French republic and admirable participation in the work of concord whereby all countries decided to close the nineteenth century."

In expressing his thanks for Mr. Peck's souvenir of the occasion, M. Picard said,—

"It constitutes a new pledge of the prestige of our excellent intercourse, and particularly the indissoluble bond connecting the United States and France. Gentlemen, I ask you to salute the starry banner, the folds of which are so closely blended with those of the tri-color. 'Long live the United States of America, long live their illustrious President McKinley, long live their commissioner and their head, Mr. Peck.'"

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At the conclusion of M. Picard's remarks a general reception was held. Sousa's band gave a concert during the remainder of the afternoon.

The question of the Sunday opening of the American pavilion and section at the Exposition had barely been settled when the temperance advocates lifted their voices against the sale of liquor in the cafe of the American pavilion. The basements of all the pavilions on the now famous Rue des Nations, where are erected the official buildings of the foreign nations, are occupied by restaurants and cafes, in which are served dishes and beverages characteristic of the respective countries. The establishments look out on the Seine and the terraces in front are becoming popular promenades for foreign visitors, who gather at their respective pavilions.

The American prohibitionists feel very strongly on the matter of allowing the sale of liquor in the American cafe. The open letter column of the Paris *Herald* offered an arena for a wordy warfare between the opponents of and the sympathizers with the sale of liquor, which has been highly interesting to Parisians. At the headquarters of the American Commission it is explained that those who have been vehemently assaulting the idea of an American bar are acting under false impressions, as no bar is to be located there. The cafe will be such as is found in all American cities. Distinctive American food can be found there, and American beverages will be served to those dining.

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The Sunday question has popped up again. Many of the most important international contests have been fixed for Sunday, and the participation of the American athletes is a matter of doubt unless the events in which they are entered are changed to another day.

Mr. Albert G. Spalding, recently appointed director of athletic sports on the United States Commission, arrived on Friday and, after consulting with the American officials, announced that he would accept the position.

American music and the American musicians received an extraordinary welcome from Parisians and foreigners at the exhibition this week. Sousa's band made its *debut* and gave daily open air concerts on the beautiful Esplanade des Invalides. It is no exaggeration to say that these performances have been the feature of the Exposition the past week, and, while Americans are naturally delighted to hear the familiar national airs and popular marches and melodies, the intense enthusiasm displayed by the French audiences and the encomiums they have passed on the music and its interpretation, have been most flattering to Sousa's fellow-countrymen.

Each afternoon the stand has been surrounded by an assembly numbering thousands, and the spot has become a fashionable gathering place for the American colony and visitors. The climax of enthusiasm has been reached when on each occasion, during the rendition of the march, "The Stars and Stripes Forever," the assemblage has stood bareheaded as Old Glory was unfurled by two uniformed American guards. This demonstration is not confined to Americans, but is joined in by the French spectators.

This week has seen the opening of a number of foreign pavilions, including those of Spain, Belgium, Sweden, Japan, and Denmark. The German building will be opened on Monday next, but its semi-official opening took place on Wednesday in a way thoroughly characteristic of the Kaiser. Diplomats, high French officials, and exhibition functionaries were present, each having received by telegram from Berlin an invitation signed by the Kaiser himself. Thus the German Emperor really gave a reception in his own pavilion on the banks of the French Seine.

*Boston Herald.*

## The Lectures.

### At Marshalltown, Ia.

Judge Joseph R. Clarkson of Omaha, a member of the Board of Lectureship of the Christian Science Church, spoke to a representative congregation at the stone church last evening (Thursday, May 3). Judge Clarkson was, previous to the acceptance of his lectureship, an eminent attorney and law partner of Senator John M. Thurston at Omaha.

The lecturer was introduced to the assemblage by C. H. E. Boardman in a short, well-received speech.

The audience, which gave him the closest attention for nearly an hour and a half, was richly repaid for their attendance. The lecturer dealt with the origin and aim of Christian Science. Gifted with a pleasing platform manner and excellent delivery, he marshalled the evidences of the truth and divine origin of the cult founded by Mary Baker Eddy in 1866, with the skill of the trained lawyer and veteran jurist that he is. To those who admit the truth of his premises the result must have been conclusive.

The lecture throughout was replete with beautiful thoughts and striking figures. It traversed the higher levels of a new moral philosophy of such depth and breadth of assertion that its propositions startled and astounded the ordinary hearer. Whether the belief of the Christian Scientist is founded on fact or fancy, those who heard its principles enunciated by Judge Clarkson last evening will give the new religion due credit for its high spirituality and the beauty of its faith.—*Evening Times-Republican.*

The introductory address by Mr. Boardman was in part as follows:—

Our presence here to-night indicates a desire to know something about Christian Science. In order to be taught, we must give a fair and impartial hearing. Unless we can free our minds from any prejudice and bias, we shall not learn, and the object for which we came will be defeated.

There is to-day the stirring of a mighty unrest among religious thinking people. The fierce, aggressive spirit of the times is beating impatiently against the barriers of convention and creed, yearning to soar heavenward in the golden sunlight of truth.

Is Christian Science that truth? I own I cannot tell you. Because we want to know, we are here to listen and to learn. Whether Christian Science is the voice of a new prophet crying out in the wilderness of sickness and despair, singing a new song of hope; or whether it is but the echo of that song the angels sang as they followed in the footsteps of the Nazarene down the shores of Galilee or up the slopes of Olivet, we know not and we care not. The question is, Is it the truth?

We know that Christian Science is no private enterprise disguised as a religious faith. The people who espouse its cause are sufficient evidence of that. Christian Scientists may be deceived, but they are not deceivers. If Christian Science is not the truth, investigation and discussion will soon demonstrate its falsity. If it is the truth, the sooner its truth is ascertained, the better. If Christian Science will heal the sick, aid the sorrowing, and bring peace of mind, it is a duty to ourselves to know it and accept it, and a further duty to humanity to proclaim it.

It may be wondered why the professional man should even consent to attend a Christian Science lecture, for the admitted object of Christian Science is to destroy the business of the professions; but, with the lawyer's well-known desire to indulge in the luxury of telling the truth when it cannot be avoided, it must be admitted that the professions of the ministry, medicine, and the law are made necessary by the misfortunes and infirmities of the human race. When the soul is sick, you call a minister; when

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the body is sick, a doctor; when you desire to make someone else sick in body and in soul, you call on a lawyer to tell you how to do it. But if Christian Science can cause a man before the tribunal of his own conscience in advance to determine correctly the question of his and his neighbor's rights, and thereby do himself and his neighbor no wrong; if the mind can minister to the body diseased, and sickness and pain be made to flee away; if man can, in the temple of his own soul, erect a shrine of reverent worship to the God of Truth, the world can well afford to pension for life the members of those professions whose careers have been ended by the failure of misfortunes.

In the metropolis of the middle west, in that city where two years ago all the world gathered to wonder at the marvels of the Trans-Mississippi Exposition, for almost two decades a lawyer labored; and, because he was a good lawyer, prospered. Clients were many, honors not few. He was nominated to the office of District Judge by his associates of the Omaha bar, the men who knew him best. He was elected to that office on a non-partisan ticket and by non-partisan vote. The office was administered honorably, uprightly, and with scrupulous fidelity to the trust imposed. No higher tribute can be paid to a lawyer. From that office he resigned to resume a large and lucrative practice. That lawyer became interested in Christian Science. Its logic appealed to him as a lawyer, and its evidence convinced his judicial mind. He became a Christian Scientist, not because it healed him, or healed others, but because he found there for the first time, he states, a religion that was morally and intellectually satisfactory, whose truth could be demonstrated. Having become convinced himself, it came to him that it was his larger duty to tell others, and, as a result, we have with us to-night that judge and lawyer, Hon. Joseph R. Clarkson of Omaha, Nebraska, who takes as the subject for his lecture "Christian Science Is the Kingdom of Heaven at Hand."

*Correspondence.*

## At Grand Rapids, Mich.

Judge Joseph R. Clarkson of Nebraska, one of the strongest and clearest of the accredited Christian Science lecturers, spoke yesterday afternoon (Sunday, May 6) in the Auditorium to an audience of nearly twenty-five hundred persons. He was introduced by Judge Wolcott of the Circuit Court who spoke as follows:—

I am asked by the board of directors of First Church of Christ, Scientist, of this city, under the auspices of which church the address of this afternoon is given, to introduce the lecturer to this audience. I do so with the more pleasure because I know him by reputation as an able and successful lawyer, an honored and learned judge, a man of earnest and scholarly convictions, and an eloquent and fearless advocate of the convictions he holds.

The work of a congenial profession, the honors of a judicial career, have been laid aside by him so that he might devote his entire time to the work in which he is now engaged. He is to speak on the subject of Christian Science.

Some time ago while in the city of Chicago I attended First Church of Christ, Scientist, on Drexel Boulevard in that city. It is a magnificent temple of worship. On one of the walls of the vast auditorium is the inscription: "Divine Love always has met, and always will meet, every human need" [from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy]. I suppose the truth of that statement is in some form a part of the written or unwritten creed of every Christian believer, but Christian Science, as I understand it, claims to take that truth out of the realm of the theoretical and speculative, and applies it, in its fullest literal meaning and significance, to the every-day life of the individual and to the myriad needs of this complex modern life of ours.

Whatever any one's form of belief or unbelief, no one, it seems to me, ought to complain if it can be demonstrated that the healing ministry of the Nazarene, not only to sin-burdened souls, but also to weary and pain-racked bodies, is to-day the common heritage of all the children of men.

The religious world has been very slow to accept any departure from its traditional beliefs. We recall that scene in that old Judæan court-room two thousand years ago, when the man of Galilee was on trial for daring to teach those truths which, if ever recognized, had been buried for centuries beneath the weight of human selfishness. In all times the tendency has seemed to be for men to hold their inherited creeds, not as aids to understanding and belief, but rather as marking and measuring the limits and boundaries of their faith, beyond which they dare not pass, but I believe the trend of thought to-day is to meet new theories in religion, not with the questions, "Are they traditional beliefs?" "Are they orthodox?" but "Are they true: have they truth's credentials? By this test must all alike finally be measured and must stand or fall.

We are to listen to a lecture on Christian Science, and it is safe to say there is no abler exponent of that faith than the distinguished jurist who is to address you. I bespeak for him a thoughtful and unprejudiced hearing. I am sure that from this lecture we shall have a better and more intelligent understanding of that remarkable form of faith which, in the course of a few years, has enrolled as followers a majestic army of half a million intelligent, thoughtful, devout men and women.

Of this thing we may be sure, whatever its merits, Christian Science has become an important factor in the religious thought of the world to-day, and as such deserves at least a fair consideration, an impartial hearing.

I have the pleasure of now introducing to you the Hon. Joseph R. Clarkson of Omaha, who will speak on the subject, "Christian Science Is the Kingdom of Heaven at Hand."—*Grand Rapids Morning Democrat.*

## At Clinton, Ia.

The threatening weather Tuesday night, May 8, doubtless kept many away from the Judge Ewing lecture, but seldom has any one addressed a more respectful or attentive audience than that which confronted the distinguished jurist. While the great majority of the audience was not in sympathy with the doctrine of Christian Science, there were no scoffers in evidence. They evidently came with the feeling that if the belief was one which a person of Judge Ewing's standing could entertain sincerely, there was much about it concerning which they had been misinformed, and perhaps something of value to learn.

The dignity and evident sincerity of the speaker commanded respect. He had no words of abuse for believers of other faiths. He said he had been baptized in the Presbyterian Church when an infant, and for more than a quarter of a century he had been an active member of the church. He said he left it not because he found it wrong, but merely because he found a higher, more exalted faith. For years he had been daily praying for health and strength and happiness, but instead of relying on God to answer prayer had steadily patronized the drug stores, thereby virtually admitting that he had no faith in the efficacy of his prayers. When he came to a realization of a more sublime faith, he did not materially alter his religion, but changed to a stronger faith in what he had always accepted in theory but not in practice. Judge Ewing was introduced to the audience by Captain L. F. Sutton, who said in presenting him:—

While it is never safe blindly to embrace every new idea, theory, or doctrine advanced, it is equally dangerous to cling with fanatic zeal to the customs, usages, and traditions of the past. The one practice tends to destroy the

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stability of our social institutions; the other to defeat their proper development.

Our duty is simple. We should carefully weigh all arguments submitted for and against any proposition, and after a fair and impartial hearing, render our verdict accordingly.

One side of the subject under consideration this evening has been very ably presented to our community during the last year, and we are about to hear from the other side, from one who gained distinction in one of the most honorable professions, yet cast aside the judicial trophy to enter the list, in the defence of a science he conscientiously believes has proven, and will hereafter prove, a boon to mankind.

Ladies and gentlemen, I have the honor and pleasure of introducing to you that eminent jurist, the Hon. William G. Ewing of Chicago, Ill.—*Clinton Daily Herald.*

### At Sabula, Ia.

Notwithstanding the inclemency of the weather, it required all the seating room in the Congregational Church to accommodate those who assembled to listen to the lecture on Christian Science by Edward A. Kimball of Chicago, Monday evening, May 7. In addition to the large turnout from this city, goodly numbers were present from Savanna, Mt. Carroll, Bellevue, and Lanark, while Maquoketa, Dubuque, and Cedar Rapids were also represented. The speaker held the closest attention of the large audience from first to last, and impressed all with his own sincerity. Hon. George C. Heberling had been selected to introduce the speaker, and his remarks were a fitting opening for an evening of intellectual enjoyment.

Mr. Heberling said in part:—

*Ladies and Gentlemen:*—It becomes my pleasant duty this evening to introduce to you a gentleman who will talk to us upon Christian Science, but I must of necessity leave the gentleman himself to explain what Christian Science is and what it stands for.

He comes to us highly recommended as a deep, close thinker, a sound and logical reasoner, and an excellent speaker.

I find myself looking into the faces of a more than ordinarily intelligent audience, and I know you have not congregated here for any idle or frivolous purpose. I know at the same time that you are not all believers in Christian Science, because I have often talked with you upon this subject. I am much inclined myself to be sceptical upon any and all subjects I know nothing about, and which I cannot or do not understand, and this is one of them.

This scepticism or doubt I apprehend comes often from a want of better information and study of the subject.

The gentleman will scarcely hope to convince and convert us all at once, but he hopes probably to give us something to think about after we get home. He has given me satisfactory assurance, however, that if after the conclusion of his lecture he still finds doubters and sceptics, he shall commit no violence upon any of us.

This subject is to-day attracting and absorbing the attention of some of the best thinkers, not only of this country, but of Europe as well, so that I think we may well afford to sit and listen for a while to one of its ablest exponents.

Ladies and gentlemen, I now introduce to you Mr. Edward A. Kimball of Chicago, who will address you.

*Sabula Semi-Weekly Gazette.*

### At Manchester, N. H.

At the Universalist Church last evening (Tuesday, May 8) a large and cultured audience listened to a lecture explanatory of Christian Science by the Rev. Irving C. Tomlinson of Concord.

The lecturer was introduced by Mr. James D. Sherwood, First Reader of First Church of Christ, Scientist, Manchester, N. H., who spoke as follows:—

*Friends:*—First Church of Christ, Scientist, Manchester, cordially greets you and welcomes you.

Inasmuch as Christian Science has been for more than a quarter of a century taught and promulgated through the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, a book comprehending the entire subject and containing rules for practical demonstration, and as more than a million hopeless cases of disease have been healed by Christian Science, so that there is scarcely a city or village in the United States without a witness of what Christian Science is accomplishing for suffering humanity, I believe there is no great vital question among men to-day demanding their attention as does Christian Science. And because of a lack of understanding upon this subject, many have associated it with certain teachings which are the very opposite of Christian Science and with which it has nothing in common.

Because the multitudes are being healed by Christian Science; because of the number of church edifices being erected; and because of the phenomenal growth of this great movement all over this and foreign lands, a constantly increasing desire for correct information had to be supplied by those qualified and authorized. To meet this demand there was appointed a Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass. A member of this Board was invited by First Church of Christ, Scientist, of this city, and the invitation having been accepted, I have the honor and pleasure of introducing to you the Rev. Irving C. Tomlinson, C.S.B., of Concord, N. H. After completing the divinity course at Tufts College, Mr. Tomlinson entered the ministry, where he served faithfully ten years, until called to a higher sphere of practical, operative Christianity. He will now address you upon "Christian Science, What It Is Not and What It Is."

*Daily Mirror and American.*

### At Meriden, Conn.

There was a large attendance at First Church of Christ, Scientist, last evening (Tuesday, May 1), to hear the lecture of Rev. Irving C. Tomlinson on Christian Science. Rev. W. S. Perkins, who was acquainted with the speaker when he was in college, introduced him to the audience. The subject of the discourse was "Christian Science, What It Is Not and What It Is."—*Meriden Daily Journal.*

The following is the substance of the introductory address of the Rev. Mr. Perkins, reported from memory by one who was in the audience.

*Friends:*—Possibly you may wonder why I am here this evening. I am here for three reasons. First, because I have been invited. Second, because I have known the lecturer who is to address you this evening, in his ministerial capacity. I knew him to be an honest, conscientious worker. My third reason is that there are those who have accepted this teaching who were at one time, members of my church. I knew them as Christian people and had respect for them, and I have now. Now I know but very little about Christian Science, but what I know is good, and I am glad to be here this evening to listen to your speaker. Therefore I take great pleasure in introducing to you Rev. Irving C. Tomlinson of Concord, N. H., who will address you.—*Correspondence.*

### Lectures at Other Places.

Mason City, Ia.—William G. Ewing, May 4.
Kalamazoo, Mich.—Joseph R. Clarkson, May 5.
Sioux City, Ia.—Edward A. Kimball, May 10.
Lawrence, Mass.—Irving C. Tomlinson, May 3.

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## Mr. Howe Speaks.

CHARLES M. HOWE, C.S.D., publishes a card in a recent number of the *St. Joseph Daily Gazette* in refutation of another falsehood that some newspapers have published.

After quoting from one of these newspapers Mr. Howe says:—

In regard to the above I wish to state that on the 13th day of April I had the privilege of an extended interview with Mrs. Eddy at her home in Concord, N. H., and will say that I never saw her looking better. She was walking around as lightly as any young person, with a peaceful and restful expression entirely foreign to one suffering from disease, and I am thoroughly convinced that the above statement is entirely without foundation, but is only another falsehood that is being circulated with the intent to injure her and the noble cause which she has so successfully established, the growth of which is unprecedented in history.

## To Myself.

THE following poem was written by Paul Fleming in 1600.

LET nothing make thee sad or fretful,
Or too regretful:
Be still.

What God hath ordered must be right,
Then find in it thine own delight,
My will.

Why should'st thou fill to-day with sorrow
About to-morrow,
My heart?

One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest;

Thou knowest what God wills must be
For all His creatures—so for thee—
The best.

## Buying the Big Trees.

REPRESENTATIVE DE VRIES of California, has introduced a bill directing the Secretary of the Interior to buy the "mammoth tree grove" and "South Park Grove of Big Trees" in Calaveras County, Cal., which are now owned by private persons. The idea is to make national parks of them. By far the largest of these big tree groves is in Mariposa County, and it was a part of the public domain when it was granted to California by Act of Congress, to be held for all time as a place of public resort.

If the two groves which the California congressman wishes to turn into national parks do not contain as many trees as some of the others, they have the compensating advantage of showing the biggest trees of them all, and they were also the first to be discovered. The first the world heard of these giants of vegetation was in 1852, when a white hunter named Dowd reached the larger of the Calaveras groves and found a cluster of ninety-two of these great trees covering a space of fifty acres. When he returned to civilization and told his story, he was credited with being an uncommonly talented liar.

The Calaveras groves attract rather more visitors than the others because they are a little more accessible. Ten trees in the larger grove are thirty feet in diameter. One of the fallen giants is forty feet in diameter and is estimated to have been four hundred and fifty feet high. It was the hoary monarch of the grove and died of old age, say about twenty-five hundred years. A hollow trunk called the "Horseback Ride," seventy-five feet long, gets its name from the fact that a man may ride through it upright on horseback. Just after the discovery of the grove one of the largest trees, ninety-two feet in circumference, was cut down. Five men worked twenty-two days in cutting through it with large augers. On the stump, which was planed off nearly to the smoothness of a ballroom floor, there have been dancing parties and theatrical performances. For a time a newspaper called *The Big Tree Bulletin* was printed there.

In all there are about twenty of these groups of big trees on the western slopes of the Sierra Nevadas, but eight of them, three in Mariposa, two in Calaveras, one in Tuolumne, and two in Tulare, are most important and best known. Botanists call the mammoth tree the *Sequoia gigantea*, and it is related to the redwoods that grow to an enormous size on the Coast Range, but no redwood was ever seen that was comparable in size with the big trees of the Sierra Nevadas.—*New York Sun.*

### Story of Jenny Lind.

A beautiful little incident is told concerning Jenny Lind and Grisi when they were rivals for popular favor in London. Both were invited to sing the same night at a court concert before the Queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spell-bound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead, a tear-drop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her, and kissed her, utterly regardless of the audience.

*Exchange.*

### Interesting Bibles.

A tribute to the Bible comes indirectly from the interest which is shown in copies that are rare, or that have had peculiar associations. Many private libraries are enriched by single copies of the Bible. Mr. J. Pierpont Morgan has a magnificent copy of John Eliot's Indian Bible, printed in Cambridge, Mass., in 1663, for which he is reported to have paid $1,000. An original Mayflower Bible, evidently belonging to the Whites, the parents of the first child born in the Plymouth colony, has recently been discovered, so to speak, in a private library, where its value was not known. This Bible has notes on its pages and margins which connect it with the eventful voyage. There is even a crude pen-and-ink sketch of a ship labeled the Mayflower.—*Topeka (Kan.) Daily Capital.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## The Board of Lectureship.

THE By-laws relating to the Board of Lectureship have been amended by striking out of section 1, Article XXXIV., the words "consisting of not less than three, nor more than twelve members." So that the number of lecturers is now unlimited.

## Communion Services.

THERE will be held four services on the forthcoming Communion Sunday in the Mother Church in Boston, the first commencing at 9 A.M., the second at 11 A.M., the third at 2 P.M., and the fourth at 4 P.M.

The annual meeting will be held in Mechanics Hall on Huntington Ave., June 5 at two o'clock P.M. Members of the Mother Church only will be admitted to this meeting.

The Wednesday evening meeting following the Communion Sunday and Annual Meeting, will be held in Tremont Temple at 7.30 P.M.

The place where certificates for reduction of the railroad fare will be validated by the agent of the railroad company will be announced at the Communion Services.

## Appendicitis and Imagination.

UNDER the above heading appeared the following editorial in a recent issue of the *Times-Herald* of Chicago:—

"That people can imagine themselves into sick-beds has long been an accepted fact by men who practise medicine, and the belief that the bread pill is one of the most potent remedies in the physician's case was never more general than it is to-day. Since the beginning of the appendicitis fad the spread of imaginary ills has been much worse than ever before. Pains in their sides now are sure to throw about three out of every five people into a terrible state of alarm. They used to disregard these things, but appendicitis has wrought a change. A New Orleans physician, in a recent interview on this subject, related an experience that is worth repeating.

"'A nervous man recently called on me [this is the doctor's story] and asked: "In what part of the abdomen are the premonitory pains of appendicitis felt?" "On the left side, exactly here," I replied, indicating a spot a little above the point of the hip-bone. He went out, and next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat and his whole appearance indicating intense suffering. "I have an attack of appendicitis," he groaned, "and I'm a dead man! I'll never survive an operation!" "Where do you feel pain?" I asked. "Oh, right here," he replied, putting his finger on the spot I had located at the office. "I feel as if somebody had a knife in me there and was turning it around!" "Well, then, it isn't appendicitis, at any rate," I said cheerfully; "because that is the wrong side." "The wrong side!" he exclaimed, glaring at me indignantly, "Why, you told me yourself it was on the left!" "Then I must have been abstracted," I replied calmly, "I should have said the right." I prescribed something that would not hurt him, and learned afterward that he ate his dinner in the dining-room the same evening. Oh, yes; he was no doubt in real pain when I called, but you can make your finger ache merely by concentrating your attention on it for a few moments.'

"At first this medical gentleman would seem to have rendered a service to humanity in showing the absurdity of the habit of jumping at the conclusion that every pain in the side is a sure sign of the presence of appendicitis, but when we stop to consider the matter we find that he has perhaps done more harm than good. He has so definitely located the spot at which the appendicitis pang may be expected to make itself felt that the encouraging doubts which people with pains in their sides have clung to in the past must hereafter vanish from the minds of mary of those who happen to feel twinges at the fatal point."

The above is interesting and instructive in more ways than one. It shows, as stated, the effect of imagination upon the body. In other words, it shows just what the Christian Science text-book, "Science and Health with Key to the Scriptures," teaches relative to the action of fear, and that the physical manifestion is but a result of the mental condition of alarm.

The case above mentioned illustrates the whole subject of disease. The reflection of fear upon the body is by no means confined to that particular kind of ailment known as appendicitis. It enters into every form of ailment. The only reason this kind of sickness is so frequently heard from is because it is so widely published and so much talked about.

Physicians should arouse themselves to the fact that the more such things (or any kind of sicknesses) are talked of and paraded before the public mind, the greater the fear. They should, in every possible way, guard against the spread of mental contagion, for that is just what fear of sickness is. They should study this mental phase until they become satisfied that the very best preventive of disease and its spread—the very best safeguard against epidemics of sickness—is to shut off fear in the public mind.

We know of no more important function for the medical profession to perform than this. Will not the really honest, noble, and humanitarian part of that great profession arouse themselves upon this point?

We can confidently assure them the aid of every genuine Christian Scientist in such a good work.

Another instructive thing in connection with the above is, that the physician's prescription, as such, did the patient no good, for it was nothing that was curative of appendicitis. The moment the man who thought himself sick was assured by the physician that he was sick on the wrong side, he began to get better and soon was well. The physician removed the patient's fear. That was all. Was that fear mental or physical? Every sensible person will say it was mental.

Another lesson from the incident is this, that, correctly speaking, the pain in which the patient was writhing was not *real*. The physician knew it to be imaginary, yet, at the same time, he says it was real. This illustrates how loosely the word real is used. All will admit—if they stop to think—that the imaginary is not the real. The two are opposites; and the pain in this case was so clearly imaginary that it is a solecism to pronounce it real. We might extend this reasoning to its general application, but this article does not demand it.

Again: Christian Scientists are sometimes ridiculed for referring to sickness as a "belief." Our non-Scientist friends think this strange terminology; but let us think a little.

In the case we are considering, the patient was made

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to believe that the pain had somehow gotten on the wrong side; therefore it cannot rightly be said to have been real, from any point of view. Hence what was it but a "belief"? The patient *believed* it to be the side on which the pain properly belonged; but he was mistaken in that belief. If the pain had happened—to the mind of the patient—to get over onto the other side, would it have been any less a "belief"?

Our outside friends will some day learn that there is not only good sense, but a deep philosophical meaning in the Christian Science use of the word "belief."

## Railroad Rates.

WE take pleasure in announcing rate of fare and one third from points in Eastern Committee and Trans-Missouri territories of the Western Passenger Association. This now gives the reduction from practically all points in the United States.

All who desire to take advantage of the reduced rates should purchase tickets and secure certificates reading *Through* to Boston.

Those who wish to remain in Boston later than June 8 may deposit railroad certificates with agent in Boston *on or before June 5*, and upon payment of fee of fifty cents, *extension* of time on return tickets will be granted to June 27 inclusive.

# Among the Churches.

### The Work in Dallas, Tex.

Some thirteen years ago, through cases of healing, the seed of Truth, as revealed through the teachings of Christian Science, was sown in Dallas. Those who heard the call of the Master stood alone, pitted against the conservatism of the South. Gradually others went to work in the same vineyard, and finally, in 1895, a church was founded. The history of the following years need not be repeated,—the long tramp up the mountain side that led to the present demonstration. Having scaled a summit, one prefers to look away across the peaks to a brighter clime, rather than turn the gaze back over the dusty way that has been traversed, the thorn path that has been trodden. The story is ever the same. However bravely the march may be begun, sometimes the most eager feet miss the way, and even the truest hearts seem not to catch the answer to the appeal, "Shepherd, show me how to go." But we have the sweet assurance in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 307, that "The desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void." Order is heaven's first law, we are told, and it never fails of fulfilment. Hearts here have gone forth hungering indeed after righteousness, and this has wrought the demonstration of the law of heaven—harmony.

The Christian Scientists of Dallas are trying to realize the significance of that holy meeting of the Apostles in an upper chamber where they were all of one Mind. They are striving to emulate the example of the band of Joshua which marched around the walls of Jericho and shouted *together*. Under one banner they are now determined to march dauntlessly on until the great high goal is reached.

The charter of the new church was granted by the state of Texas April 12, 1900, and was signed by twenty-nine members of the Mother Church as Founders. Under the name of Dallas First Church of Christ, Scientist, they occupy their church edifice at 208 S. Ervay Street, where the customary services are held, with an attendance of from seventy-five to one hundred. There is a reading room in connection with the church where all the works of the Rev. Mary Baker G. Eddy, and all the other authorized Christian Science literature, are for sale. There has been sold in years past almost fifteen hundred dollars worth of Christian Science literature. With this seed long sown, the harvest is now ready for the reapers, who, being upwards of one hundred, with freshly sharpened sickles, should bring abundant sheaves into the storehouse. Generalled under the banner of Unity, the Christian Scientists of Dallas, with one voice declare allegiance to the Cause, their dear Leader,—the Rev. Mary Baker G. Eddy,—the Mother Church, and the Publishing Society. Fully mindful of the necessity for having God-ordained leaders, we look to these as the beacon lights to guide us into the harbor of Christian Science.—E. D. W., *Clerk*.

### Corner-Stone Laid at Cleveland, O.

On the 7th day of May, in the hush and dawn of the early morning, was laid the corner-stone of First Church of Christ, Scientist, of Cleveland, Ohio. There were present about one hundred church members, and among this joyous company were several children whose happy faces and eager interest will ever be a help as we go on in the demonstration of building and completing our church.

The ceremony was simple, brief, loving, and most impressive. In the corner-stone was placed a copper box containing a Bible, "Science and Health with Key to the Scriptures" and all other writings of the Rev. Mary Baker G. Eddy, our beloved Mother and Leader, whose consciousness of Love has made such an event as this possible to us. The box further contained a copy of the *Journal* when it was but a year old, *Journal* for June, 1894, current *Journal* and *Quarterly, Christian Science Weekly* No. 1, current *Sentinel*, the Manual, Hymnal, "The Mother Church," Illustrated History of Christian Science, a copy of lecture of each member of the present Board of Lectureship, a book containing Charter Members' names, present Board of Trustees and Readers, Church Building Committee, Reading Room Committee, Sunday School scholars, and list of church members, copy of our Church By-laws, copy of original Deed of Trust.

The ceremony was conducted by the First and Second Readers and was as follows:—

Reading from 1 Corinthians, 3 : 11–23, selections from "Miscellaneous Writings," laying the corner-stone; silent prayer followed by the Lord's Prayer with its spiritual interpretation, 1 Corinthians, 3 : 9, 11, Science and Health, p. 137, l. 27–31. LIDA S. STONE, *Assistant Clerk*.

### A New Organ.

A year ago on Easter Sunday the congregation of the Christian Science Church was agreeably surprised to find back of the altar the beautiful picture of the Resurrection, depicting Christ and Mary at the sepulchre, a gift of Mrs. W. S. Earl of this city.

This Easter Sunday the congregation was again delightfully taken by surprise, when on entering the church it found a grand, new organ, the loving gift of a member of the church. The fact had been purposely kept secret from the majority of the congregation.

The organ is a two manual, thirteen stop Lyon & Healy organ, operated by Ross water motor. Miss Marion Sim gave a splendid exhibition of the capabilities of the new organ in the prelude "Melody" (West), and for an offertory, Godard's grand Berceuse "Jocelyn," and for the postlude, "Hosanna," by Wachs. It is needless to say that Miss Sim brought out the possibilities of the beautiful instrument to the great delight of her hearers. The rich quality of tone was particularly commented upon.

*Record*, Troy, N. Y.

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## Selected Articles.

### Christian Science Again.

Editor of the *Gazette:*—

In your issue of the 17th of March, you publish an article under the heading "The True and False," in which you state, in substance, that people are prematurely hurled to the grave through the ignorance of Christian Scientists, and that, "If a patient who might have been saved with proper treatment is allowed to die through their ignorance, they should be held to account."

One of the cases recently reported, and of which it was said, "The life might have been prolonged had a doctor been called sooner," had been afflicted with heart trouble for twenty years, when two good physicians said she had but a short time to live, but as a Christian Scientist, she lived five years thereafter.

In or near Boston, three deaths were charged to Christian Scientists during a period when one thousand people died in the city under the treatment of other systems, nearly three hundred of them with pneumonia and over two hundred with diphtheria. Who is to be held responsible for these fatalities? In view of such an appalling list of deaths, on what grounds can it be held that the three cases under Christian Science could have been saved if they had been in the charge of a doctor?

The material diagnosis of disease is not necessary to Christian Science healing, and many have been cured of serious troubles that were not known to the Scientist who was treating the case. However, the Scientist practitioner does have a very true sense of disease and its remedy; and while he needs little material information regarding his patient, yet he must understand him spiritually, also the laws of Mind relative to the nature of disease and its remedy.

The Scientist must be able to do far more than read external symptoms. He must spiritually perceive the causation of discord, of which the bodily suffering is but an effect. Far from being ignorant, the practitioner of this profound system of healing possesses accurate knowledge of Mind and its operations, as the result of long and serious study of ontology.

Christian Scientists, in their belief that God is omnipotent and able to save men from the greatest of troubles, do not differ from other Christians; neither are they more ready to claim the ability to raise the dead and live without eating, but in the matter of being able to live safely without medicine, they have already proved their ability.

Christian Scientists do not deny death as a mortal experience, and they do not claim to have reached that state wherein they are not subject to this transition. They do not deny the existence of the universe. They believe that everything is real from the blade of grass up to the grandest objects of nature, but that things are not what they seem to our material sense. Our present comprehension is finite, and we therefore have limited and incorrect views of all phenomena. As we grow spiritually, we gain a better and more spiritual sense of all things.

It is stated that "Christian Science is not science in any sense of the word." All true science must begin with God, the infinite Intelligence. There is nothing beside God and His creation; hence nothing to know but God and His manifestation. A true knowledge of God is a true knowledge of His manifestation or creation. Outside of God and His universe, all is false, and this is important to know in dealing with evil or errors, and all the ills of the flesh.

When we consider the fallibility of human concept, we would ask, Is it proved that the universe is material? What is there, other than material sense, to declare that Spirit's creation is material? The proofs of the spiritual claims concerning God and creation are the effects of these claims upon matter, seen in the healing of disease, discord, and evil. Jesus said, "When He, the Spirit of truth, is come, He will guide you into all truth." When the spiritual in contradistinction to the material sense of things is come, it will guide you into all truth. The human sense of things gives neither the true understanding of cause nor effect. A spiritual knowledge of God and creation must be Christian; hence the proper use of the name, Christian Science.

ALFRED FARLOW.

In the *Saturday Evening Gazette.*

### Christian Science in Troy, N. Y.

WE have received the following, which will be found of interest to every reader of the *Observer:*—

At the northern limit of our city there is a modest granite chapel, over the entrance of which the name is plainly lettered "Troy's First Church of Christ, Scientist." Below this name over the door, on a gold background, is the inscription, "Enter into His gates with thanksgiving, and into His courts with praise."

On Wednesday and Sunday evenings this building is brilliant with light and color, and presents, even from the sidewalk, a most attractive picture to the passerby. Within are ferns and palms and flowers, overhead are arches of electric lights, and in the distance is a beautiful picture of the Resurrection by Trojetti.

A little while ago when this chapel was being built it was often prophesied that a year or so would dim the enthusiasm of the Christian Scientists who believed they had found a grand new religion, which would heal their bodies as well as their souls. Then, no doubt, the structure would be for sale and could be bought cheap, to be used as a mission house for some orthodox church. Judging, however, from the steadily increasing attendance at all the services of the solid little church, from the hopeful, healthy faces of the people who gather there, and from many signs of thrift and prosperity, this prophecy seems not to be in the way of fulfilment. Some even begin to question if, after all, those Christian Scientists are wofully misguided, for it is difficult to discover wherein the doctrines they teach are dangerously bad.

The writer has carefully watched this movement for years, and has even come to believe that the teachings of Christian Science are in accord with the Gospel. There is one thing certain about these people—they believe in God—they talk about Him and His laws, they believe in Christ and Heaven and health and happiness here and now. Only a little while ago when they asserted that the keeping of God's laws would result in healthy bodies, and that the only real cure for a disease was to be found in religion, the world smiled and called this belief a dangerous and foolish departure from known science, and denied that Christian Science ever healed disease. Now this same world begins to admit some cures, but says they are produced psychologically. It yet hurls hard words at the devotees of this faith—such words as "heathen philosophy," "pantheism," "hypnotism," "ignorance," "superstition," "money-grabbing system," "fraud" ("fad" is nearly obsolete), and the like.

To an interested outsider it is evident that the Christian Scientists have gotten hold of something which the other people have not yet grasped. However impalpable and mysterious to the outsider this may be, it is yet something. Through all the criticism, kindly and otherwise, these peculiar people move on serenely, they build churches and found societies rapidly, they grow healthier, steadier, happier, and better. Once Christian Scientists they continue to remain such, despite persuasion and persecution alike.

Asking one day one of the active members of the Troy Church what was the ground plan of the Christian Scientist

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faith, we received in substance the following answer: Nearly all people admit that Jesus Christ is the perfect model for humanity to copy; that nothing finer, higher, wiser, holier, more powerful or more scientific than his life is possible to be disired or attained. That this bright example of perfection is given to mankind to be followed in every particular. It was strongly asserted that he was the perfect law-keeper and law-expounder, and that the true law for daily living can only be discovered by the study and practice of his philosophy. His constant command was "follow me." All trouble comes to the world because of departures from his methods.

For instance, he bade them to love God with all the heart and soul and mind and strength and the neighbor as themselves; but men act as if this were not possible. He healed the sick without drugs and taught his disciples, including Luke, "the beloved physician," to do the same, but modern teachers say it is a blasphemy for a modern disciple to attempt this. Some way or other, the everyday lives of Christian people fail to harmonize with his instruction. Religion has been kept for an hour or so on Sunday; it has long since ceased to be the plumb-line and square and handy tool of daily task and emergency. The Sermon on the Mount no more fits the scheme of life mortals adopt than does the principle of music endorse the jangle of a child's fingers strumming on the piano. No doubt the child believes he is making music. And so these Christian Scientists are working for a reconstruction of the plan of living, and are insisting that disciples shall begin to "follow" Jesus in all his methods.

They are even trying to understand the power of Mind, as he expressed it in the word that healed the sick and the sinner, as well as to catch his sense of the powerlessness and unreality of matter when opposed to Spirit. They are aiming high—their arrows do not always hit the mark, but I for one am going to be thankful for the existence of such a sect of people in our midst.

Suppose we give them room and time and a fair show. If it really should be that they have found what they believe they have found, it would be a most disastrous thing for us all if we could crush their hope and faith and practice. The best way to learn the trend of their methods would seem to be to go with them for a month or so, examine numbers of their professed cures, watch to see if their lives are really growing sweeter, discover if they actually do pore over their Bibles every day; in fact, study them as you would study any people or system which you wished to understand. Only I would warn you from personal experience that it is not safe for you to do this if you really do not want to become interested and perhaps convinced that Christianity is Scientific, and science is Christian.—ONLOOKER.

*Troy Observer.*

### My Prayer.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant:
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER.

## From Our Contributors.

### A Financial Demonstration.

BY E. K.

I WISH to give my testimony to some of the dear ones who may be wrestling with the dread disease, limitation.

While staggering under a great load of mental depression because of an accumulation of debt due to incompetence and other qualities of mortal mind, I found myself standing in a depot in one of our great cities waiting for a train. Instead of, as usual, going to the agent in order to learn the time when my train would go, I went over to the rack in which the time-tables and folders are kept, and commenced looking over it for a folder belonging to the road over which I was traveling. In my search for the folder my eye fell upon the word "Tract," and as if under the influence of some great impelling power, I reached out for it with all my might. I retired to the centre of the waiting-room and commenced to read. I soon found I was reading something different from anything I had ever read before, and looking at the heading I found I had a Christian Science tract, and it was entitled, "Freedom." I went back to my reading and devoured all the rest of it, then went to the window and asked the agent about my train. I remembered having seen the sign "Christian Science Reading Room and Dispensary" about a block and a half from the depot, and on learning from the agent that I had an hour and ten minutes to wait, I determined to use the time in making a call and learning if possible, from a personal interview with those people, something about the wonderful news contained in the tract I had read.

In a few moments I found myself standing on the corner, within a door or two of the sign, and then commenced a battle with a sense of error which would have kept me forever from obeying the voice of Truth if it had been possible. Finally, realizing that I had walked a block and a half, through a heavy rain, to see and talk for a few moments with those people, I determined to let nothing deter me, and walked up the steps and rang the doorbell. In a few minutes a gentleman appeared at the door, and I asked him, "Is this a reading room?" and he, replying in the affirmative, kindly invited me in, and asked me if I knew anything about Christian Science. I told him I did not, adding "there is nothing wrong with me physically, but spiritually and mentally I am all out of shape."

He opened Science and Health and handed it to me, but I did not want to read, I wanted to talk, and to hear him talk, and we passed the time talking until I found I must go, when he selected several tracts, I think one of each tract published, and gave them to me. The following week I found meat and drink from those tracts; each night, retiring to my room, I read two or three of them, and again in the morning. Nothing like this had ever come into my consciousness, and my "blues" were entirely routed. I lived on the mountain top the whole week through. I soon found I could not continue in this high position until I had earned it. My creditors were all waiting for their money, and I could not rest easy up there in the mountain until all had been made right below. With a more hopeful thought I commenced my work again.

The nature of my work brought me among the people continually, and the thought of "hard times" being prevalent, I appeared to be climbing a hard, steep, and rocky, mountain all the time. I never forgot the reading room where my heart had taken on new hope, and each time I visited the city, I called again and again and renewed my talks with the dear people there. But for a long time I worked without apparent result in the matter of meeting

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my debts, and many a battle was fought with morbid depression on this account. One day while working in a northern city the thought came to me, that while mentally and audibly I had always acknowledged having received great benefit from my visits to the reading room above mentioned, it had never occurred to me that there was a financial feature in connection with its existence, and that from myself was due something in this direction in return for all the immeasurable benefit I had received from it. As this new thought took possession of my consciousness, the amount which it seemed I should send appeared to be five dollars.

After thinking a while I arrived at this mental conclusion, "That is right, and I will send five dollars *just as soon as I can spare it.*" I continued working, with the same old apparent results,—uphill and creditors still waiting.

One day while walking along the road on one of our Western prairies, the thought again came to me to send five dollars to the dispensary, and placing my hand on the outside of my pocket I felt two silver dollars there, and immediately felt that those two dollars would make a start towards the five. I took them out of my pocket and placed them in an unused one, concluding to add to them until the full amount was reached and send it all in at once.

This arrangement did not appear to satisfy, and in a short time I found I was impressed to send this two dollars *now*, and on reaching the little town I was walking towards I went directly to the express office and bought an order for two dollars, and mailed it, and in this act of obedience was broken forever that awful sense of poverty and limitation which had followed me for so long. My work began to be profitable, and my thought concerning the daily supply was free from fear. In a very short time I paid the other three dollars, and soon made the first payment towards the wiping out of those old debts; and some of the most pleasing features of my experience are the expressions of gratitude which in every case has accompanied the acknowledgment of remittances. In a short time I again visited the city where I had first heard of our blessed Truth, and before leaving took necessary steps for having my name presented for membership at the following communion service, and soon became a regular subscriber to the church and reading room fund.

Sometimes the enemy will press his claim for a short time, but never again can he take possession. For a time when people asked me if I sought Truth for healing I answered no, but I have at last awakened to a knowledge of the fact, that when first God led me to that tract I was one of the sickest men in that city. I needed healing as much as any patient who ever sought Christian Science, and, thanks to divine Love, our Mother in Israel, and my own dear teacher, I am daily finding it. It is always with a deep sense of gratitude that my thought rests upon the dear friends who, at the beginning of my experience, took so much loving pains with me. Also upon all the dear ones everywhere who have been used as instruments in God's hands for handing "a cup of cold water" to the weary traveler and helping him on his way. May the conscious presence of Truth and Love forever be the glad portion of one and all.

## Science and Health.

BY T. H.

MANY people say that our text-book, "Science and Health with Key to the Scriptures" is mystic, abstruse, hard to understand, contradictory, conflicting, ambiguous, needlessly perplexing, and involved. We admit that it seemed to be so to us for many months, because we ourselves were so much involved in the mist, fog, and mire of error that we could not understand Truth.

For the encouragement of others we wish to say that one who studies Science and Health and the Bible with the innocent simplicity of a little child, trusting God to make it plain, and is willing to profit first by much which is easy to understand, such, for example, as the first sentence in the preface, "Leaning on the sustaining Infinite, to-day is big with blessings," will find it to be spiritual food, heavenly manna, or as the tree of Life with "leaves for the healing of the nations." Such persons by faithful continuance in spiritual thought and experience, will grow in the understanding and demonstration of our divine Principle, and be able to test Science and Health, proving all things by Principle, and holding fast that which is good.

All truth is in Mind, in which "we live, and move, and have our being." Truth is free to all and belongs to all by virtue of the eternal law of absolute right. One who thoroughly understands the principle of music can become master of the piano, and one who thoroughly understands the principle of mathematics becomes master of its text-books and problems. This mastery is attained by a process of growth through faithful and diligent perseverance. The study of Science and Health and the understanding of divine Principle are infinitely more important than music or mathematics, and less difficult when undertaken in the right way and with the childlike and teachable spirit "God is His own interpreter, and He will make it plain" just as fast as we are ready for the solution of the different problems which, step by step, lead up to the perfect understanding and demonstration of the healing power of Truth and Love, as demonstrated by our blessed Lord and Master, Jesus the Christ.

We have read Science and Health many times, and made it a daily study with the Bible for four years, and now find it easy to understand and to experience the healing benefits to be enjoyed by knowing the Truth which maketh free.

In proportion as we are consciously responsible alone to our divine Principle, and loyal thereto, we can "Rejoice ever more." Pray without ceasing," and in everything give thanks to God for the glorious liberty and the blessed freedom to be found in Truth and Love.

Before my wife and I heard of Christian Science in 1895 we had experienced much ill health. For the last four years we have not used *materia medica* or needed a doctor, our Saviour, physician, and medicine has been the eternal divine Mind, and we have freely enjoyed good health, happiness, and harmony. Old troubles have repeatedly come up and been destroyed by the healing power of Truth and Love. God is Spirit, and Spirit is Love, and Love is All-in-all.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." This is said by some to be the most beautiful benediction in the English language. If it were universally used at the close of every religious Sunday service, how beneficent its hallowed influence, as an appropriate impressive closing thought, would prove to be.

## Letter to Mrs. Eddy.

SALT LAKE CITY, May 7, 1900.

*Beloved Mother and Teacher:*—Pardon me if this letter takes your attention from any important work. For some time it has been recurring to me to write you and say that many times when a good sense of the omnipotence of Good dawns upon me; when I catch clearer glimpses of "all is Mind," and when I see the necessity of such a revelation before mortals can be saved, I can but think that the

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revelation and establishment of Christian Science is the greatest blessing the world has yet seen.

It seems to me that your revelation solves the enigma of mortal existence, dives to the depths and explains the Science of Being, and that no other writings extant do that. It seems that the other Prophets have not even hinted at this. This revelation had to come. A Scientific Christianity is a necessity; anything short of that is illogical and absurd.

The hard-fought battles I have experienced here during the past ten years, have given me a hint of what the Founder of Christian Science has had to meet. Often my heart has gone out to you in deep and tender compassion, and at times I have felt like Peter, that I would use the sword; then Love would say, "Put up thy sword," for you will not succeed that way; bear the cross and God will lead to victory.

Nothing short of the wisdom and mercy of Love can revile not and know just when to answer not a word.

No mortal on earth, Mother, could do what you have done, unless God were with him. The age is rapidly acknowledging this fact.

Jesus voiced Truth to a cruel age, so much so that he did not go into detail; but left undying words for mortals to study. Now we have the complete way revealed.

Many times when the clouds clear away, and something comes to me in demonstration, I feel sure that the thought is in "Science and Health with Key to the Scriptures," and ere long I find it there expressed better than I could have given it; showing me that that book is the revealed way, or word of God.

Our work here is going on about as usual. We have increased about fifty per cent within two years, or since the dedication of the church.

In kind remembrance, I remain,

Your grateful student,

LEWIS B. COATES.

## To Mother.

BY W. F. C.

THIS is God's sweet Eastertide.
May His peace with you abide,
And His angels, stooping low
Protect you from every foe.
As the angels, so we ought
To carry with us a sweet thought
Of Truth, love, peace, and harmony,
To think of others, not of "me;"
So, with kindness, we must go,
Demonstrating love below.

*Dear Sentinel:*—Enclosed is a little poem which was handed to me last week by the mother of one of our Sunday School children, and considering that the little fellow who wrote it is only eleven years old, it seemed to me very good. It was his Easter gift to his mother. When she read it to me I was very much pleased and thought with a little explanation of the child's age it might be all right for publication.—ABIGAIL D. THOMPSON.

From whatever angle the love of Christ is regarded, it is unspeakable. It is unspeakable in its length. It has no beginning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint-heirs with Christ, kings and priests with God forever.

REV. A. J. F. BEHRENDS, D.D.

# Testimonies.

### Testimony of a Commercial Traveller.

Five years ago last February I weighed one hundred and twenty-four pounds and could not turn over in bed when I had lain down. I was in that condition for a year. Physicians pronounced the trouble sciatic rheumatism and said it was in the marrow of my bones, and could not be cured. I also had many other diseases.

I sent for a Christian Scientist, and after talking with him some time, and asking him about the charges, etc., he informed me that Christian Scientists generally charged one dollar per treatment, but that I need not pay one cent, as I could get the text-book, "Science and Health with Key to the Scriptures," and by studying that, with my Bible, and applying what they taught, I could heal myself, but if I would not do my own work, as in any other case, I would have to hire some one else to do it.

I had one treatment and was so benefited that I purchased Science and Health, the *Christian Science Quarterly,* and all other Christian Science books, and went to work. I did not resent the teachings of Christian Science, but applied them as best I could, at the same time keeping in the company of Christian Scientists. I seemed to grow out of all my diseases. In one month I considered myself well, and could walk without being lame, but I can see it has been a steady growth out of the old into the new; out of the unreal into the real.

I used to pride myself in being a gambler, but all those things vanished, as darkness does before the light.

I love my Bible, and that, with Christian Science literature, has been my constant companion. I am a commercial traveler and generally sell about one copy of Science and Health with Sentinels, Journals and Quaterlies every month.

I never meet any opposition to Christian Science. Whether it be minister, doctor, lawyer, or any one else I meet, they generally say, "I can't find fault with anything that will do what you say Christian Science has done for you."

When we started to build our church in Toronto (as I lived there then), I wanted to do all I could to help. I had no money to give, but I put on old clothes and went down and worked whenever I could. While there working, I heard a word dropped that led me to go and look for the position I now have. Before the church was finished I had the money to give that I had desired, and double.

When I found Christian Science I had no good position and no money, but owed considerable. I had never even hoped to earn as much as I have been able to earn the past year. I do not speak of this to boast but simply to give credit to Christian Science where it rightfully belongs.

I am also pleased to add that I have been used as a means to bring hundreds to this glorious Truth.

Mrs. H. is also a Christian Scientist, we both having gone through class in Toronto, April, 1895.

My desire is to so live that all people will be drawn to Christ's way.—W. H. H., St. John, N. B.

### Found Health and Happiness.

Christian Science was first brought to my notice some sixteen years ago. At that time I was suffering from hip and spinal trouble, consumption, and many other diseases. A friend wished me to try Christian Science, but I would not listen to her. I went to a surgical institute for treatment, where I was put into steel braces, and needles, cups, and the knife were used often.

At the end of four years I was able to walk without my braces, but was a physical wreck, and was told by six

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different physicians that unless an operation was performed I would never see another well day. At times my suffering was intense, my physician being compelled to remain with me for hours administering hypodermic injections of morphine.

I had been a member of the Universalist Church for twenty-five years, and had taken an active part in all its works as long as I could walk, and when compelled to stop I felt that I did not care to know anything about a God who caused me such suffering. I put my Bible out of sight and the darkness and despair that settled over me cannot be described. At that time I was compelled to put on glasses, which the oculist told me I would never again go without, and for the next five years I could not even read the daily papers or use my needle. The fear of consumption was so great with me that every winter I was confined to my room with the thought of lung trouble, but since coming into the understanding of this beautiful Truth I know that I cannot inherit anything but good from the true Parent, God.

During the summer of 1897, while suffering from nervous prostration, "Science and Health with Key to the Scriptures" was put into my hands, but I could not understand it. Soon after another friend loaned me a *Journal* and some tracts, which I enjoyed reading, and I commenced to see what Christian Science is. I then went to a healer with the thought that I would not oppose her, no matter what she said to me.

In about two weeks I was a new woman, the peace and happiness that came to me I shall never forget.

The following autumn it was my privilege to receive class instructions, error seemed to come up in every conceivable form to prevent me from attending, but through the gentleness and kind forbearance of my teacher I missed only one lesson.

As I awakened to the thought of the power of divine Love one trouble after another disappeared. Glasses were laid away, and I find that I cannot trespass on divine energy. Many battles have been fought, but I find God to be an ever-present help. My husband carries the "little book" with him on his ocean voyages, and has been able on several occasions to see the nothingness of error. Since I took my first treatment there has never been a drop of medicine taken in our family.

MRS. LUCY A. STRATTON, Berkeley, Cal.

### Several Cases of Healing.

I am very thankful that I was placed where I could learn of this blessed Truth. Christian Science was first brought to my notice through healing. Five years ago the way was opened for me to receive class instruction by one of Mrs. Eddy's loyal students. Since that time Science and Health and all Mrs. Eddy's writings have been my constant study. Through understanding and realizing the nothingness of error and the allness of God (Good) I have been enabled to demonstrate over sin and sickness for myself and others, and have helped others to come into the understanding of the Truth.

I was called to treat a lady suffering from spinal meningitis. They had had a consultation of four physicians and the priest had prepared her for death. I stayed with her all night and read Science and Health, and treated her the best I could. In the morning she was entirely free from pain.

A gentleman was doing some work on a steam boiler and a piece of steel flew in his eye. He went to the hospital and the doctor took three stitches in the eyelid. He was in the hospital five or six days and the eye became so inflamed the doctors declared it would have to be taken out or he might lose the sight of the other. He sent for me to treat him. The pain left immediately. In a few weeks the eye was healed and he could see.

I have been able to overcome typhoid fever, stomach trouble, grip, pleurisy, rheumatism, and liquor and smoking habits.

A young man who was troubled with nervous prostration caused by studying, and was unable to do any work, even to write a letter, was healed by coming to one Wednesday evening meeting. The next day he got work at type writing and is working yet. That was nearly two weeks ago. He attended the next Sunday service and at the next Wednesday evening meeting his mother told me he was quite well. The healing was done at the first meeting he attended.

Christian Science was introduced here five or six years ago. The people were slow to accept it, but the interest is increasing. Last fall twenty-four people, Scientists, and some in favor of Science, donated one hundred and fifteen dollars for a lecture. Hon. Judge Ewing delivered the lecture to fifteen hundred people. We now have Sunday services and Sabbath School. We have quite a large attendance and hope soon to organize a church.

It was my privilege to attend services in the Mother Church in Boston a year ago, which was a great pleasure. I am very thankful that our dear Mother was led to discover this blessed Truth which is doing more good than any other teaching since Jesus' time. Truly God reigns. I wish to realize it more and more.

MRS. M. F. DOAK, West Superior, Wis.

### A Speedy Recovery.

I desire to tell of a demonstration I had several years ago, over a broken ankle. A few of us met in town Thursday afternoon and read Science and Health for an hour. At one of those readings, the last paragraph on page 421 impressed me so forcibly that I was continually thinking of what it meant. Soon after I arrived at home (a distance of nine miles) my two little boys came in, the smaller one crying, saying his horse had fallen on him. His ankle was bleeding. Instantly and silently I declared, "In Truth there are no accidents." The fears of those present were soon destroyed, and the child stopped crying; and although he limped for several days he was able to be up and play every day. Sunday morning I noticed his ankle was crooked. I took him up and could plainly feel the ridge around the fracture where it was broken. In two weeks it was perfectly healed and no one could tell which ankle was broken.—C. H. BARNES, Fruita, Col.

### A Little Girl's Testimony.

I am a little girl eleven years old, and I am glad to be in Science. A dear friend whom we shall always love taught us the way. We get all our help from this work. We have many good demonstrations. I have three sisters, one of whom had the claim of biting her finger-nails to the quick. She was cured in a short time. She just forgot about it.

I had a bad claim of throat trouble four years. It would break on the inside. They thought I would never get well. The dear Truth has made me well. We shall be in this grand work always, for we have a very present help. We have nearly all of Mrs. Eddy's books. We love to read demonstrations in the *Journal*. We are alone here in the work, but we wish every one could see the good.

HAZEL M. WOOD, Cottage Grove, Ore.

There is more true love in the frown of just reproof than in the hypocritical smile of flattery. The one, if heeded, is helpful; the other may be hurtful in its deception.

It is an inevitable law that minimum thought will bring forth minimum results. Conversely, maximum thought will produce maximum results.

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## Religious Items.

In a preface to an English edition of "Theologia Germanica," published in 1854, Charles Kingsley said: "In many obscure passages of this book words are used, both by the Author and by the translator, in their strict, original, and scientific meaning, as they are used in the Creeds, and not in the meaning which has of late crept into our very pulpits, under the influence of Locke's philosophy. When, for instance, it is said that God is the Substance of all things; this expression, in the vulgar Lockite sense of substance, would mean that God is the matter or stuff of which all things are made; which would be the grossest Pantheism: but "Substance" in the true and ancient meaning of the word as it appeared in the Athanasian Creed, signifies the very opposite; namely, that which *stands under* the appearance and the matter; that by virtue of which a thing has its form, its life, its real existence, as far as it may have any; and thus in asserting that God is the Substance of all things, this book means that everything (except sin, which is no thing, but the disease and fall of a thing) is a thought of God."

NOTE.—The italics, capitalization, and punctuation of the text were strictly followed.

Thomas Wentworth Higginson, in a recent address before the Harvard Religious Union on "The Transcendental Movement in New England," said: "Transcendentalism was neither a doctrine nor a tangible belief, but rather an impulse of self-emancipation, hampered though it was by the conservatism of the times. As a reaction from the old Puritan theology, it excited a storm of abuse and persecution as furious as it was undeserved. Theodore Parker was the leader of the movement. He held views on the interpretation of the Scriptures which to-day would be considered far from radical, and yet on account of them he was denied election to the Phi Beta Kappa Society in spite of his great scholarship."

In the "Young People's Work" department of the (Baptist) *Watchman* a writer says: "The attainment of Christian character is a growth, not a manufacture nor the product of magic. It proceeds according to a definite method—blade, ear, and full corn. We quote: 'By their fruits ye shall know them;' but we are also to remember that in this sense the blade is fruitage as well as the ripened product. Immaturity and imperfection are different things. A plant may be perfect for its stage of development, while very imperfect in the sense of ripe."

The London correspondent of the (Episcopalian) *Church Standard* says: "The Dean of Westminster has given his hearty consent to a petition that a memorial to Mr. Ruskin shall be placed in the Abbey. A site has been selected and a committee is formed to carry out the arrangements. Among those who signed the petition are the Bishops of London, Winchester, and Rochester, Canon Scott-Holland, Mr. Frederic Harrison, Sir Edward Poynter, Mr. Holman Hunt, R.A., and Mr. G. F. Watts, R.A."

In a leading editorial article the *Congregationalist* makes a protest against sectarian rivalry and strife and commits itself to a policy of peace in the following words: "We will labor to make our own denomination as efficient as possible to do its part in bringing the world to Christ. We will strive to do this in as close fellowship with other denominations as they will offer to us."

The Rev. Samuel Worcester says in the *New Church Messenger:* "We would not think for a moment that the Lord withholds a blessing after our minds are prepared to receive it; it would be impossible for Him to do so. But the true preparation and absolute pre-requisite for receiving any spiritual blessing consists in removing from us those things that are opposed to that blessing."

Lyman Abbott closed a recent sermon that was published in the *Outlook* with a prayer of which the following was the opening sentence: "Forgive our narrowness, enlarge our faith, and help us to know Thee a little by our trust in Thy love to minister that love to those who know Thee not at all."

The *Christian Register* announces that the seventy-fifth anniversary of the National Unitarian Association will be celebrated in Boston the last of May. Delegates from the Unitarian churches of Great Britain, Hungary, and Japan, and from the Brahmosomaj of India are expected.

The *Universalist Leader* says: "It is the aim of all Christian teaching and discipline to get man, who holds in himself this wealth of divine power, made over in the image of God, to know the secrets of his own nature, and to follow out the suggestions and hints of his nobler life."

The *Universalist Leader* says: "God is infinitely perfect, He has never gone wrong, He is never to go wrong, He is worthy of worship, He has never made a mistake, never failed in anything He undertook. He has no need to resort to devices and schemes."

The (Episcopalian) *Church Standard* says: "Somewhere or other the saintly Maurice said in words—and everywhere throughout his writings he applied the saying—that a Christian man should hate heresy with all his heart, but never presume to call another man a heretic."

"The population of Jerusalem in Christ's time was about two hundred thousand, but on the occasion of the passover this number would be increased to possibly three million," says the New York (Baptist) *Examiner*.

"No harm can happen to us so terrible as that we inflict on ourselves by nursing the fester of bitterness, until it all turns to hard unbelief or selfish and morbid self-pity," says the *Christian Register* (Unitarian).

The *Endeavor World* states that the enrollment of the Tenth Legion has reached 16,761. The members of the Legion agree to give "one-tenth of their incomes to the cause of Christianity."

I know not in history an individual so easily comprehended as Jesus Christ, for nothing is so intelligible as sincere, disinterested love.—CHANNING.

You never will be saved *by* works; but let me tell you most solemnly that you will never be saved *without* works.—T. L. CUYLER.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer,' tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The May *Journal* devotes two pages to a list of publications all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice also is given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets can be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and Contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

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## Items of Interest.

### Political and Governmental Notes.

The peace envoys of the South African Republic and the Orange Free State were officially received by Secretary of State Hay May 21. They made a plea to the government to intervene between the two Republics and Great Britain in the interests of peace. Secretary Hay, on behalf of the President declined to intervene, on the ground that the United States had gone as far as it could, in the character of a friendly neutral power, to bring about a settlement of the war. They called on President McKinley May 22 and received the same answer to their petition. It is stated that the envoys will travel through the country endeavoring to arouse a sentiment in favor of their cause. Mr. Fisher is reported to have said: "We expected that our proposition would be received by the State Department in just the way it was, therefore, we are not surprised or discouraged. Our mission to America has just commenced, and we are confident of accomplishing that for which we came."

The millions of people who have frequent occasion to transmit sums of money under five dollars through the mails are at present without any cheap and convenient means of doing it. A bill is now before Congress to remedy this state of things. This bill, known as the post clerk money bill, provides that all treasury notes and coin certificates now in existence shall be replaced by notes and certificates of similar style bearing on their face blank spaces for use as checks when desired. Under ordinary circumstances these bills are to circulate as currency, with the space left blank. When the holder of one desires to transmit to another person the sum represented by his note or certificate, he writes after the words "pay to" the name and address of the payee, and sends the paper, which has now become a draft on the treasurer of the United States, by mail.

The contest for the governorship of Kentucky was decided in favor of Beckham by the United States Supreme Court May 21. Beckham is the Democratic claimant of the office. He had second place on the Democratic ticket of which Goebel was the head. Goebel was assassinated, and after his death Beckham continued the contest against Taylor, the Republican candidate, who held the office.

In Virginia an election was held May 24 deciding the question of calling a constitutional convention for the purpose of disfranchising negro voters. The returns indicate that a disfranchising amendment will be enacted.

It has been found on investigation that the revenues of Porto Rico for the year ending June 30 next, will not be sufficient to meet the expenditures.

### Foreign News.

The relief of Mafeking, reported last week, was followed by a steady, cautious advance on the part of the British, the main army under Lord Roberts forming a crescent with the two horns thirty miles apart, sweeping through the upper part of the Orange Free State nearing the Transvaal border, Buller in the east advancing to Laing's Nek and Lord Methuen seventy or eighty miles to the west of the main army advancing along the Vaal River. The Boers have avoided battle by retiring northward. They do not permit much news to be sent out in regard to their intentions, but it is supposed that elaborate preparations for the defense of Pretoria are being made.

A St. Petersburg dispatch says: "The Metropolitan Antonius has despatched throughout orthodox Russia a secret circular edict, strictly ordering all the clergy to refuse to Count Leo Tolstoi, the philanthropist and author, recognition as an Orthodox churchman. By the edict the count is declared a disobedient, hostile critic of the Orthodox Church, and a heretic. No priest of the Orthodox Church is to administer the holy communion or absolve him, nor is he to be buried according to the ritual or in consecrated ground, unless, 'before departing this life he shall repent, acknowledge the Orthodox doctrine, believe, and return to the Church.'"

The first performance of the "Passion Play" at Oberammergau since 1890 was given May 20. This drama of the career of Jesus has been given from time to time for many years by the people of the village of Oberammergau, which has a population of fourteen hundred, of whom 685 are employed in the production, fifty being women and two hundred children. The play begins at eight o'clock, and with an interval of an hour and a half at noon continues all day. The people of the village all let their hair grow long with a view to taking part in the play.

Advices from the Orient say that the Buddhist sects throughout Japan are preparing on a grand scale for the reception of the bones of Buddha, which are to be sent from Siam to Tokio to rest in the Temple in Tokio. A thousand Buddhist priests are to be sent to meet Buddha's bones halfway on the journey, and a quarter of a million dollars is to be spent in Tokio in organizing a fitting reception. The project is exciting much ridicule among the foreigners in Japan.

Siberian exile from Russia is to be abolished by the Czar's order, a bill to that effect having been unanimously passed by the Council at St. Petersburg. There are three hundred thousand Siberian exiles, one-half of whom were sent without trial. The Trans-Siberian Railroad is about completed, and the Czar wishes to settle his Asiatic realm with a desirable class of farmers. One-third of the exiles become steady citizens; the other two-thirds turn out bad men after the arbitrary treatment they receive.

The German Reichstag, on May 23, passed the "meat bill," designed by the wealthy land barons, to exclude to a large extent the imports of meat from the United States. This measure is supposed to be unsatisfactory to the emperor and to the shipping and industrial interests, but it is expected to become a law owing to political expediency.

The bill to enable women to be elected aldermen and councillors in the new borough councils, formed under the London government bill of 1899, passed its second reading in the British House of Commons May 24 by a vote of 248 to 129, despite government opposition.

A despatch from Pretoria announces that the first train north entered Mafeking, May 22, and that the first train south was expected a week later.

Queen Victoria's eighty-first birthday was celebrated by British subjects in all parts of the world on May 24.

### Industry and Commerce.

An engineering project promising the reclamation of a large portion of the arid land of western Kansas is reported to be now on the eve of execution. In Barton County there is a natural basin twelve miles long by six miles wide which can be changed into a lake by building a dam two hundred and fifty feet long, and diverting the flood waters of the Arkansas River into the basin by means of a great ditch. By a system of irrigation canals the water stored in the lake could be distributed over a great area of desert, converting it into a fertile garden, for the soil of the western dry plains is usually very rich.

St. Louis street-car lines were operated to some extent last week, but under extremely difficult conditions, as the striking employees and their friends frequently attacked the new hands and the police with stones and fire-arms. The company kept trying to run its cars, but the public has not been in a hurry to patronize them owing to the frequent riots.

The new electric power plant at the Armour packing houses in Chicago replaces 93 steam boilers, 16 engines, and 17 refrigerating machines. It develops 4,000 horsepower, and feeds 10,000 incandescent lamps, 300 arc lamps and 120 power moters, scattered over an area of more than sixty acres.

There are 1,200,000 miles of copper wire used in telephone service in the United States, and 4,000,000 calls are received daily in the telephone exchanges of the country. The wire would girdle the earth at the equator forty-eight times, or reach from the earth to the moon five times.

Exports to Asia and Oceanica in the fiscal year which ends with the month of June will, for the first time in the history of the United States, exceed $100,000,000, which is about four times as great as those of 1893. Imports from that part of the world are also growing rapidly.

The American liner Paris has been renamed the Philadelphia.

### General News.

The French Line, officially entitled La Compagnie Generale Transatlantique, whose steamship, La Bourgogne, sank on July 4, 1898, about 75 miles off Sable Island with great loss of life, has filed a petition in the United States District Court, which will, it is said, practically cut off without a cent all claimants for damages, of which there are 63 whose claims aggregate $1,500,000. The company prays for a limitation of its liability for loss or damage to the value of the ship and freight in accordance with a Federal statute passed in 1851. If this petition is granted the liability of the company would be virtually wiped out, as all that was left of the ship and contents was a boat and a life raft.

In deference to the wishes of residents along the elevated tracks of the C. B. & Q. railroad in Chicago, the general manager of the road has given orders to all locomotive engineers to abandon entirely the practice of ringing bells and blowing whistles while on the elevated tracks, except in cases of emergency.

The Kansas people are making a general effort to send corn to the famine district in India. A train load of twenty cars containing 20,704 bushels of corn left Topeka on May 24 bound for India. The railway companies are shipping it free.

A statue of General Grant, which was a present to the nation from the Grand Army of the Republic, was unveiled in the rotunda of the Capitol at Washington on May 19. The widow of General Grant, his daughter, and descendants, were present.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Palace of Minos Unearthed.

### Ancient Capital of Crete Found by Prof. Richardson.

NEW YORK, May 12, 1900.—At a meeting of the most distinguished archæologists of America, held to-day in the architectural library of Havemeyer Hall, Columbia University, a letter was read reporting what is regarded as one of the most important archæological discoveries yet made in the interest of modern science.

Writing to Professor Fowler of the Western Reserve University, at Cleveland, O., Professor R. B. Richardson, formerly professor of Greek at Dartmouth, and for the last ten years in charge of the American school of classical studies in Athens, Greece, tells of the discovery.

Under date of April 21, Professor Richardson tells of the receipt in Athens of a telegram from Crete signed by Professor A. J. Evans, who for four years has been engaged, under the auspices of British scientists, in making excavations at and around Cnosus or Knossus, the site of what is believed to have been the ancient capital of Crete and the seat of government of the fabled Minos, the great Cretan lawgiver, famous in Grecian legend as the son of Zeus.

⚜

Professor Evans, who is the director of the Ashmalean Museum of Oxford and the son of Sir John Evans, a distinguished British archæologist, telegraphs:—

"Building on my site at Knossus proves to be the Mycenæan palace, containing relics of extraordinary importance. Question of Mycenæan writing finally settled.

"Chambers [of palace] contain whole series of clay tablets analogous to Babylonian, but with indigenous Cretan script, probably palace archives. On south front, fore hall of Megaron has come to light, and in adjoining corridor large piece of fresco representing full size figure of a girl in Mycenæan costume, holding long vase. Colors brilliant and good of form. Surpasses anything yet known of this period. Remains belonging to great Mycenæan age, about 1400 B.C."

Professor Richardson, after quoting the telegram, adds: "This seems important enough for you to have it for your summary of archæological news, and as it is to go to the public, I send it to you that you may not only know it, but help to spread it."

Those to whom the letter was read to-day form the council of directors of the American Institute of Archæology. Professor T. D. Seymour of Yale expressed the deepest interest in the communication. Others who listened to the report of the discovery and commented on its great importance were Professor Goodwin of Harvard, Allan Marquand of Princeton, J. R. Wheelock of Columbia, M. Warren of Harvard, E. T. Merrill of Wesleyan, B. Perrin of Yale, C. H. Young of Columbia, A. L. Frothingham, Jr., of Princeton, John W. White of Harvard, F. C. Babbitt of Trinity, G. Howes of the University of Vermont, J. H. Thayer of Harvard, S. H. Ashmore of Union, G. S. Tisdale of the College of the City of New York, and F. W. Kelsy of Ann Arbor University.

From a philological point of view some of the scientists present were disposed to regard Professor Evans' discovery as probably of greater moment than those made by the late distinguished German-American explorer, Dr. Henry Schliemann, who uncovered what he believed to be the tomb of Agamemnon at Mycenæ, the site of Homeric Troy at Hissarlik, with the house and the gate of Priam, and made many other marvelous discoveries.

Professor Evans' confident statement, "Question of Mycenæan writing finally settled," coupled with his report of a whole series of clay tablets, apparently inscribed with the palace archives, aroused marked enthusiasm. Hitherto the only specimens of the Mycenæan writing found in Crete have been single characters, or hieroglyphics engraved upon agate or other cut stones.

⚜

As Professor Wheeler explained, the present discovery of tablets of continuous writing, with Babylonian characteristics, gives excellent ground for hope that scholars may be able to decipher it, just as the cuneiform inscriptions have been deciphered, and in this way much light may be thrown, not only upon the origin, but upon the history of this Mycenæan civilization, which antedated the adoption of the Phœnician alphabet.

"Dr. Evans' work," said Professor Wheeler, "is really a continuation of that begun and vigorously prosecuted until his death, ten years ago, by Dr. Schliemann. The fact that similar discoveries are now being made in the island of Crete to those already made in Mycenæ and elsewhere by Dr. Schliemann, strengthen the belief long held by scholars that there was a high and ancient civilization, with its centre perhaps in Crete, which afterward spread throughout the Grecian archipelago.

"The tablets may go far to establish the origin and characteristics of that civilization. That age, moreover, is commonly believed to be the era sung of in the Homeric poetry, and surely any discoveries that tend to illumine the times of the Iliad and the Odyssey should be of popular, no less than of pedantic, interest."

Professor Frothingham of Princeton remarked that the reputed discovery appeared to have a no less distinct interest to students of ancient art. The fresco mentioned by Professor Evans was evidently one which would give a perfect idea of the costume of the period. The only previous fresco of any moment discovered in Crete, so far as he could recollect, was that of a bull with a female figure running beside it.

⚜

Professor Halbherr of the University of Rome, who was originally sent to Crete by the Italian government, and is now there under the auspices of the American Archæological Institute, has uncovered some superb Phœnician bronzes and specimens of armor suggestive of Egyptian and Babylonian origin.

At Gortyna he discovered some marvelous monuments of the Cretan law, shortly after his exploration of the so-called cave of Zeus, at Mt. Ida, or the Idæan grotto. This

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was the fabled birthplace of Zeus, the Grecian Jupiter. Professor Frothingham thinks that Professor Evans' discoveries will probably rank with those of Halbherr.

Other explorers have unearthed portions of Mycenæan palaces and temples, but the present achievement, it is thought, will do much to determine the actual plan and construction of those ancient edifices, which have been heretofore more or less open to dispute. The megaron, the south front of which Professor Evans mentioned as having come to light, is the large assembly room of the palace, located immediately inside the portico.

If the many legends of Minos, King of Knossus, are based upon anything more than tradition—and most traditions have some sound basis in fact—it may be that the structure now being uncovered on the site of the ancient Cretan capital was the palace of the famous lawgiver of Crete, whose wisdom, heroism, and strength have become a feature of Grecian legendary history.—*Boston Herald.*

## World's Fair Cost.

Now that the great Paris Exposition has at last been opened one is naturally curious to know how the financial end of such an immense exhibition is managed. While it is one thing to be able to persuade all the nations of the world to contribute to the artistic success of such an enterprise, it is quite another matter so to arrange the outlays and expenditures as to leave a balance on the right side of the book when the turn-stile has at last retired from business.

At the present moment the reports from Paris are roseate enough to lead one to imagine that there can be nothing but profit in the affair, but those who are acquainted with the nature of the expenditure do not hesitate to say that the managers of the big show will find it no easy matter to make both ends meet.

In fact, it is freely hinted that there will be an immense deficit at the close of the season, but even if this should prove to be the case, it will by no means be the first time that international expositions have been run at a loss.

Among the several nations that have held world's fairs in the past, England has been one of the most successful from a financial point of view. The first great international exhibition ever held in the world was given by Great Britain in 1851, and for that time it was a most amazing affair.

Architects from all parts of the world submitted designs, and the one chosen, that of Joseph Paxton, now comprises the buildings of the Crystal Palace, Sydenham. The entire floor space consisted of no less than twenty-three acres, while the area of the buildings covered nineteen acres of ground. No less than four thousand tons of iron were used in the structure, and when the exposition was opened at two o'clock on October 7, there were ninety-three thousand people assembled under that one roof. It is needless to say that such a novelty was a genuine success, the profits of the affair being fully five hundred and twenty thousand dollars.

It was the success of this exposition that persuaded France to inaugurate a similar movement, and in 1855 she gave her first big show at Paris. Artistically it was a great success. The buildings, which were most attractive, covered twenty-nine acres of ground, and the number of exhibitors was not less than twenty-four thousand. Financially, however, the affair was a most dismal failure, for when the gates were closed the treasurer reported a deficit of $4,350,000.

In 1861 a brave effort was made to give a world's fair at Florence, Italy, but for several reasons the nations did not respond with the alacrity that had been anticipated, and the experiment cost its projectors a round sum of money.

A year later the second big English exhibition was held at London, and it would undoubtedly have been another unqualified success if the death of the Prince Consort had not occurred. As it was, however, the receipts so nearly balanced the expenditures that there was a deficit of something less than fifty thousand dollars.

Not at all discouraged by the failure of her first experiment, France held another exhibition in 1867. This time it was a success in every sense of the word.

The floor space of the buildings alone occupied an area of thirty-six acres, and, for the first time, the exhibits were so arranged that each nation occupied a separate division. During the progress of the exhibition over four million persons paid for admission, and the books showed a surplus over all expense of nearly five hundred and forty thousand dollars.

It was this success that inspired the people of Vienna to indulge in a similar enterprise in 1873, and they went about it in a most elaborate manner. The total cost of the buildings alone exceeded ten million dollars, and no money was spared to make the affair a success.

In spite of all these efforts, however, the big show was a financial failure. Partly owing to a financial crisis in Europe that culminated in a panic, and partly to a variety of other causes over which the directors had no control, including a general election, the deficit shown when the books were balanced was not less than ten million dollars, the largest that the directors of any exhibition have so far had to face.

The next big exhibition was the Philadelphia Centennial in 1876. On the occasion of this big show there was nothing done on a small scale, and the covered space alone exceeded fifty acres and the exhibits were superior to any that had been shown at previous expositions. The attendance was also very large, more than ten million paying admissions, but, in spite of all these facts, the directors were compelled to face a substantial deficit when the books were balanced.

Great as had been the loss on the occasion of the first Paris Exposition, the deficit shown by the exhibition of 1878 was even more stupendous. This affair broke all records in many ways, the area covered being no less than eighty acres, while the number of visitors exceeded sixteen million. Favorable as all this may seem, however, the books told another story, for the loss was more than $6,200,000.

After this disastrous experiment ten years elapsed before another international show was held; but in 1889 France, still undaunted, launched out upon another gorgeous exhibition, this time with triumphant results, the books showing a profit of $1,600,000. This Exposition also excelled all others in point of magnitude and comprehensiveness, for the total area it took up was one hundred and seventy-three acres, a little less than half of which was covered in.

The next big world's fair was in 1893, when Chicago invited the nations to visit the new world. The story of the success of this experiment is still so fresh in the minds of Americans as to require no comment. With its total area of four hundred acres and its exhibits that far surpassed anything yet shown at a similar exposition, the directors were still able to show a profit of nearly $1,500,000, a result that speaks well for American enterprise and American business methods.

From this review of the world's great exhibitions it can be seen that the show that paid has been in the minority.

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What, then, one may well ask, is the financial inducement for a nation to enter upon such a costly experiment? The answer is, of course, that exhibitions are run on the "free lunch" principle.

The nation provides the bread and cheese in the shape of its exhibits, with the expectation of being able to recoup itself by the enormous sums spent by the visitors it attracts. For instance, it has been estimated that as the result of the Paris Exposition of 1889 the French railroads were benefited to the extent of fifteen million dollars, the postoffice by fifteen hundred thousand dollars, the Octroi duties by two million dollars, while hotels, theatres, and merchants in general all reaped rich harvests.

In fact, it is stated that the sixty-five hundred thousand people who visited Paris on this occasion left behind them no less than two hundred and fifty million dollars.

Under these circumstances it is not difficult to imagine why the government should be so willing to grant the directors of the attraction a subsidy of sixteen hundred thousand dollars, as was the case in 1889, or why the French people should be so willing to undertake exposition after exposition in the face of so many dismal failures.

*Topeka (Kan.) Daily Capital.*

## The Granite Monthly for May.

THE May number of the *Granite Monthly* is in every sense a notable issue of that sterling New Hampshire periodical. It opens with a charming poem, "Easter Morn," by the Rev. Mary Baker G. Eddy, which is instinct with spiritual insight and aspiration. Then follows, from the pen of Mrs. Henrietta H. Williams, a superbly illustrated article entitled "Among the Christian Science Churches," in which one may find concretely set forth some of the more striking of the merely external evidences of the dissemination of this faith, as shown in its chain of beautiful church edifices which extends from sea to sea across our own continent and has its links in other lands as well.

Mrs. Williams' narrative has an authoritative character, inasmuch as its sources of information are wholly official, but she has not confined herself to a mere routine enumeration of church organizations and structures. Indeed, the statistical is practically eliminated, while, with fine discrimination, she has set forth the fundamental purposes and beliefs which have actuated the Christian Science movement and which form the basic motives for the enduring characteristics wrought into its church edifices, together with an outline of polity and administrative features, the whole combining to make a compact and comprehensive survey of a field of wide scope.

Other articles of interest in the same number are: The Peterboro Town Library, by James F. Brennan; the Congregational Church at Newport, by Arthur B. Chase; and A Prosperous Industry and Its Manager, by H. H. Metcalf, this being a sketch of the Richards Woolen Mills at Newport and of Col. Seth M. Richards.

Published by the Granite Monthly Co., Concord, N. H. Price 20 cents.—*Concord Evening Monitor.*

### Cards of Membership.

Members of The First Church of Christ, Scientist, in Boston, Mass., will be admitted to the Annual Church Meeting in Mechanics Hall, Tuesday, June 5, upon presentation of Cards of Membership. These cards may be obtained by the members of the church in the church vestry on Sunday from 9 A.M. to 5 P.M., Monday 10 to 11.30 A.M., and Tuesday, 9 A.M. to 1 P.M.

# Among the Churches.

### Opening of New Church.

The First Church of Christ, Scientist, is now completed and the initial services will be held in it to-morrow (Sunday, April 15). The church is located on a handsome lot at the corner of McKinney Avenue and Travis Street, and it is to be supplemented later on by a larger and more pretentious church edifice. When that time arrives the present beautiful little structure will be devoted solely to Sunday School purposes. It is admirably arranged for church services, however, and in all its appointments is a little gem of beauty. To the energetic and faithful workers who compose the congregation is due much credit for the creation of this splendid place of worship. The building has been completed for some days, and the members of the church were busy yesterday and to-day in adding the finishing touches to the interior decorations. A reading room supplements the auditorium—a cosy little apartment in which religious literature is to be had—and will be kept open every afternoon from two until four o'clock for the accommodation of those who desire to call. The church is handsomely carpeted with a rich velvet carpet, in which a bright green color predominates, and the seats, which are arranged at angles with the pulpit, give a pretty effect. They are of quartered oak, with carved ends, and nicely finished. A new church organ also makes up a portion of the furnishings. The harmonious blending of the furnishings is augmented by a rich flood of light, which flows in through two great art windows.

*Houston (Tex.) Daily Herald.*

### Work Accomplished at New Paynesville, Minn.

With a desire to encourage organizations located in small towns, we submit the following yearly report of progress of First Church of Christ, Scientist, New Paynesville, Minn.

From April 30, 1899, to April 29, 1900, the general work accomplished was as follows: The work of incorporating already begun was completed April 24, 1899, when we received our charter as First Church of Christ, Scientist. The next important move was a lecture. A call was sent early in May for Hon. William G. Ewing of Chicago, Ill., and May 16, he delivered a lecture in Tuttle's Hall.

Later it was deemed advisable to change our place of service, and we left Tuttle's Hall. Pleasant rooms were fitted up in Haines' Building on Washburn Avenue, and the first service was held there April 29, 1900. During said time two new members were added to church membership. A receptacle for literature was placed in Soo Depot which has been supplied with Christian Science literature. In February the *Christian Science Journal* was placed in New Paynesville reading room; about two hundred lectures, two hundred Christian Science Histories by Judge Hanna, also numerous Christian Science Sentinels and Journals were distributed.—M. CARRIE VAN VORST, *Clerk.*

### From Le Mars, Ia.

Each Sunday a loyal band of Christian Scientists assemble in Columbia Hall, Le Mars, Ia., to hear the beautiful service of the Christian Science denomination. The little congregation is growing in numbers. A reading room has been opened and recently a lot was purchased in a very desirable location upon which a church building will be erected.

We had a lecture by Mr. Kimball and arrangements have been made to have another in the near future.

MRS. C. G. WILLIAMS, Clerk.

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## Selected Articles.

### Comments on Dr. Davis' Sermon.

Editor *The Advertiser.*

*Dear Sir:*—In your issue of May 1st, you publish the report of a sermon by Rev. Doctor Davis in which he quotes 1 Timothy, 6 : 20, 21; also 2 Corinthians, 2 : 2, 3.

I can endorse all that is said in respect to the admonition to Timothy as well as to the Corinthians. I realize the great importance of the avoidance of that which comes under the name of Science, and yet is not Science, and I also endorse the admonition to beware of the serpent which would beguile; but the question is, what is the serpent, and what constitutes the false Science? Our Master said, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" Will our good brother name to me the evil works that have been accomplished through Christian Science? Is it possible that the healing of the sick, reforming of the sinner, the binding up of the broken-hearted, the destruction of appetites and passions, and the general reformation of mankind is the work of the serpent? That which points to God as the only power, and which advocates implicit faith in Good, which breaks up family feuds, establishes the true brotherhood of man, creates a love for the Bible in the hearts of men who have before been sceptics, and which brings God to the atheist, cannot be the serpent against which Paul warned the Corinthians.

Paul had said, "The wisdom of this world is foolishness with God;" "The natural man receiveth not the things of the Spirit of God." In the text to which reference is made Paul did not ask Timothy to beware of Science, but to beware of that which is opposed to Science. Paul was a Christian and advocated only that Science which was Christian; hence his admonition is, "Beware of the opposite of Christian Science;" and well might he give such admonition, since there is so much given out under the name of Science, even under the name of Christian Science, which is not in harmony with the true teachings of this Science.

Our good brother has doubtless unwittingly misstated the Science when he makes the statement, "All is God," and then includes in that All, the devil, evil, matter, and everything else. Such a statement would indeed be pantheistic, but such is not the true statement of this Science, but the exact opposite. Science does indeed teach that God is All-in-all, as the Bible teaches, but this statement must be properly understood. God is the only Life, Substance, and Intelligence, and while the universe, including man, does not constitute God, yet it is inseparable from God, even as the idea is inseparable from its mind. God is the Principle or Creator of the universe, the only first Cause. The creation is not a part of God, neither does it, taken together as a whole, constitute God, but is the manifestation or expression of God, as the Scriptures declare in the text, "God created man in his own image."

The assumption that Mrs. Eddy borrowed her ideas from writings of others is pointedly and emphatically refuted in the mere fact that no other teachings in existence, outside the Bible, contain any of the essence of Christian Science.

Will our friend kindly refer to the Scriptural passages which conflict with the teachings of Christian Science? I would ask him how long he has been a practitioner of Christian Science, and how many patients he has healed through the understanding of this Science, in order to prove, even to himself, that he understands its teachings? I would kindly urge him not to attempt to explain Christian Science until he is able to heal through its understanding, as a proof that he is sufficiently versed in it to teach intelligently on the subject. What would you think of a man who should undertake to expound mathematics, though he has never been able to work out a single problem to prove that he understands the rule?

We insist upon it that Christian Science must be regarded and treated as a Science before it can be understood. No one can possibly give an intelligent explanation of it who has not been a thorough practitioner of the same. While our brother may believe that he has given a true version of Christian Science, I desire to say, as one who has demonstrated this Science, at least in a small way, for many years, that he has given the exact opposite of Christian Science.

There is a strong proof that Christian Science does not destroy the individuality of man in the fact that all those who have taken up the study of the Science and have practised it faithfully, have increased and strengthened their individuality. Christian Science teaches that "In Him [God] we live, and move, and have our being." The Bible teaches that God is Spirit and God is Love; that Spirit is Truth. Who can shape or form or outline Love? Who would declare that Love or Spirit or Truth is a person in the human sense of that term? If by personality is meant infinite Spirit, we will allow that God is person. When we speak of man as the image and likeness of God, we do not mean the sinning, sick, and dying mortal. Who has ever seen a perfect or ideal man? We can conceive of the true sense of manhood only as we gain a true sense of the Godhood, and as we understand what God is, we know what we have to do to be like Him.

Our Master's statement "The flesh profiteth nothing" is no more strongly in opposition to the testimony of the senses than is the declaration of Christian Science "matter is nothing." Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Things which are contrary to God and war against God, cannot be the creation of God. Our Master never had any kind thing to say about the flesh, but he came to destroy all the works of the flesh. Christian Science teaches that the life and intelligence of man is God, of which man is the expression or manifestation, even as the idea is the manifestation of its mind; that sickness originates in mind before it is manifested in the body. However, we do not purpose to convince others of this by argument. The fact that hundreds of thousands of people are being healed through this work of correcting the mental condition, is the only proof which we offer that the theory is correct. When a Christian Scientist exercises his understanding mentally, and as a result witnesses the disappearing of disease, he has within himself a proof of the truth of his method, and his faith in the proposition grows stronger each day as he continues to prove it.

In your report occur statements enclosed in quotations, which would indicate that they have been taken from the teachings of Christian Science, and yet these statements are not in any sense akin to the teachings of Christian Science.

Christian Science proposes to convince the sinner of the unreality of sin, only by lifting him above the sin. Sin will never become unreal to the man who indulges it. It is fostered and perpetuated by indulgence. When the indulgence ceases, the sin ceases.

Christian Science does not teach that we "need no Saviour from sin." We do need the strong consciousness of the power of God to lift us above sin, and when we understand the powerfulness of God, we can also understand the powerlessness of sin, and this strengthens our ability to rise above it. ALFRED FARLOW.

Boston, Mass., May 11.

In the *Montgomery (Ala.) Advertiser*

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## Something About Christian Science.

ISAIAH says, "Come now, and let us reason together." Controversy to establish mere human opinions is inadmissible touching the doctrines and teaching of Jesus Christ. All things are proved by demonstration. In the science of the world, the true relation of the earth to the sun had to be demonstrated. Likewise in the mechanical world, the relation of one part of a machine to another must be demonstrated. When an opinion can be demonstrated, it ceases to be a mere opinion, and becomes an absolute fact. Here is where Christian Science stands, and I question if there be a Christian Scientist to-day, who is one simply because Mrs. Eddy has advanced certain theories of life and he has been pleased to believe them, but the Christian Scientist believes because she has demonstrated her ideas of life; and so has the Christian Scientist in part, so far as his understanding goes.

It is easy to say almost anything about a person, but mere opinion does not necessarily prove what they are. One may say unkind and untrue things about the purest man or woman that ever walked the earth, but this does not change the true condition. Jesus, the most perfect man, was called a blasphemer, but this allegation did not make him one. He demonstrated in his pure life that he was not a blasphemer.

However, we are not discussing personalities, but the most important question extant to-day, namely, the great Principle of life. Christian Science professes to be in harmony with all well wishers of humanity, in the endeavor and honest effort to save mankind from sin, sickness, sorrow, and death, although their way of doing it may not be in accord with the methods of Christian Science.

As to whether Christian Science is a mere fad or fancy in religion, philosophy, or medicine, is not to be determined by the expressed opinion of one unacquainted with it, but by its success or failure to demonstrate its theories.

As to the doctrines and teachings of Christian Science, I would refer you to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and if after honest, prayerful investigation you will compare it with the Scriptures, you will agree with its author when she says she found Christian Science in the Bible, and that during her search for the great Principle of life, the Bible was her only text-book. We have the Bible, and if we will search, we may find Christian Science therein.

Touching on Christian Science prayer, allow me to refer you to the chapter on "Prayer," in Science and Health.

As to Christian Science and Pantheism, I would refer you to a pamphlet written by Mary Baker G. Eddy, entitled "Christian Science *vs.* Pantheism." Perhaps what some people understand Pantheism to be may lead them to think and say Christian Science is Pantheism, but that does not make it so. Christian Science is not Pantheism.

As to whether Christian Science believes in a personal God, depends altogether upon what is understood by personality. The published works of Mrs. Eddy will make this subject plain to an honest, unprejudiced mind seeking information.

If you wish to gain the Christian Science idea of God and Jesus Christ, I would refer you to Science and Health, especially the chapter entitled "Science of Being." You will find in it what is known as the platform of Christian Science. Many say they do not understand it: such are incompetent to judge as to its correctness.

As to the atonement, I would refer you to Science and Health. Read the chapter on "Atonement and Eucharist," and you will find the Christian Science idea of atonement, which, as Paul says, brings us into such relation with our Heavenly Father that nothing can separate us, and so places us in His hands that no man can pluck us out.

Christian Science does not make sin good, but destroys it, and good is revealed.

Touching the life and practice which the doctrines and theories of Christian Science bring out, I refer you to the church tenets recorded in the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p, 493, the last tenet reading as follows:—

"We solemnly promise to strive, watch, and pray for that mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*."

Now, any fair-minded person knows that no one trying to follow this teaching, on finding his fellow-being suffering, dying, and crying for help, would leave him in his sad condition without endeavoring to assist him.

Some may inquire why Christian Scientists refer to "Science and Health with Key to the Scriptures." I would say, for the same reason that a Methodist would refer you to the writings of John Wesley, and a Presbyterian to the writings of John Calvin,—instead of referring you to the Bible, they refer you to what these noble men gained from the Bible. So Christian Scientists are pleased to refer the people to Science and Health, for in it you will see what this noble-hearted, God-fearing, self-sacrificing woman found in the Bible.

In conclusion, I would say I have gone to a home where the mother was almost frantic because of the illness of her three children, one of whom was not expected to live, although the kind doctor had worked over him for nearly a day, but had given up hope of his recovery, and by preaching the Gospel as it is understood in Christian Science and praying as we are taught to pray, I have left them with the children convalescent and the mother happy.

I have known strong men, husbands and fathers, slaves to the appetite for strong drink and evil passions, who, having been brought under the influence of the gospel as it is presented in Christian Science, have been freed from the evil appetite for drink and tobacco, evil passions subdued, bad habits broken, and the wretched home, broken-hearted wife and mother, and half-starved children, turned into a happy home, presided over by a happy wife and mother, cheered by well-fed and well-dressed children.

I have known the young man broken down in health, discouraged by his failures, crushed to the earth, all hopes blighted, thinking strongly about seeking to deliver himself from the troubles in the fatal draught, after being brought under the influence of the Gospel as understood in Christian Science, to find deliverance and be brought into the bright sunshine of God's love, health restored, hopes revived, aspirations encouraged, and now is bringing out a happy, prosperous, God-fearing type of manhood.

Does not this show that Christian Science is carrying on that noble work for humanity which our blessed Master began, telling his disciples and all those who loved him in all ages to come, to continue?

Christian Science comes to us to-day clothed not in worldly wisdom or man's enticing words, but in the power of demonstration which is evidenced by its healing influence, its reformation of the sinner, and the deliverance of those who through fear of death were all their lifetime subject to bondage, while the natural and worldly-contented man receiveth not things of the Spirit of God. To those hopelessly enslaved to sin, disease, and the fear of death, this gospel extends a helping hand and promises deliverance.

W. W. MCARTHUR.

In the *Herald Democrat*, Leadville, Col.

### Reading Room.

The First Church of Christ, Scientist, in Boston, Mass., has established a Reading Room at 194 Boylston Street to which the public is cordially invited.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Unauthorized.

WE have just received a cut of a "bust of the Rev. Mary Baker G. Eddy," with the accompanying information that it is "manufactured and sold only by Frank C. Traverse of Kirkville, Missouri."

On the opposite side of the leaf it is said by Mr. Traverse that he takes "great satisfaction in presenting to the friends of Mrs. Eddy this descriptive booklet of her bust. No labor or expense has been spared in the production of this work, the original of which is the masterpiece of one of the most eminent sculptors of this country. Hence we are able to offer a bust of the highest excellence and superior finish not equalled by any other manufacturer in the United States."

In reference to this bust we have to say:—

1. It is wholly unauthorized by Mrs. Eddy, or by any one having authority to speak for her. We are informed that she had no knowledge that such a thing was contemplated.

2. On our own responsibility we pronounce the bust a caricature so far as it bears any resemblance to Mrs. Eddy.

We further express the earnest hope that these unauthorized attempts at foisting upon the public various exploits in Mrs. Eddy's name will cease. If they do not, it may be necessary at no distant day to make further exposures.

## The Christian.

THE Christian loves God and his fellow-man. He does everything he can to aid, comfort, and encourage his fellow-beings; nothing to injure, retard, or discourage them. He does by his fellows what he would have his fellows do by him. This he does in thought as well as in deed. The Christian's thought is right, therefore his acts are right. His thought toward every one of his fellow-beings is that of love.

This means that there is not in his mind—his consciousness—a single tinge of that which could possibly injure, impede, or even delay, his brother's progress toward the attainment of his true goal—the perfection of his selfhood.

This means that there is nowhere in his mind the slightest shade of envy, malice, hate, or any other thing that the Christian would not wish his brother to hold against him.

This means that the Christian is *absolutely honest;* honest with and toward himself; until he is this, he cannot be honest toward others. It is impossible for one who is honest with himself to be dishonest toward his neighbor. He could not be so. He would ignominiously fail if he made the attempt.

This means that the Christian is courageous under all circumstances. He will never cringe or cower before the aggressions of error. He will never permit himself to compromise his best conception of divine Principle. He will never hesitate to speak and act his best understanding of divine Truth. He will never shirk a duty that he knows Truth demands of him. He will *stand* for God—Good—everywhere and always.

This means that the Christian will always act the part of the Good Samaritan. If he finds a fellow-being sick and suffering, he will aid him in the spirit of love. If the sick person is not willing to accept the Christian Scientist's treatment—perhaps not knowing what it is—the Christian Scientist will not therefore turn a cold shoulder upon him or refuse to give him "a cup of cold water in Christ's name." He will help him in any way he consistently can. He will not make statements that, to the suffering one, are meaningless. In short, he will be *human* in his conduct, for love demands the exercise of the best there is in the human. This is a footstep toward the Divine.

This means that the Christian will be just toward the suffering one. If he has been robbed and stripped by that bold bandit, mortal mind, this helpless and naked condition will be taken due note of by the Christian, and the requisite charity extended.

This does *not* mean that charity will be indiscriminately and mistakenly given. This would be false charity, and false charity is the opposite of charity. Its effects are as hurtful as are the effects of charity helpful. The Christian cannot be honest with himself without being just to himself, and he can be just to himself only by requiring justice of others.

However naked or hungry or penniless may be the victim of the robber, when the Christian Good Samaritan has properly done his work, the recipient thereof, *if he is a Christian,* will manifest his gratitude for his benefactor by due recognition of what he has received. Love is not one-sided; it is all-sided. It demands of all its beneficiaries a due share, a full measure.

All that we have thus said is included in the teachings of that true Christian who taught and practised Christian Science nineteen hundred years ago. It is included in the great commandment to love God and man, which he pronounced to be one and the same thing. It is included in the parable of the Good Samaritan. It is included in Jesus' commands to his disciples when he sent them forth to heal the sick. It is included in the Christian Science text-book, "Science and Health with Key to the Scriptures"—the greatest reflex of the Gospel teachings the ages have brought forth, for its author, Mary Baker G. Eddy, not only caught the spirit thereof so as to be able to write of them, but so as to practise and prove, and teach others to practise and prove them, as well.

Only so far as we are making an honest, earnest, and unceasing effort to meet the conditions precedent of Christianity, as they are pointed out to us in our text-books and our preachers, the Bible and "Science and Health with Key to the Scriptures," are we worthy to be called Christian Scientists.

May we, more and more, labor to prove ourselves workmen "approved of God, . . . rightly dividing the word of truth"—Good Samaritans of the Christ-type—*Christians.*

## Notable Improvements.

SOME very notable improvements are being made in the vicinity of the Mother Church and Publishing House. The new Music Hall building occupies a large area of ground fronting Massachusetts Avenue and extending from Huntington Avenue northerly to St. Stephen Street. This elegant and massive structure is now well along toward completion, and, when completed, will add greatly to the beauty of the section it adorns.

It is now announced that plans and specifications have been prepared and placed on exhibition for the construction of a large and substantial building by the Massachusetts

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Horticultural Society at the corner of Huntington and Massachusetts Avenues, extending from Huntington Avenue along Massachusetts Avenue to Falmouth Street, a distance of 210 feet, while it will have a frontage of 94 feet on Huntington Avenue and Falmouth Street respectively.

The most important feature of this building will be the main exhibition hall; it will be at the rear of the Massachusetts Avenue front, opening onto Falmouth Street. Its dimensions will be 122 by 50 feet on the ground, and 43 feet in height.

The Society's lecture hall will be in the Huntington Avenue end and will be 48 by 70 feet.

The library will be on the second floor, and will have a capacity for twenty thousand volumes.

It is said that this new Horticultural Hall will be all that a horticultural hall should be, and will be an important addition to Boston's semi-public buildings.

It is needless to say that Christian Scientists witness with much satisfaction these valuable improvements in such close proximity to their headquarters.

### "Among the Christian Science Churches."

THE May number of the *Granite Monthly*, published at Concord, N. H., contains a finely illustrated article entitled, "Among the Christian Science Churches" by Henrietta H. Williams. The article is well written and contains much of an historical nature that will be of interest to Christian Scientists as well as to the public in general.

The illustrations are twenty in number and are half-tone reproductions of exterior and interior views of the Mother Church, and various other churches in different parts of the United States, Ontario, and London, Eng.

The first number in the magazine is the poem "Easter Morn" by our Leader, Mary Baker G. Eddy.

It will be remembered that Mrs. Williams was the author of the delightful article entitled "The Founder of Christian Science" which appeared in the *New England Magazine* for November, 1899.

The *Granite Monthly* will be valuable for distribution, and the Publishing Society will receive orders and send postpaid any number of copies at twenty cents each.

### The Lesson Sermon.

A member of the Bible Lesson Committee, speaking for the committee as a whole, hands us the following explanation in answer to certain queries that have been made with reference to the Bible Lessons:—

In answer to inquiries from beginners in the study of the Lesson Sermon we repeat what has been heretofore stated.

While it is true that the Science and Health references, if carefully studied, are seen to elucidate the Bible references, it is not true that these references are chosen in every instance to parallel the Bible passages. The Bible does its part and the Science and Health quotations do their part in unfolding and enforcing the subject. Let it be remembered, then, that the Bible selections are not put down in one column and the Science and Health passages placed opposite them to explain their every detail. Taken together they form a complete discourse and fully expound the subject of the Sermon.

### To our Contributors.

Will our contributors, in sending in articles, be careful to send with their article, their full name and address. If they have a street number be sure to give it. Please do this regardless of the number of times you write. It saves much time here, and costs you no time.

Please remember we wish the name of each contributor even though only initials appear in connection with the article. It has always been the rule that articles are not published unless we know the name of the author.

### The June Class.

Those applicants for entrance to the June class of the Massachusetts Metaphysical College whose names were not placed on the list are not notified thereof. Only those who were selected for entrance are notified. This was clearly stated in the *Sentinel* for March 22, on the editorial page, and also in the April *Journal*.

### The Obstetric Class.

Those who have applied for entrance to the Obstetric Class will be admitted thereto, unless notified to the contrary on or before June 9. As nearly as can be now determined this class will begin about June 27.

## The Lectures.

### At Baltimore, Md.

Judge Ewing of Chicago, delivered a lecture on Christian Science at the Lyceum Theatre last night (Saturday, May 12) before an audience which filled the auditorium to the doors. Ex-Mayor Latrobe, ex-Police Commissioner W. W. Johnson, Mr. John B. Ramsay, and Mr. John Gill, Jr., were among those present.

The lecture was given under the auspices of First and Second Churches of Christ, Scientist, of Baltimore. Members of the two churches acted as ushers. The stage was beautifully decorated with tall palms and evergreens.

Judge Ewing was introduced by Judge Henry Stockbridge, of the Supreme Bench, who said:—

*Ladies and Gentlemen:*—Few developments in the religion, philosophy, or thought of the last quarter of a century have been more notable than the rapid growth of what is denominated Christian Science. The large accessions to its numbers have not been drawn from the ignorant or emotional, but include many among the well educated and thinking portion of our population. Such a movement, therefore, is not to be lightly regarded, or to be taken as merely a subject for cheap witticism. It may not be wholly true, but neither can any one say that it is wholly false when it gathers among its adherents so many of such earnest and thoughtful people, and that even in the very centres of philosophy and thought.

I am not myself as yet one of those who have acknowledged the claims of this denomination, but, fully imbued with the precept to "Prove all things; hold fast that which is good," I welcome with you who have gathered here this evening the opportunity to know more of Christian Science, and that from one of the most distinguished of those who are believers in it,—Judge Ewing of Chicago—who, deeply imbued with its truth, forsook alike the honors and emoluments of distinguished station in his chosen profession that he might carry its message to many peoples.

From its foundation it has been the pride and boast of Maryland that here, on the shores of the Chesapeake, religious liberty has an abiding home. The history of our Commonwealth has justified that boast. Let us, therefore, in that same broad spirit, listen to the words of Judge Ewing, in an earnest and sincere endeavor that, whether convinced or not, we may each of us carry away with us from this gathering some truth which shall make our own lives happier and brighter, and, perchance, enable

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us to add a ray of sunshine to that of some other of our fellow beings.

I take great pleasure in presenting to a Baltimore gathering Judge Ewing, who will speak to you on the subject of "Christian Science, the Religion of Jesus Christ."

Judge Ewing, as he arose, was greeted with much applause, and throughout the lecture he was frequently interrupted by evidences of approval.—*Baltimore Herald.*

### At Brooklyn, N. Y.

Under the auspices of the seven Christian Science Churches in Greater New York, two of them being in Brooklyn Borough, a meeting was held yesterday afternoon (Sunday, May 13) in the Academy of Music, at which former Judge William G. Ewing of the Superior Court in Chicago, Ill., spoke on the subject, "Christian Science, the Religion of Jesus Christ." Admission was free. Every part of the lower floor and balcony was filled with an audience that listened with the strictest attention to the lecture throughout. It was an audience in which almost all ages were represented.

In looking about the audience it was noticed that the persons composing it were remarkably healthy in appearance. Very many of them were Brooklynites. It was also noticed that there was an absence of the usual signs of the prevalence of colds at this time of the year. It may be that the Christian Scientists have learned to avoid this distressing ailment. It is certain that throughout the proceedings there was scarcely a cough heard in the great auditorium. The proscenium boxes were well filled with members of the Science churches. In one of the boxes was former Judge George G. Reynolds, who listened with great attention to Judge Ewing.

The proceedings were begun by Carol Norton of the Christian Science Board of Lectureship, who introduced Postmaster Francis H. Wilson of Brooklyn as the presiding officer. Postmaster Wilson arose and said in part:

I have seen it stated somewhere, I think, that the religion you teach is no new religion; that it is an old religion, sacred to the civilized world; a divine legacy of that transcendent spirit which spake as never man spake, who lived as never man lived, whose boundless, shoreless charity and love of mankind have made him the beacon for humanity through all the ages that have passed, a beacon light leading humanity up to Light and Truth. "Grant me to see, and Ajax asks no more"—that was the prayer which the poet put into the mouth of the hero when the mists and darkness enshrouded the Grecian camp. This is the prayer to-day of every honest seeker after Truth and Light. I take great pleasure, ladies and gentlemen, in introducing to you the distinguished speaker of this meeting, Judge William G. Ewing, who will now address you upon the subject, "Christian Science, the Religion of Jesus Christ."

Judge Ewing was greeted with applause. A reference at the outset to his last appearance in Brooklyn, in the Cleveland campaign, in 1888, brought a smile to the faces of his hearers, especially when he added that he saw few of his old Democratic friends present.

*Brooklyn Daily Eagle.*

### At Cotuit, Mass.

Under the auspices of First Church of Christ, Scientist, Cotuit, Mass., a large audience had the pleasure of listening to Rev. Irving C. Tomlinson, C.S.B., at Freedom Hall, Tuesday evening, May 15. The speaker held the close attention of the people as he told "What Christian Science Is, and What It Is Not." The adjoining villages of Osterville, Centreville, Marston's Mills, Plains, Santuit, Sandwich, West Falmouth, etc., were well represented The lecturer was introduced by one of our most prominent and respected citizens, Mr. Benjamin F. Sears. The introductory address was as follows:—

*Ladies and Gentlemen:*—If I am fortunate enough to get into the kingdom of Heaven I do not expect to be the only occupant of that blissful realm on account of having lived a better life here than any one else, and because I was right and everybody else was wrong in his belief; neither do I expect to find the Baptists in one corner, the Congregationalists in a second, the Christian Scientists in a third, and the Methodists in a fourth, but all praising God together because we have learned to love and serve Him as Christian men and women together here. Most of you are aware that I am not a Christian Scientist, though I believe there are many good points in connection with it. You may ask, Why, then, am I here? I will tell you. In the first place I received a very cordial invitation from a committee from the Christian Science Society to present the speaker of the evening; I accepted for the following reasons: I have many friends among the Christian Scientists whom I know to be upright and honest, and whom I believe to be as sincere in their belief as I am in mine. As a Christian I am desirous of learning goodness from whatever source it may come, and I am willing to be convinced of the good in connection with Christian Science. As a Christian gentleman I desire to be tolerant of the opinions and beliefs of others, realizing that any who are seeking what is true and good in this world are my brothers and sisters. We have with us this evening one who will seek to point out to us the good things connected with Christian Science. Ladies and gentlemen it gives me great pleasure to introduce to you the Rev. Irving C. Tomlinson of Concord, N. H., who will now address you.

*Correspondence.*

### At Erie, Pa.

The *Times* made no mistake in urging the people of this city to go to hear Judge Ewing lecture upon Christian Science. There was a fine audience of Erie's best people at the Opera House last evening (Friday, May 18), and all who went were given a genuine treat, as Judge Ewing's flow of language was wonderful, his use of words elegant, and the presentation of his cause earnest and eloquent.

Shortly after eight o'clock Mr. W. S. Day, the First Reader of First Church of Christ, Scientist, in this city, introduced the speaker, saying:—

*Friends:*—The glory and stability of our great republic lies chiefly in the religious as well as the political liberty we enjoy. We are assembled together this evening to hear of still further freedom, viz.: freedom from false beliefs about God and man, and their inevitable consequences, sickness and discord, as elucidated in Christian Science, which is spurring the thinking portion of mankind, not only in our own land but in many others, to search the Scriptures more deeply, to be enabled intelligently to obey the command of Jesus to all his followers to preach the gospel and heal the sick.

I can testify to the value of Christian Science, having been healed physically, morally, and spiritually, after several physicians, and I may say theologians, had failed.

This is true of thousands, including the speaker who is to address you this evening, who left one of the highest as well as most responsible positions of human society to the better help humanity out of sin, sickness, and sorrow. Ladies and gentlemen, it affords me great pleasure to introduce to you on behalf of First Church of Christ, Scientist, in this city, the Hon. William G. Ewing.

*Erie Daily Times.*

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### At Youngstown, O.

A large audience gathered to greet Judge Ewing and listen to his great lecture on Christian Science given in Excelsior Hall, under the auspices of First Church of Christ, Scientist, Thursday evening, May 10.

The lecturer was briefly introduced by Judge J. R. Johnston of this city, who said in part:—

It is gratifying to me to see so many present on this occasion, and I feel assured that when you have heard the speaker of the evening, you will say that your coming was equally gratifying to you. Christian Science, the subject that will be presented, is not new, in fact it is as old as the Christian era itself. There are but few intelligent, thinking men or women who now doubt the divinity of Christ. For many years after he had gone to the Father, his teaching and practice were observed and followed. But after a lapse of time Divine healing ceased to be practised. Some thirty odd years ago, however, it was, fortunately, brought forth from its obscurity, and put into practical form by Mary Baker G. Eddy, and by her promulgated to the world in that masterpiece, the work known and read almost wherever civilization exists, "Science and Health with Key to the Scriptures." The production of this work and the promulgation of this new theological idea, if such it may be called, attracted widespread attention and it has grown to such an extent, that to-day, many churches have been organized to aid in advocating this primitive Christianity, and more than a million living witnesses stand ready to testify to the efficacy of Divine healing. This is the subject to which your attention is invited, and I take pleasure in saying that we have with us a cultured, capable gentleman, one of the foremost exponents of this doctrine and idea, who will address you. I have the honor of presenting to you Judge Ewing of Chicago.—*Correspondence.*

### At Cleveland, O.

The Chamber of Commerce auditorium was filled last evening (Tuesday, May 8), when Judge Joseph R. Clarkson of Omaha delivered his address on Christian Science. Judge Clarkson is a member of the Board of Lectureship of the Christian Science Church. He was introduced by Judge Carlos M. Stone in a short address.

*Cleveland Plain Dealer.*

The introductory address by Judge Stone was as follows:

*Ladies and Gentlemen:*—I am afforded the very agreeable duty of introducing the speaker of the evening. This privilege may be due to the fact that we are both members of the legal profession and have both served in a judicial capacity in our respective states. I am not called upon to affirm what the distinguished advocate and jurist may say in the advocacy of his cause, neither need I render a dissenting opinion. The presence of this great and representative audience is abundant evidence to the Judge that he is very cordially welcomed to our city and will have a most considerate hearing.

In these days of broader culture, of liberal thought, and greater research, the people are ever ready to listen to one who comes to proclaim a doctrine and a cause which is calculated to make the world better and happier. The speaker has laid aside the duties of a jurist to advocate what he believes to be such a cause. It affords me very great pleasure to introduce to you Judge Joseph R. Clarkson of Omaha. *Correspondence.*

### Lectures at Other Places.

Scranton, Pa.—William G. Ewing, May 15.
Le Mars, Ia.—Edward A. Kimball, May 8.

## From Our Contributors.

### Blessings Christian Science has brought Us.

BY C. E. H.

UNTIL three years ago this spring and summer I cannot remember one day in my whole life that I did not suffer pain. I have heard my mother say that when I was only a babe they did not expect me to live, that I could not walk until I was two years old, and twice after that I was very ill. From that time until I was sixteen I was a constant care to my friends. Then I rallied and was able to go to school and teach until about nineteen years of age, when fourteen weeks of brain fever kept me in bed, or idle for six months.

March 7, twenty years ago, I was married in Groton, N. Y., and came West to live in the Red River Valley of North Dakota, to what was then known as the Soldier's Fort of Abercrombie. Only a house now and then dotted the prairies. For one year I enjoyed the best health I had ever known, then an accident kept me in bed nearly all summer. At last I got about, but the doctor gave me but little hope of getting well. Then a terrible blow came to us. My only brother, then eighteen years of age, who had never known a day's sickness before he came West, passed on the first of August, my father following him the next February.

After my brother's death they took me away about three hundred miles to Rochester, Minn., where I underwent a very trying treatment for about four months. Then by wearing a steel brace or belt I could walk a little at times. There would be days that I could not walk without putting one knee in a chair and holding on to the chair as a balancer; this enabled me to work some, and I taught four terms of school by being carried to and from the schoolhouse; but for between thirteen and fourteen years I felt I was a burden to my husband and mother. Everything was done that our means would permit and that love prompted. After undergoing an operation only to come out in much the same condition, I sent to my mother, then living in Chicago where she had been healed through Christian Science, asking her or my sister to come to St. Paul, Minn. She then wrote to me and wished me to try Science, adding that she could not come. I told her I had tried it, for I had had the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for a year, and I believed I had studied it faithfully, as I was told the book would heal me; but I thought it contrary to my Bible, which was my constant companion. I told her if she would come and stay a while and tell me about it, I would try it, and the first train brought her. She came in the morning about nine o'clock, and in the afternoon I had my dress on for the first time for many a weary day, lying on lounge and bed at times. I was ready for my trip to Chicago in four or five days. I left home on the third of March, 1897, and was gone seven weeks.

My diseases were many: neuralgia of the heart, rheumatism, the old hurt, and poor eyes, ulcerated bowels, consequent bowel trouble, and last and most serious of all was a growth, said to be cancerous, and my healing was slow; but I had awakened a new spiritual being, and in four weeks more I was at home walking and working.

I was not free, but in six months I was in my normal shape once more, and can now wear anything in clothing other women wear and walk without a steel belt or any support but divine Love.

For three years we have had the lesson every Sunday in our home. We have had successful demonstrations over broken bones, fever, etc. Many temptations have met us, but we have used no remedy but Christian Science.

Tuesday, February 20, 1900, we had the most wonder-

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ful proof that Christian Science is the Truth. My boy was the victim of a carbon explosion. His eyes, face, and forehead were full of sticks and burned straw, and blood was running from his forehead and one eye, which was cut badly in the ball, away from the sight. The skin on his face was burned black. The only thing he said was, "Mamma, will I be blind?" and I said, "No; God is light. *He* will not let you be blind." He could not see me, but was very patient while we picked and washed ashes, blood, sticks, and straws from his face and eyes. He asked for Miss Kinnear of Fargo. We sent for her, for I felt the need of help. It being after train time I could not get her that night, but telegraphed for her to come by next train. His throat and lungs having been burned he had constant smothering spells. Finally I said to him, "Is my boy afraid to trust God?" and he said, "No, mamma; I am not." And then he laid down and breathed naturally. His eyes swelled shut very quickly, but by morning (he was hurt about 6 P.M.) he could open one eye, and by 10 A.M. the other could peep a little. At night he could open them both, and kept saying all day, "Mamma, I can see," and when Miss Kinnear, the healer, came, he felt so much better that he turned towards the light to look at her.

She stayed all night and in the morning when she went away his eyes would open wide and he was rejoicing in the blessed thought that he could see. Thursday morning when I was going to wash his face the scabs fell off into my hand, leaving his face smooth and clean; not black, and not a scar. The next Tuesday would have been one week, but he went back to school on Monday, making in all only six days in the house, and his reports showed he was able to get his lessons, for his standing was marked one hundred. Only once after did he complain that he could not see, and that was when asked to play by lamp light he said, "Mamma, I can't see the notes," and I replied, "God is sight." Then he said, "Now I see," and he has never said anything about sight since. We cannot tell his eye that was cut from the other one now. He was twelve years old March 6. I am so thankful for Truth's deliverance and I can not and do not know how to thank our dear Mother, Mary Baker G. Eddy, for her wonderful Key to the Scriptures, which helps us to unlock the "Dungeons of Despair" which often try to frighten us. We have all of Mrs. Eddy's writings and take the *Journal* and *Sentinel*. The Lesson-Sermons are our daily food. May the time soon come when all shall know the truth that makes free.

## Faithful Study of Science and Health.

BY MRS. C. C. COCHRAN.

I SEND the following experience in gratitude for what the Mother, through "Science and Health with Key to the Scriptures," has done for me and mine, and with the hope that it may help others to see what the honest, patient reading of this wonderful book will do, when prejudice and dogmatism are laid aside.

My father passed away in the spring of 1886; a beloved uncle from our home in 1887; and in May of 1888 our mother was taken from us under the most distressing circumstances. As a sister expressed it, the very foundations of the earth seemed to be taken out from under us.

In the depression which followed these accumulated sorrows, grief was so all-absorbing, that even through its operation the lives of other dear ones were endangered. Other friends were taken away and there seemed to be no end to our sorrows—"no balm in Gilead"—though we were a Presbyterian family, from parents to the youngest child, and trying to be Christians.

At length a sister, who had heard something of "a better way," left home in the hope of finding that way. Going to Grand Rapids she began the study of mental science. This did not satisfy her, and hearing a reference to Christian Science one day, she approached the speaker, and asked what it was. The lady most kindly explained, telling what it had done for her, invited my sister to her home, and read with her in Science and Health.

It seemed as though the doors were opened and she had a glimpse of paradise. She saw at once that it was what she had been seeking. She bought Science and Health, and in a few days returned home.

When I was shown the book, and told that it contained the Science of healing, both of mind and body, my heart sank within me; I feared she had gone off to some unorthodox religion. I opposed the reading of the book upon every occasion. At length my sister said, "Why will you try to argue against something you know nothing about? If you wish to discuss the subject, please read the book first." This was reasonable, so I went to work, trying to read it. I succeeded in getting through, from beginning to end, but could see nothing in it. I felt as though I knew even less about it than before, so I began it again, and this time I seemed to get one idea, "Sin is thought before it is acted. You must control it in the first instance, or it will control you in the second" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 130). This set me to thinking. I read the chapter on Genesis again and again. "And God said, Let there be light, and there was Light." And I knew that I was coming towards it, for it was growing brighter all the time. The more I read, the less I felt like talking.

The *third* time I read the book, and began to understand that "The evening and the morning were the first day." When I had finished the *fourth* reading I felt the force of the words of Holy Writ, "The Lord is in his holy temple: let all the earth keep silence before him."

Since the year 1888 the Bible and Science and Health have been my daily food. Through their teachings I have been enabled to meet circumstances as their master, and to see the fallacy of the old saying, "It depends upon circumstances."

Were this not already too long, I would be happy to tell of the many demonstrations of divine Love and divine Power in my own home. What a glorious inheritance is given to us through the understanding of omnipresent Love.

## Christian Science and the Press.

BY B. A. MILLER.

THE press of to-day is universally conceded to be an educator and a moulder of public opinion. It reaches a class of people who cannot well be reached through any other medium. While some portions of that which goes into the columns of the average newspaper is more or less fictitious and heresay news, the average reader is very apt to give credence to newspaper articles, more especially so if the subject in point is discredited in the mind of the reader from the opposite point of observation. Herein is where articles purporting to criticise Christian Science do our people a gross injustice, and the press, we feel, should exercise a little more care in investigating what goes into their columns on this subject.

There can be found in nearly every town or city, Christian Scientists who would be only too glad to verify or deny any report that might seek publicity in the press of the city or community in which they live, and thus head off any erroneous impressions that might otherwise get into print and cause both the Scientists and editor unnecessary work in refuting the same. Many of these reports, no doubt, get into print through what is known as the Associated Press, and many times by parties known to this

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Association as respectable, but the thought back of it is to maliciously injure the cause of Christian Science and its Discoverer and Founder, Rev. Mary Baker G. Eddy.

In our association with editors, reporters, and business managers of different newspapers, we have found these individuals, as a rule, a generous, public-spirited class of people, who are always willing and glad to give space to both sides of any question of general interest to the public. Here is where our Publishing Committees of the different states are finding a field for work that could not be reached in any other way. Erroneous reports sent out are at once met by the *Truth,* sent out on its mission of Love, reaching the same field and neutralizing the error.

As those in the newspaper business become more enlightened as to what Christian Science is and what it is doing for the world, the less liable are they to allow any false or unjust criticisms to have space in their columns. Articles furnished by our Publishing Committees are educating the press along this line, and can but result in good.

Our attitude toward the press should be that only of good-will and kindly feeling, and to encourage those engaged in this work to look into the subject of Christian Science for themselves, that they may be in a position to better judge the merits or demerits of our cause, when any adverse criticism comes to their notice. Christian Science is not afraid of criticisms based on *facts.*

The press is a power for good, and let us all do what we can to assist it, that this good may be seen and felt.

## More About Contributions.

BY T. P. L.

AN article in the *Sentinel* of May 17 entitled, "A Few Suggestions," recalls to my thought an experience of my own in writing for one of our publications. One day while feeling, as I thought, very much uplifted, out of the fulness of my heart I wrote an article for the *Journal* which, however, was not accepted. There was no explanation given of course, for we all know that our busy editors have no time to criticise the thousands of articles which are sent to them, but I realized there must be some cause why it did not appear, so I went to work in my own consciousness, and after a time found many good and sufficient reasons why it should not have been published. Then I said in my heart, God is good to me, and my gratitude went out also to the brave ones whose faithful performance of their duty saved me from having some things appear in print which in my more quiet moments I should not have written, and working from a higher standpoint I wrote an article which was accepted. This experience taught me many things. I learned a lesson in humility and gratitude which has been of great value to me ever since. It has been well said that our failures teach us more than our successes.

Do we not sometimes forget to be grateful to those who have enough love and courage to point out a danger or to put out a friendly hand in time to avert an unpleasant or painful experience? Does not wounded pride and self-love blind our eyes sometimes to the heroism of a friend who dares to speak the truth, and do we not often foolishly close our eyes to the light which has been lovingly thrown on our life-problem? Yet there are few things more helpful and valuable than such a friendship, born of a true understanding of Love.

God give us courage to speak the truth lovingly at all times, and what is even greater, give us humility to receive every experience in the spirit of Christ, and to be grateful for every blow which falls upon pride, self-will, and self-love! In this spirit we shall surely reap the reward of the faithful, for there is nothing which can possibly hinder our growth Christward.

## Testimonies.

### What Christian Science has done for Me.

I deem it a great pleasure to testify to the harmony Christian Science has brought into my life. About two years ago I was stricken with paralysis of the right side. I was well-nigh helpless and no words can express the gloom and darkness that settled on my mind. I longed to die, for that was the only way that I could see out of it all. My dear friends and kind physician did all in their power to help me, and as I looked in their kind faces and heard their loving words of sympathy, I knew they would quickly and gladly, restore me to health and happiness could they have done so, but the clouds would not lift; and then it was that one of my kind neighbors, with her heart full of love and sympathy for me, called one day and wished me to try Christian Science. I told her I had no faith in it, but would try anything.

I commenced reading "Science and Health with Key to the Scriptures." I did not understand it much at first, but by the first few treatments I was cured of dyspepsia, from which I had suffered all my life, and as I read on, the dark clouds began to lift. The Truth that makes free began to dawn, but I had many despondent hours and some days would resolve not to read the book any more; but I could not leave it, and as I read on the light would come.

The kind and loving words of my healer, the many promises she brought me from the Bible, and the light thrown upon it by Science and Health let me out of this wilderness of gloom and helplessness into green pastures where living waters are ever flowing out from the throne of God. Instead of death I have found Life eternal and always harmonious. Instead of gloom and darkness, I have found joy and light. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell," for God is All-in-all.

The Bible is a new book to me. I never could understand it very well and did not like to read it until I read Science and Health. Truly it is a key to the Scriptures, and it has unlocked for me many treasures. The world is fast finding out what a great blessing Mrs. Eddy has given to it in this book, Science and Health. How many weary, heavy laden, burdened, pain-racked, sin-sick, and tempest-tossed ones have and will find this Truth that opens their prison doors and sets them free. Jesus said, "I am the way, the truth, and the life." If we follow in this way we are taking steps heavenward and none of them will have to be taken over again. Each step will bring us nearer to eternal Life which is God; nearer to this mansion not made with hands, eternal in the heavens. Divine Love and Truth will lead us in this sure way if we not only keep our hearts *full* but let them *overflow,* and the overflow will bless some other life and so return to bless us again, for this is the law of divine Love, that in helping some one else we help and bless ourselves. I never weary searching for Truth in the Bible and Science and Health, and my one desire is that I may have a better understanding of what these books teach and so live that I may be able to help some one else out of this wilderness of gloom and suffering.—MRS. SETH T. MOULTON, Waterford, Vt.

### Christian Science an Effectual Remedy.

I first heard of Science in 1893. I had then been subject to sick headaches for years. I did not suffer from it all the time but I was in constant fear and would have an attack once a week and sometimes oftener. I also had rheumatism, heart failure, and constipation, often using a box of pills in a single week but without relief. I had

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taken every known remedy, and received no permanent benefit. I never was without some material remedy until I received treatment from a Christian Science healer in Ulysses, Neb., where I was visiting in 1893. Since that time I have hardly known what it is to take anything. My eyes were also very bad. I could not see after night for weeks at a time, then they would seem to be better for a while. I tried everything I could hear of, as the fear was very great that I would lose my sight. My eyes were left in that condition by an attack of the grip in 1890. One treatment was sufficient to heal them entirely.

I did not accept the teachings of Christian Science until some two years later. I saw no one that believed it, had no Science literature, and had only heard the healer talk two evenings on the subject. In 1895 I had an attack of mountain typhoid fever in Colorado, where I was then living. I had no doctor, and no healer, and did not know how to treat myself, but I had heard he healer say, "God is All-in-all and does not want you to be sick and never intended you to be sick." So I would have no doctor, although my husband begged me to have one. I got over the fever all right, and was only in bed two days all day, when I seemed to be so weak I could not sit up. The rest of the time I ate anything I wanted and walked when I pleased, worked a little, and laid down a good share of the time. I was taken sick on the first day of September, and on the 27th day of the same month my husband had an attack of the same trouble.

Now notice the difference! He said, "Well, here we are both down and no one to take care of us." I said, "No; not both, for I shall get up and take care of you." The neighbors sent the best doctor in the West to see him. He pronounced the case mountain typhoid, said he must have the best of care, and would not let him eat anything but boiled milk and drink boiled water. My husband took medicine every half hour day and night. October 11 he passed away, saying, "If I had only had Science treatment I would have been all right." I came back to my home in Hamilton County, Neb., determined to investigate Christian Science. Thank God I have proved it a great many times. My only guide has been the Bible and "Science and Health with Key to the Scriptures."

Now I shall think of myself no longer as one who was healed and did not return thanks to God for it.

We have no meeting here as there are only three of us, but we expect to meet in the near future at our house and study the lessons. We have the *Sentinel* and *Journal* and they are a very great help to us. We pass them on to others when we have read them.

MRS. MABEL S. K. STULL, Ulysses, Neb.

### Many Bad Habits Overcome.

Some thirteen years ago I felt impelled to lead a better life. My occupation having been that of a cowboy, I was deprived of all moral society for the space of thirteen years or more. I contracted the habits of strong drink, gambling, the use of bad language, and every other error that goes along with these habits. Finally I tried to overcome these errors, but found to my disgust that with my understanding I was bound with a chain that seemed as if it could not be broken. I began to give way to despair, and many times wept because I indulged habits that I had resolved to stop. Finally my associates began to shun me, and this drove me to seek other fields. Afoot and alone I traveled through deserts amidst Indian troubles, under a scorching sun, on the borders of Arizona and Old Mexico. With my blankets and gun I walked for ten days, seeking employment. Every day I prayed to God, the best I knew how to pray, to show me a better way. I believed there was a God, but did not know of any but a personal God. Within one month from the time I had made a new start I had steady employment; at the same time there were many men and work was very scarce in that section.

While I was at this place in Chloride, New Mexico, my mother wrote me from Denver, Col., that there were people there who claimed to heal the sick and do the works that Jesus did. This impressed me very much, although I doubted it. About six months from the time I began to lead a new life, I went to Denver, Col., and on the second day after my arrival in that beautiful city I unexpectedly went to the house of a lady Scientist. Soon after I entered the house she began to tell me of Christian Science, and how she had been healed by three treatments after being a cripple for fifteen years.

I rather doubted, but began to investigate. It soon dawned upon me that all this time I was being led by Truth out of darkness into light; that my resolve to do better and my almost continuous prayer to lead a better life had brought me to a place where I could see light. Since then my bosom companion has been "Science and Health with Key to the Scriptures," a book I would not be without. Through this "little book" I was shown the way, and my sense of God has changed from the thought of a mysterious God to a God of Love, a God of Truth. I have found that many sacrifices must be made, but with the understanding which Christian Science gave me I was able in a short time to overcome the errors that had bound me.

All those habits have been destroyed by the gradual dawning of the light that comes to those who seek the Father in Truth. The Bible is full of meaning to me, while before it was as opaque as a stone. I have no desire to return into Egypt.—G. W. WATSON, Cripple Creek, Col.

### Grateful to the Pioneers.

It is with a deep sense of gratitude for Christian Science and all that pertains thereto, viz.: Science and Health and all other works of Mrs. Eddy, the *Journal, Sentinel,* Lectures, and Sunday morning and Wednesday evening services, that I am moved to write a short testimonial to the *Sentinel.*

In a recent number, March 29, mention was made of the *pioneer* Scientists and what a debt of gratitude we owe to them and to Mrs. Eddy, *the* pioneer. I should in all probability not have been writing this at this time but for the efforts in my behalf of two noble women, who began pioneering here some thirteen years ago. After years of study and searching after the Truth, they at last found in "Science and Health with Key to the Scriptures" that for which they had so long been searching. From that time on they have stood for the Truth in this community.

There are many in this city who are grateful to these two pioneers not only for the healing which they have received, but also for the knowledge of Mrs. Eddy and Science and Health, and the consequent spiritual uplifting which comes to those who strive to overcome error with Truth.

I realize the courage which *only* the power of divine Truth and Love *could* bestow on our dear Mother who stood alone before the whole world with her God-given doctrine, and also on those who began alone, years ago, to follow in her footsteps in their own communities. I am thankful that I can fall in line even now and help blaze the way for others.—LIZZIE S. HOLMES, Alpena, Mich.

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The way to cure our prejudices is this: that every man should let alone those that he complains of in others and examine his own. LOCKE.

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"The mill cannot grind with the water that is past."

"Whose house is glass must not throw stones at another."—*Woman's Home Companion.*

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## Religious Items.

The need of a more universal adoption of the actual Christ-like living is being urged on all sides. On this subject the *Universalist Leader* says: "What if all Christians of every name were suddenly to begin to believe the Gospel, that the angels sung the truth in their Bethlehem-song, and should all go forth to re-echo that song in the ears of the world, instead of going forth to hunt for men and things to find fault with? What if all Christians should suddenly be possessed of the spirit of Christ, and start out to minister and not to be ministered unto, and should seek for opportunities to do good instead of seeking for a chance to get? What if all Christians were really to be the children of our Heavenly Father and partake of His nature and grow into His likeness and do unto others as they expect God to do unto them? Well, why not? It is a strange thing that men do not do that which will not only make others happy, but give to them the sweetest joy ever known. Why can we not *be* Christian as well as to think Christian and talk Christian? Some day we shall all come to ourselves and rise up and go unto Our Father."

The *New Church Life* published a sermon by Rev. J. E. Bowers recently from which we take the following: "It is quite evident that if those who have occupied the position of preachers of the gospel during several centuries past, had taught according to the gospel, as given in the New Testament; if they had taught the people the necessity and importance of keeping the commandments of God, as given in the Word, instead of the doctrine of salvation by faith alone, the doctrine of substitution and vicarious atonement, as based on the erroneous idea of the tripersonality of God; if they had been good shepherds, according to the admonition to *feed the lambs* and to *feed the sheep*,—the world of mankind would be in a vastly different state from that in which it is at the present time."

Dr. Newell Dwight Hillis, the Brooklyn preacher whose outspoken criticism of the Presbyterian creed recently started the movement for a restatement of faith for that denomination, said in a sermon published in the *Homiletic Review*: "God means man to be the sole proprietor of himself. It was never intended that he should not know what his occupations or plans should be until circumstances came together and made up their decisions. A thousand times better be a slave for the meanest man than become the slave for dead circumstances."

In an editorial headed "Christianity as Fact," the (Baptist) *Watchman* says: "The only infallible thing in this world is a fact. It has been finely said that you may meet an argument by a contrary argument, but you cannot meet a fact by an argument. A fact is ultimate, and it is the part of wisdom to adjust ourselves to it instead of fighting against it. In thought we must harmonize our theories with it, in action we must accommodate ourselves to it."

The (Baptist) *Examiner* says: "The soul that would preserve its peace must welcome duty, and do it with alacrity. If to any one the highest affections are transient visitors and the Spirit of grace has become a stranger, let him make inquiry of his own conscience. He will find that what he needs to do is to set his house in order—to do what has been neglected, to give up the cherished but prohibited sin. Then, of his own accord, the divine Guest will return."

Concerning man's dependence on God, a writer in the *Universalist Leader* says: "So whatever tends to increase our faith and trust in God not only increases our enjoyment, but prepares us for usefulness in the world. We must be true to our relations to our Heavenly Father. We are glad that in this age of indifference and distrust, something can be added to bring us into nearer communion with Him from whom come all our blessings."

Rev. Dr. Dunning begins an article in the *Congregationalist* on "Christ's Estimate of his Audiences" with the following words: "The sayings of Jesus are imperishable because they interpret human experience unerringly. His originality is one of the most impressive proofs that he is the son of God."

"Few have the opportunity to do great things," says the *Christian Register*, "but there is a little kingdom within where we can promulgate laws and effect reforms at will. We have no right to be bitter towards ourselves, to sit down and bemoan our powerlessness and belittle our small gifts."

Rev. Floyd W. Tomkins in an article in the *Congregationalist* says: "It is unconscious goodness that really does most to commend our faith to those about us. If we think too much about ourselves and watch ourselves too closely in detail, we become finicky, self-conscious, unnatural."

The (Unitarian) *Christian Register* says: "The policy of the next century is to be the policy of universal peace. As men have found out that every man must bear his brother's burdens, so every nation must learn that it lives for other nations."

Learn but in quietness and stillness to retire to the Lord and wait upon Him; in whom thou shalt feel peace and joy in the midst of thy trouble from the cruel and vexatious spirit of this world.

ISAAC PENINGTON.

The programme of the annual meeting of the Swedenborgian denomination, as published in the *New Church Messenger*, announces an evening for the discussion of "Mental and Spiritual Healing in the Light of the New Church."

The (Baptist) *Standard* says: "'Work while you have the light,' if you would really appreciate its blessings. It is the man who fills his life with unselfish toil who appreciates the privilege of living."

"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility," says the *New Church Independent*.

*Harper's Weekly* says that in a single year the Protestant churches of the world have expended about nineteen million dollars in foreign missionary effort.

There is no love of God without patience, and no patience without lowliness and sweetness of spirit.—JOHN WESLEY.

The *Congregationalist* says: "Beliefs grow in action, but doubts in idleness."

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader, or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The May *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the First Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

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SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

### Political and Governmental Notes.

United States Judge Hook in a case tried before him at Wichita, recently declared the Kansas prohibition law unconstitutional, inasmuch as it involved interference with the freedom of interstate commerce. Following the decision saloons were immediately opened in many small towns of the state, where the law had been previously enforced. In the cities the law has long been openly violated. It is said that both the powerful political parties now favor the resubmission of the liquor question to the people.

Prominent members of the Grand Army of the Republic are planning, it is said, to secure the authorization of Congress for the return of the Confederate battle flags that are now in the War Department to the southern states. It is proposed to have President McKinley participate in the ceremony of presenting the emblems to the former Confederate States during the grand encampment of the G. A. R. in Chicago.

A bench warrant has been issued by Judge Cantrill of Frankfort, Ky., for the arrest of former Governor Taylor, who has taken refuge in Indiana since the United States Supreme Court decision deposing him from the office of governor of Kentucky. The warrant is based on an indictment secured several weeks ago, charging Taylor with being an accessory to the assassination of William Goebel.

James Fitzharris and Joseph Mullett, two surviving members of the Irish Invincibles, who were sentenced to prison for life for complicity in the Phœnix Park murders in 1882 and recently released on a pardon granted by the lord-lieutenant of Ireland, were refused admittance to this country by United States authorities at New York and deported last week.

Senator Lodge says that our trade with the Hawaiian Islands is over 150 per cent larger than our total trade with Austria-Hungary, 75 per cent larger than our trade with Denmark, 60 per cent as large as our total trade with Italy, nearly four times as large as our trade with Portugal, over 150 per cent greater than our total trade with Russia.

It has been decided by the War Department that the movement for the return of the thirty-four thousand volunteer troops now in the Philippines will begin in December. There are now in the Philippines, in addition to these thirty-four thousand men, about thirty-one thousand regulars.

The United States Supreme Court has decided Admiral Dewey's bounty claim against the admiral's contention. The effect is to deprive the admiral and the men engaged with him at Manila of half the amount claimed by them. Chief Justice Fuller delivered a dissenting opinion.

### Foreign News.

Reports from the seat of war in South Africa toward the close of last week seemed to agree that the power of the Boer republics is broken and the complete submission of the Dutch inhabitants of the country to British rule was generally anticipated by London papers. President Kruger left Pretoria May 30, and it was supposed that he had fled from the country. After he left the dispatches announced that the majority of the leaders in Pretoria favored surrendering on the approach of the British, but later reports indicated that there had be n a change of plans, and that the Boers would resist. Johannesburg was occupied by Lord Roberts May 31 without contest. According to the census of 1896 the population of Johannesburg was 102,076, of which about one-half, or 50,907, were whites. Of the whites all but 8,270 were British subjects; 3,335 were Russians, and 2,263 were Germans.

The Boxers, as the Chinese insurgents are called who have started an anti-foreign crusade, seem to have gathered a powerful body of armed malcontents, and not only threaten the missionaries and the diplomatic representatives of various foreign nations, but the Empire itself. It is thought that they have the countenance of the Empress Dowager and of Prince Ching. The rebels gathered in great numbers on the outskirts of Pekin, and the Imperial forces sent to disperse them were badly defeated, losing many men and a great deal of war equipment. The situation became so threatening last week that the great foreign powers, including the United States, landed strong bodies of marines to protect their legations.

A goose-market is held regularly in October at Warsaw, Poland, to which about three million geese are brought, most of them to be exported to Germany. Often coming from remote provinces, many of these geese have to travel over long distances, upon roads which would wear out their feet if they were not "shod." For this purpose they are driven first through tar poured upon the ground, and then through sand. After the operation has been repeated several times the feet of the geese become covered with a hard crust that effectually protects them.

When the Russian Government completes the Siberian railroad that route to China will be the cheapest and most rapid. A first-class passage from London or Paris to Chinese and Japanese ports by the oceanic route costs $360 to $368 including food, whereas the overland journey by the Siberian railway will only cost from $160 to $190. The journey from London to Yokohama, by the Siberian railway, will occupy but eighteen days, against twenty-five days by the North American route, and thirty-five days by the Suez Canal.

Count Isaac de Camondo of Paris has refused an offer of $250,000 for the marble clock made by Falconnet. It was bought by an expert in 1855 for $300 and sold for $1,400. The father of the present possessor of the clock paid $20,200 for it in 1881. The clock is composed of statuettes of the Three Graces, holding festoons of flowers, surrounding a broken fluted pillar which serves as a base for a two-handled vase, decorated with wreaths and oak leaves.

The intention of the British government utterly to wipe out the independence of the people of the Transvaal and of the Orange Free State, is no longer in doubt. At a dinner on May 29, Lord Salisbury, the British Prime Minister, said: "Our only certainty of preventing a recurrence of this fearful war is to insure that never again shall such vast accumulations of armaments occur, and that not a shred of the former independence of the republics shall remain."

Merely as a naval experiment the 4,870-ton turret ship Belle Isle, was fired upon by the battle ship Majestic at Portsmouth, England, last week and sunk. The experiment was conducted under the authority of the British Admiralty. The Belle Isle is reported to have cost $1,200,000.

James Francis Smith, the District Messenger boy, who was entrusted with a message of sympathy to President Kruger from the Philadelphia schoolboys, arrived in Pretoria May 29, and handed his message to President Kruger as the latter was preparing to leave.

Russia announces the payment of its debts incurred in the Crimean and Turkish wars, and that no more bank notes will be issued for the Imperial treasury. The debt was $496,460,000 in 1881, and $382,130,000 in 1892.

### Industry and Commerce.

At the reunion of the United Confederate Veterans in Louisville, Ky., June 1, a resolution was adopted to the effect that the convention of Confederate Veterans recognized with appreciation the friendly words of Gen. Daniel E. Sickles, the orator of the annual reunion of the Army of the Potomac at Fredericksburg, and that the Confederates reciprocated the feeling of good-will shown toward them by the men of the Army of the Potomac.

There was further rioting and bloodshed in St. Louis attendant upon the street car strike. The citizens have been called upon by the sheriff to assist him in supporting the police, and a posse comitatus of two thousand five hundred men is being organized, armed, and drilled. All classes of citizens have been summoned to arms, including professional and business men.

It is reported that the Western Union Telegraph Company has made arrangements to go into the telephone business on a large scale as a rival of the Bell Telephone Company. The Western Union Company has recently authorized an issue of bonds to the amount of $20,000,000.

Upwards of two hundred and fifty thousand volumes of Government publications, handsomely bound in calf, have accumulated in the Capitol. It is now proposed to make an inventory of these, and prepare some scheme of distribution.

A press dispatch from Topeka says: "Twenty thousand men can secure employment in assisting the Kansas farmers in harvesting their wheat. One county alone is calling for two thousand men."

### General News.

A Leipsic compositor named Krüger, who has just celebrated his fiftieth year of service, has been occupied with one book for nearly all that time. He has set with his own hand almost all of Grimm's great German dictionary that has appeared since Jacob Grimm turned in the first batch of manuscript in December, 1851. Though thirty-two thousand pages of the Wörterbuch have been printed, the work is not half done yet, and Herr Krüger will have to live to be one hundred years old to see it finished.

The eclipse of the sun, which occurred May 28, was total over a large area of the south and almost total throughout the northern states. Astronomers from all the great colleges and scientific institutions observed the phenomenon from stations in the South and much interesting data was obtained.

Twenty-one women now have the right to plead before the United States Supreme Court. The first woman to secure this privilege was Belva Lockwood, in 1879.

Of the 285,056 buildings in Philadelphia, according to the annual report of the assessors, 258,685 are dwellings.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Annual Church Meeting.

### The Largest Attendance in the History of the Mother Church.

THE Annual Meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held in Mechanics Hall on Huntington, Avenue, June 5, 1900, and was the largest in the history of the church, upwards of thirty-one hundred members being present. The meeting was most interesting and encouraging and will long be remembered by all present, especially by those who for the first time had the great pleasure of attending the annual Communion in the Mother Church and remained in Boston to attend this meeting.

The meeting was called to order by the president, William P. McKenzie. The hymn, "Shepherd, show me how to go" by Rev. Mary Baker G. Eddy, was sung. The sixty-fifth chapter of Isaiah was then read. This was followed by a selection from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, pp. 564 and 565.

Then came the usual silent prayer followed by the Lord's Prayer.

The president then suggested that as the meeting was open for business it would seem appropriate that the first thing to be done would be the sending of a message of love to our beloved Teacher, Leader, and Mother in Israel, and asked the pleasure of the meeting.

It was moved that a "committee be appointed to prepare an appropriate response to our beloved Leader and Teacher and Mother for her God-inspired annual message to which we listened last Sunday."

The president then appointed the following committee: Captain Linscott of Washington, D. C.; Mrs. Mims of Atlanta, Ga.; Mr. Buswell of Beatrice, Neb.; Dr. Fluno of Oakland, Cal.; Judge Ewing of Chicago; Mrs. Stetson of New York City; Dr. Tomkins of Camden, N. J., and Mr. Bates of Boston.

The committee retired at once and soon returned and submitted the following message as their report, which was unanimously adopted and was transmitted at once to Mrs. Eddy at her home in Concord.

To Rev. Mary Baker Eddy, Pastor Emeritus of The First Church of Christ, Scientist, in Boston, Mass.

*Beloved Teacher, Leader, and Mother:*—Your annual message of love and guidance to your Church, and through your Church to the whole world, has inspired the gratitude of all your children; and this moves us to renewed efforts and holier consecration to the work you have given us to do for all mankind.

We recognize in your message a demand upon us to "press toward the mark for the prize of the high calling of God in Christ Jesus."

We are grateful that our spiritual senses discern more clearly the spiritual idea in its final manifestation, which fulfils the Scripture and the vision of true prophets and seers in all ages, and we rejoice that we understand how to yield intelligent obedience to the Way-shower and the law of Spirit revealed by her. The benefits that have come to us all, through your consecrated labors, include healing of disease, cure of sin, and the opening out to consciousness of spiritual joy and peace unspeakable.

Never before have the workers in Christian Science been so completely one in love, because their conflict with error during the past year has shown its vanity and powerlessness, and also because they are looking for and seeing the reflection of the Father-Mother God in the faces of their brethren.

Your loving children, the members of The First Church of Christ, Scientist, assembled at the Annual Meeting in Boston, June 5, 1900.

It was announced that the following persons had been elected to fill the offices of the Church for the ensuing year. Edward P. Bates, C.S.D., President; Stephen A. Chase, C.S.B., Treasurer; William B. Johnson, C.S.B., Clerk; S. J. Hanna, C.S.D., First Reader; Mrs. Eldora O. Gragg, C.S.D., Second Reader.

The retiring president, Rev. William P. McKenzie, then introduced Edward P. Bates, president-elect, as follows:—

The order which is next upon the programme is the introduction of your incoming president. The old rhetoricians decided that introductions were intended to conciliate audiences. I must say that this is the most conciliated audience I ever stood before, and therefore there is no necessity for my doing that. I think, however, that this condition of reconcilement and love is due to the fact that Christian Scientists are understanding that the true history of man is not local, not connected with the methods of church operations, but is in spiritual development; and difficulties which seemed irreconcilable are being harmoniously settled simply by growth in grace.

The gentleman whom I have to introduce to you does not need an introduction as if he were not known to you, for his good work has been celebrated by our Leader in that book which you all have studied, "Pulpit and Press," and further record of his endeavors to upbuild the cause and establish the Church which we all had the pleasure of dwelling in last Sunday, are also spoken about in that interesting and well-arranged story of the building of that Church, "The Mother Church," by Joseph Armstrong.

I will only say that it gives me gr at pleasure to introduce to you as your next president, my friend, Mr. Edward P. Bates of Boston.

Mr. Bates addressed the meeting as follows:—

*Mr. Chairman, Brothers, and Sisters:*—In accepting this position, I trust that the only motive which actuates me is the desire to serve you and our Cause. Jesus taught us that the greater honor was in serving the brethren.

I thank our Board of Directors for again electing me to this office, and I will try to be a faithful servant to our beloved Church.

I do not find in our order of exercises any place appointed

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for the president to make an address, and as this order is complete it is not in my province to vary it. However, if you will allow me a moment or two, I will speak of what comes to me at this hour.

As my eye rests on this vast concourse, the thought presents itself to me with force: What is the motive or incentive for this great gathering at our Annual Meeting? What do we gain by this mutual assembling together? One member comes from Melbourne, Australia, another from Christiana, Norway, others from the British Isles and the continent of Europe. The Pacific coast sends a liberal delegation. I think every state and territory is freely represented. New York with its seven churches taxes the capacity of the railroads and steamboat lines, and finally makes a grand closure by chartering special trains. Chicago comes to us with a special train of eleven Pullman cars solidly filled with our members, and all the regular trains on the trunk lines are crowded with students hurrying to the Mother Church in Boston. What is the advantage to be gained? Much, in every way. Each for himself knows that the spiritual communion in the Mother Church is well worth taking a trip from any part of our globe were it necessary. Christian Science is developed in us by constant, gradual growth, and it is sufficient for the average student to know that our dear Mother instituted the communion season and the Annual Meeting for the benefit of her children, and we her children receive this benefit in proportion as we avail ourselves of it. As those present are of one body, the church, may I ask you what about the fruitage of this great vine to which we belong? Paul tells us that Jesus became "the first-fruits of them that slept." Also that there should be other fruit, in another age. It is unnecessary to call your attention to the wide difference in value of unripe and mature fruit, and yet can we say that we are mature in the true Scientific sense?

Our Mother has been laboring for thirty-four years to bring out this spiritual maturity in us; shall we not work with her, and thus honor her that we, the eighteen thousand members of her church, may rapidly develop into ripe fruit, and that we may become an offering pure, holy, and acceptable to the Father.

After the president's address, "Hear, O Israel" was sung by Miss S. Marcia Craft, the solo singer of the Mother Church.



The following report was read by the Clerk of the Church:—

Members of The First Church of Christ, Scientist,

*Dear Brothers and Sisters:*—The Love that God has given to us through our beloved Teacher, that has raised our bended hopes, opened our eyes to a spiritual light of unfailing promise, has brought us once more together from all parts of this broad country to bow with her before one Supreme, Infinite God. Although our Leader and Teacher notified us several weeks ago through the columns of our weekly paper that she would not be with us in person, yet this large number of Christian Scientists has come here in love and loyalty to her teachings and to our Cause.

To-day there are many who meet with us for the first time, and whose presence here as new members gladdens our hearts.

Since our meeting of a year ago nearly thirty-six hundred members have been admitted to the Mother Church, which make the total membership to-day 18,131. Of this number a large percentage were formerly communicants and faithful workers in Evangelical churches and also in other faiths.

The growth of Christian Science in this country, in Canada, and in Europe, Africa, and Australia has been steady; and the prospect for very rapid advancement is larger to-day than ever.

The Mother Church has now 416 branches. Of this number 38 have been established during the past year. Reports from 415 show that the membership at the time of their organization was 7,390 which at this time has increased to 21,040. Many of these churches have either erected or purchased costly and elegant church edifices. Toward some of these our beloved Teacher has liberally contributed. Many of those who have united with these churches as well as with the Mother Church have brought kind recommendations from pastors and from churches of other denominations to which they had formerly belonged.

Not only in these churches are services held every Sunday, but also 125 associations convene, and in hundreds of families on or about the same hour each Sabbath the same sermon from the *Christian Science Quarterly* is read.

Does not this meeting of many thousands at the same hour, having the same Mind, and listening to the same sermon from the Bible and our Christian Science textbook, "Science and Health with Key to the Scriptures," point to the beginning of the fulfilment of Jesus' prophecy, "There shall be one fold and one shepherd."

By request of our Leader, Rev. Mrs. Eddy, the Christian Science Churches have established Christian Science Reading Rooms. There are 212 of these where the Bible and all the works of our Teacher and all genuine Christian Science literature can be read. Besides these, others have been opened and supported by individual effort. The patronage and the appreciation that the public has shown toward these rooms prove her foresight and her wisdom in providing them. In these pleasant places,—these harbors of rest,—in the midst of the rush of the business districts,—the merchant and the shop-hand can escape from the whirl of daily life and find a resting-place where on a work-day they can think about God, and return to their tasks with sweeter thoughts, strengthened courage, and regenerated hopes.



An hour and a half was then spent in listening to the most encouraging and helpful reports of the progress of the work in different parts of the Field. A message of greeting was read from First Church of Christ, Scientist, Edinburgh, Scotland, and also from First Church of Christ, Scientist, St. Joseph, Mo.

The reports from the workers in the Field showed growth and progress in every department of the great work of Christian Science.

One of the significant signs of the times was the work that has been and is being accomplished to provide permanent church homes for the local organizations. Since the last Annual Meeting many handsome and costly church edifices have been erected and dedicated to the cause of Christian Science. Many others are in process of erection and will soon be dedicated free of debt.

In many places suitable buildings have been purchased and remodeled to suit the needs of the local church. Many others have secured desirable building sites upon which modern churches will be erected in the near future. Still others have taken the first steps toward providing a church home by establishing a building fund to which willing offerings are constantly made.

There was a general report of increase in membership and attendance upon all the church services, and, best of all, there is an encouraging growth in unity and brotherly love.

The work of the Sunday School is most satisfactory. The attendance is good and the interest manifest on the part of the children is very encouraging.

There has been a general compliance with the request of our Leader to establish reading rooms where the public

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can have access to genuine Christian Science literature. One church organized in 1895 with twelve members, reported that the sale of literature during the past year amounted to over two thousand dollars, and the sale of Science and Health averaged one copy each day.

The good work that is being accomplished by the lectures in correcting false impressions and preparing the public for Christian Science, was generally recognized. The work of the Publication Committees is also doing much good in correcting the errors made ignorantly or intentionally, and there is generally noticed a satisfactory change in the attitude of the press.

The above are some of the more important facts brought out in the reports that were received from the following churches:—

Chicago, Ill., First Church; Minneapolis, Minn., First Church; Toronto, Can., First Church; Second Church of New York, N. Y.; Ottawa, Ont.; St. Louis, Mo.; Denver, Col.; San Diego, Cal.; Buffalo, N. Y., First Church; Kansas City, Mo., First Church; Toledo, O.; Brooklyn, N. Y., First Church; Baltimore, Md., First Church; St. John, N. B.; Second Church of Brooklyn, N. Y.; Des Moines, Ia.; Omaha, Neb.; Atlanta, Ga.; Washington, D. C., First Church; London, Ont.; Cedar Rapids, Ia.; Pittsburg, Penn.; Hartford, Conn.; Rock Island, Ill.; Salt Lake City, Utah, First Church; West Side Church, New York, N. Y.; Atchison, Kan.; Third Church, Philadelphia, Penn.; Memphis, Tenn., Second Church; Montreal, Can.; Concord, N. H.

Many others were anxious to make reports of the work in their church, but the time was insufficient to hear from all. The meeting lasted nearly three hours and closed by singing the doxology, "Praise God from whom all blessings flow."

The members of the Mother Church felt greatly strengthened and encouraged by the attendance at the Communion service and the Annual Meeting. They separated to go to their respective fields of labor there more faithfully to work for humanity in living, teaching, and demonstrating Christian Science.

## Wonderful Engineering Feat.

AMERICAN brains, American enterprise, and American mechanics are now engaged in erecting in India one of the highest bridges, if it is not the highest bridge, in use by any railroad in the world, says the Philadelphia *Telegraph*. To America and the country's great iron and steel industry, this contract is much more important than was the Atbara bridge in Egypt, of which one reads so much. The awarding of the contract for the building of the bridge to an American firm over English competitors is but another instance of the superiority and skill of the American workman over his European competitor. Innumerable difficulties had to be overcome by the American contractors for the work, but the firm which was awarded the contract was able to guarantee the work completed in less than half the time wanted by the English bridge builders.

Some time ago the British government invited proposals for the building of a viaduct across the Gokteik Gorge, in Burmah, India, located about eighty miles east of Mandalay, which latter place has been made famous by Rudyard Kipling in one of his poems. The bridge site is one hundred and fifty miles inland from the principal seaport of Burmah, known as Rangoon. Among the firms which submitted bids was the Pennsylvania Steel Company, whose works are located at Steelton, Pa. Chiefly for the reason that this company agreed to complete the work in such a brief space of time, was the contract given to the company, and work begun.

Immediately after the negotiations for the work were completed, thirty-five expert American mechanics were sent to India to look after the principal operations. They employed two hundred and fifty natives to assist in the work, nearly all of them having some knowledge of machinery, and capable of doing excellent work. In the mean time, the company had started the making of the structural iron work at Steelton. When completed, the shipment was made from Steelton to India, via New York and Liverpool. From Steelton, 320 cars, which coupled together would have made a train two miles in length, were required to transport the material. Three steamers were also required to ship the iron work between ports.

At the present time the work is well under way, and notwithstanding the many vexatious delays caused by floods, the work will be finished inside of the contract time. Until recently, the gorge over which the bridge crosses was a wilderness, which fact alone compelled the company to transport special clothing, portable houses, medical stores, and other necessary articles for the Americans. A special military guard had to be provided by the Burmah Railway Company for their protection, on account of the hilly regions being infested with savages.

As no wood could be obtained in that locality for the erection of scaffolding, and especially for the building of the crane to lift the heavy girders, a crane was built here of iron and steel and shipped abroad. It has an unprecedented overhang of 164 feet, and weighed complete more than two hundred thousand pounds. This was capable of picking up a girder weighing twenty-five tons. After one section of the bridge is completed, the giant crane is pushed forward 160 feet to continue the work. A complete pneumatic plant and five hoisting engines were also sent with the shipment, and also special machines for placing the rivets in position.

Just as the company was about to begin operations in Burmah, that country was visited with unprecedented rains, which washed away nearly four hundred and fifty miles of the railroad leading to the site of the bridge. Several months were then required to rebuild the railroad, which was accomplished only after the greatest difficulties were encountered.

The bridge itself when completed will be twenty-three hundred feet in length, close upon half a mile. All the supports are of structural iron, and vary in height from 20 feet to 320 feet, or twice as high as the Barnegat lighthouse. The base of the highest tower covers 135 feet on each side. The highest building in New York represents the height of the bridge over the deepest part of the gorge.

When the bridge is completed it will open a direct road from Rangoon, the seaport of Burmah, to China. The proposed railroad which passes through this section will open up the south-western districts of China, which abound in mineral wealth and which to-day are practically undeveloped. The border line between India and China is only one hundred miles east of the bridge. The northern part of Burmah, through which the road will pass, is known as the Shan States, and is inhabited entirely by savage tribes, which the railroad officials will have to drive north. The railroad which is building the bridge, known as the Burmah Railroad Company, is partly owned by the British government, which exercises a powerful control in its management.

Prominent engineers of this city, who know of the building of the Atbara Bridge, in the Soudan, say that the work now being carried on by Americans in India is of far greater importance to the engineering world, and is one of the most wonderful feats in engineering attempted in recent years.—*Boston Transcript.*

May the time be hastened when the lion of prejudice shall lie down with the lamb of tolerance, and child of love shall lead them. M. A. CORNELIUS.

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## Selected Articles.

### Regarding a Life Insurance Case.

Editor of *The Advertiser*:—

In your issue of May 17, you state: "We notice lately a very interesting question which is causing no little interest in Iowa, and which is connected with and grows out of the Christian Science theory. The case grows out of the death of a man who held a policy in an insurance company. While in his last sickness, he dismissed his physician and substituted Christian Science treatment, dying a few days afterward. One of the rules of the company which issued his policy is that a doctor's certificate must accompany the proof of death before the policy will be paid. The physician who attended him refuses to give a certificate, and no other one can do it, so the company refuses to pay the policy."

I have in my possession, a letter in the handwriting of the chief recorder of the above said insurance company, in which he states that the policy referred to was promptly paid. The statement which you have copied from the Iowa papers is without any foundation whatever. He writes me that the only requisites made by the company are to know that the man is actually dead, and that before his death his dues were all paid and his standing with the company good.

I should like to add here a few points of interest to your readers. I have talked this question with a number of insurance men who tell me that they consider their clients more safe under Christian Science than in the hands of physicians, and they prefer the clientage of Christian Scientists: first, because Christian Scientists are not so liable to sickness as people ordinarily are; secondly, because many of their clients have been saved through Christian Science after other remedies had failed.

Your statement that Christian Scientists claim that sickness and pain are imagination, does not give the true sense of Christian Science. These are real to human experience until they are overpowered and dissolved by the Truth, though the troubles which are mountains to us are nothing to God. Furthermore, Christian Scientists do not claim to have reached that period in the progress of this new method of overcoming discord, when they consider themselves absolutely impregnable to sickness; and while we believe in the Scriptural promise that the time will come when there will be no more death, yet we believe that possibly ages will pass before Truth is sufficiently established to bring about this result.

Your statement that Christian Science teaches the unreality of matter, abstractly put, and without the qualifications which a teacher of Christian Science would give, is misleading and seems to be a declaration that everything we see is unreal. Christian Science teaches that everything is real from the blade of grass up to the highest form of creation, but that none of these are what they seem to our finite, material sense; that the beauties of nature, the harmony and substantiality of all that we see, will appear even more beautiful and enduring when we have grown sufficiently, mentally and spiritually, to grasp the true sense of God and His creation and see them as they are.

ALFRED FARLOW.

In the *Montgomery (Ala.) Advertiser.*

### An Introductory Address.

IN his introduction of Judge Clarkson, who delivered a lecture at the Grand Opera House at Marion, O., Tuesday evening, May 15, Dr. Max Wertheimer said in part:—

I want to give appreciative expression of gratitude to the divine genius of the American government, which has bestowed upon down-trodden and persecuted mankind, among other priceless gifts, the inalienable right of religious liberty! Religious liberty is not a beseeching favor that is begged for and begrudgingly granted and tolerated. It is an absolute personal right of every citizen. We need not discuss or question that. It has been fought out and satisfactorily settled over a century ago. Like Daniel Webster, each one of us may exclaim every day and every hour: "Thank God, I, too, am an American." And as such I know you will give intellectual hospitality to every new benevolent thought, irrespective of creed or color, denomination or race, and let me tell you it is high time that the thinking world became cognizant of and alive to this. For not always did the world accept this as a truism. Century after century has social conventionality tried to dictate to the thinkers and teachers, and emphatically to impress upon them not to depart from the habitual ruts and accustomed grooves of orthodoxy.

Had the world always been governed by superstition there would have resulted little progress. If the oft-repeated and threadbare theory, what was good enough for our sires is good enough for us, be true, then you have no right to travel in modern steamboats, electric conveyances, Pullman sleepers, and horseless carriages. Then you have no right to adopt the perfect printing press nor the mechanical contrivances to facilitate toil and save human exertion. You have no right to make any different arrangement in your mentality, to think differently from what your fathers and grandfathers thought and imagined; then the pagan has no right to depart from his hobbies to adopt our civilized institutions.

If whatever is, is right, and always was right, then Lincoln had no right and authority to emancipate the colored slaves, but should have let things go their usual way. "Let well enough alone." Is that so? Then a soldier need not shoulder the musket and defend his home, his country. Then Edison has no right to solve new problems and bestow the harvest of his mental work, his inventive ingenuity, upon the over-burdened toiler. Then Shakespeare had no right to dramatize, and Beethoven had no right to shower melodious strains of sweetest music upon posterity; the modern physicians should never have left the old school of medicine, that is the system of leeching and cupping, of clipping and bleeding. Then modern preachers should never have forsaken the mediæval regime of gloomy and pitiless dogmatic theology; then manufacturers, inventors, and philanthropists had no right to deviate a particle from clumsy, imperfect parental patch and guess work.

"Let well enough alone." "Whatever is, is right, and always was right." Is that so? Then a Jewish Rabbi, ignoring all prejudice and sacrifice, had no right to accept Mrs. Eddy's teaching, follow in her wake, and live her mission, and then a lawyer and judge had no right to leave the bench and do likewise. If whatever is, is right, and always remains right, then why did Paul speak and Peter preach, and Luther protest, and Wesley thunder against the false systems of their times?

Why? Because majorities may decide in politics, but not in religion. The consecrated prophets, apostles, and sainted company of martyrs have spoken and still re-echo down through the galleries of the ages these facts: "One with God is always a majority." Not, might is right, but right is might. Infinite progression of Good is the law of God's providence.

We live in glorious times, the dream of the ages is about to be realized; we stand on the threshold of a gorgeous era of celestial promise. The world is to be regenerated and blessed. The question is, through what means? How shall the bastions of vice, disease, discord, and despotism be overthrown? By colossal death-dealing, infernal machines of war? No! By an army of human

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giants, whose animality will by blood, torture, or starvation compel surrender? No! By the monopolizing, panoplied hercules of corporeal power? No! A million times, no! "Not by might, nor by power, but by my spirit, saith the Lord of hosts." This mighty Truth scientifically understood is to make captive sufferers free.

I am here not to preach, but to introduce to you an eminent official representative of Christian Science. Fortunately, his fame has preceded him. Yet there is a tie that binds me to the gentleman in question. Like myself, he did not swim with the current, and, like myself, he did not let well enough alone. He proceeded to the better, nay, the very best. He cut loose from material advantages. He flung aside the practice of secular law and has exchanged it for the divine law of Christian Science. He comes highly recommended; listen to him, for I can assure you, he will present to you facts, stern facts, scientific facts, undying facts of the world, stirring truths of genuine Christian Science, and as you listen to his argument, pray judge calmly and unbiased. I would have you be guided by the maxim, in essentials, unity; in non-essentials, liberty, and in "all things, charity." And now, as you are mentally prepared to receive and hear him, I have the delightful honor conferred upon me of introducing to you the lecturer of this evening, the Hon. Joseph R. Clarkson of Omaha.—*Marion Daily Mirror.*

## A Christian Scientist's View.

"CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Jesus.

"The Man with the Hoe" "will not down." He stands through the ages a sad, tragic, interrogation point, whence? where? whither? He is the epitome of the problem of human misery. What is the answer? Does socialism give it? Does the property qualification theory remedy the condition? No! Or taxation, or human government? No! On any human basis the equality of to-day is the inequality of to-morrow. Is there any remedy? Yes!

There is but one evil under the sun, of which the amplifications are sin, poverty, disease, death; this one evil is a false sense, or lie, about God, man, the universe, and their relations. This false material sense Jesus classified as a lie, liar, and the father of lies, and "a murderer from the beginning," a causeless illusion; for God, Truth, is Cause, Creator.

There is one remedy for this one evil. It is to know the truth about God, man, and the universe. Jesus proved that the understanding of this truth could destroy the works of the devil, or one evil. "The Man with the Hoe" was forever answered when Jesus fed the multitude, by the recognition of God's true relation to man, as the infinite ever-present Mind, the true Substance, the infinite never-failing Source, from whence are all things. He reversed the standpoint from which to view man. He said "Call no man your father upon the earth: one is your Father which is in heaven." John and Paul declare "we are now sons of God, and heirs [not of poverty or disease] but heirs with Christ," of power, glory, and dominion. Jesus said, "Look up," and "the harvest is already ripe," it is in Mind, not in the ground, nor from it.

Man as a spiritual being is the image of Spirit and has dominion over all material conditions. In the true spiritual account of creation God made "every plant of the field before it was in the earth, and every herb of the field before it grew, . . . and there was not a man to till the ground."

Isaiah said, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" and Paul said, "The children of the flesh, these are not the children of God," and "henceforth know we no man after the flesh," and Jesus said, "Ye shall know the Truth, and the Truth shall make you free." To awake out of the Adam dream, material existence, into the divine actualities of celestial scientific Being, and find man unfallen, pure, and free, exercising his rightful heirship, dominion, is to find the true solution of the problem of life.

Man's true environment is the infinite Good, but, like poor, blind children, mortals have been seeking for that which is already here.

Where is the sea, the fishes cried,
As they swam the crystal clearness through,
We have heard from old of the ocean's tide
And we long to look on the waters blue.
The wise ones tell of an infinite sea—
Oh! who can tell us if such there be?

The lark flew up in the morning bright
And sung, balanced on sunny wings;
And this was the song: I see the light,
I look on a world of beautiful things.
And flying and singing everywhere,
In vain I have sought to find the air.

So Christian Science is saying to every one: "Awake thou that sleepest," and Christ, the Truth of Be-ing shall shine on thee.

Behold, God is here. He is everywhere, and we live, and move, and have our Be-ing in Him; the ocean of infinite Love encompasses all things, the atmosphere of divine Intelligence reveals to us what "eye hath not seen nor ear heard, nor hath entered into the heart of man to conceive." Immortal Love changeth not, the music of the spheres still chants the eternal harmonies of Be-ing, as when "the morning stars sang together, and all the sons of God shouted for joy." We only need to know the actualities of Be-ing and to be satisfied only as we awake in the divine likeness.

SUE H. MIMS, C.S.B.
In *The Constitution, Atlanta, Ga.*

## Unavailing Prosecutions.

OPINIONS differ respecting the merits of Christian Science in the treatment of disease, but it is quite evident that prosecutions of Christian Science healers like that in progress at Topeka, Kan., must fail.

In all these prosecutions the charge is that the patient or patients died under the care of Christian Science practitioners, and that life would have been saved had regular physicians been summoned.

This proposition is manifestly incapable of proof. No judge or jury can say what would or would not have been the result of one treatment or another. It is pure guesswork, and law cannot be administered upon supposition. The courts of last resort would not sustain a judgment based upon such grounds. Therefore, the Christian Scientists are safe from successful prosecution.

The patient must exercise his own judgment in choosing a physician. The law cannot protect him against his own unwisdom, nor can it avenge him if he lose his life in consequence.—*Chicago Chronicle.*

A wonderful old Bible has just been discovered in Venice, the fortunate finder being Leo S. Olschki, a well-known antiquary of Florence. It is in five large volumes and was printed in Rome, in the printing house of Don Pietro Massimo, in 1471 and 1472. Soon after it came from the press it was purchased by a patrician family of Venice, and it was in the archives of this family that Olschki discovered it.—*New York Herald.*

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

**The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

## Communion Service at the Mother Church.

THE annual Communion service of the Mother Church was observed on Sunday, June 3, 1900. With the exception of the Mother's visits, this service was the most important event since the dedication of the Mother Church, January 6, 1895, and was the occasion of the assembling of the largest number of Christian Scientists that ever visited Boston at one time. The day was one long to be remembered both by the visiting Scientists and those who reside in Boston and vicinity. The visiting Scientists were numbered by thousands. They came from all parts of the United States, Canada, and foreign lands. Hundreds of these visitors had for many years been looking forward to the time when they might enjoy the blessed privilege of worshiping in the Mother Church, and their cup of joy was full to overflowing. Many of them had been healed by Christian Science after all material means had failed, and no sacrifice of time or money was considered too great for them that they might know from experience what it means to attend the annual Communion service in the Mother Church.

It had been announced that services would be held at 9 and 11 A.M. and 2 and 4 P.M., but it was early seen that these would not be sufficient to accommodate all who desired to attend, so arrangements were made to have an additional service at 7.30 P.M. At this last service, as well as the four former services, the auditorium was completely filled, and many were content to find standing room.

The most important feature of the service was the message of the Rev. Mary Baker G. Eddy. The Scientists came expecting a message, as on former occasions, and they were not disappointed. They went away feeling that the Mother's letter to her children had so completely covered the ground and answered all their questions that nothing remained to be said.

At the four o'clock service it was suggested that some expression of gratitude should be extended to our Leader for the most helpful and inspiring message received on this occasion, and the congregation rose *en masse* in passing a vote of thanks. A message was then sent to Mrs. Eddy at her home in Concord, making mention of this pleasing event. With this exception the five services were identical.

The organ voluntary was followed by hymn 166 of the Hymnal, "Here, O my Lord, I'd see Thee face to face." A Scripture selection was then read, consisting of Psalm 91 : 1–7, and Revelation, 22 : 3–5, 16, 17, which read consecutively as follows:—

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. . . . I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

After the Lord's Prayer, our Leader's hymn, 163, "O'er Waiting Harpstrings of the Mind," was sung by the congregation, and in its order the Message of our Leader was effectively read by John W. Reeder, C.S.B., First Reader of the Roxbury branch.

The musical programme is given in full in the article from the *Boston Herald* which we herewith republish.

The following Boston papers published good accounts of the meetings: the *Herald, Transcript, Globe, Post, Journal,* and *Advertiser*. The *Herald* published the message in full, and most of the other papers published extracts from it. Space will not permit us to republish the accounts given by all these papers. The following is from the account given in the *Boston Herald*:—

The annual Communion of The First Church of Christ, Scientist, the Mother Church of Christian Science, was celebrated yesterday in the edifice at the corner of Norway and Falmouth Streets.

Five times was the spacious auditorium occupied by an overflowing congregation, the service being repeated until all who wished had been afforded an opportunity to worship at this shrine of their faith, and enjoy religious fellowship with its widely scattered membership.

This Mother Church membership is unique in its character. The congregation was the first gathered in the name of Christian Science. Its Founder and first pastor was the Rev. Mary Baker G. Eddy. The ground upon which this edifice stands was her gift to the congregation, and the structure was erected as a loving testimonial to her from her followers.

Out from this first church went the influence of the Leader of the movement which now claims to have reached one million men and women in all parts of the world. All other churches of the denomination are its offspring. In order that the sacred relationship between this cradle of the faith and the distant dwelling followers of Christian Science may have the more significance, it has been ordained that any Christian Scientist, living no matter where, may hold membership in the Mother Church.

These members dwelling in far-off places worship ordinarily in the temples near their homes; but once a year as many of them as can, journey to Boston to commune in the Mother Church. The service is a simple one, with little ceremony and no ecclesiastical pomp whatever. The distinctive mission of Christian Science is to oppose materialism, and even in its communion service it emphasizes the spiritual by the absence of the bread and wine.

At these annual gatherings the service is almost the same as an ordinary Sunday service in one of the churches. The communion consists of a few moments of solemn silence, devoted to introspective thought and prayer to God, followed by the audible repetition of the Lord's Prayer. The only other deviation from the ordinary

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routine is the substitution of the annual message of Mrs. Eddy for the usual lesson.

Despite the absence of spectacularism and stirring incident at these annual gatherings, the throng which comes from distant states and lands grows greater every year. Yesterday's communion drew the largest host of Christian Scientists that ever assembled in Boston. It was the first time that five services were needed to accommodate those who came to worship. It is estimated that at least six thousand persons were present at one or the other of the services. Many of them came from the Pacific coast, many more from the West and South, large numbers from the British provinces, and a few from more distant foreign lands.

The day was ushered in with the ringing of the church chimes. As early as 7 A.M. the streets in the vicinity of the church were thronged with would-be worshipers. The Christian Scientists residing in Boston had been requested to remain away from the earlier services, in order that those from a distance might be provided with places.

By 8.30 A.M. the large auditorium, seating eleven hundred persons, was completely occupied, and hundreds were glad to obtain standing room. The beautiful church presented an attractive appearance. The pulpit platform was nearly hidden beneath palms and ferns and hydrangeas and other bright-hued flowers, and in other portions of the edifice the floral display was profuse and tasteful.

At 9 A.M. the first service began. Other services were held at 11 A.M. and at 2, 4, and 7.30 P.M. At each of these services every pew in the church was filled. Judge Septimus J. Hanna, First Reader of the Mother Church, conducted the services, assisted by Mrs. Eldora O. Gragg, the Second Reader.

The music was simple. Congregational singing is a feature of the Christian Science service. The organ was presided over by Mr. Albert Conant, with Miss S. Marcia Craft as first soprano and Mr. J. Melville Horner tenor. After the offertory, Miss Craft sang with exquisite sweetness and expression the communion hymn, "Saw Ye My Saviour?" written by Mrs. Eddy. The music of this hymn was composed by Mr. William Lyman Johnson, a member of the church, and son of one of the Christian Science Board of Directors.

The order of exercises at each of the services was as follows:—

Organ voluntary, fantasie, op. 154, Rheinberger; hymn, No. 166, Christian Science Hymnal; Scripture reading from the ninety-first Psalm and the last chapter of Revelations; silent prayer followed by the audible repetition of the Lord's Prayer with spiritual interpretation; hymn, "O'er Waiting Harpstrings of the Mind," written by Mrs. Eddy; notices; reading Church Tenets; offertory, "Vox Angelica et Adoratio," Dubois; soprano solo, Miss Craft, communion hymn, written by Mrs. Eddy; reading of Mrs. Eddy's message; silent communion; singing Doxology; Scientific Statement of Being; benediction; organ postlude, "Hallelujah Chorus," Handel.

It was announced during the service that upwards of twenty-three hundred new members had been added to the congregation of the Mother Church at this annual communion, a number equal to more than twice the seating capacity of the church. The membership is now about 18,300.

We have the pleasure to announce that our Leader's message will soon be issued in pamphlet form.

### By-law Repealed.

The By-law which appeared in the 13th edition of the Church Manual as section 1 of Article XXXII., has been repealed; so that only the Church Tenets are now to be read at the Communion services.

## Among the Churches.

### New House of Worship.

The First Church of Christ, Scientist, occupied its new edifice, formerly the Chestnut Street schoolhouse, Sunday, May 20, when the service was held at half past ten o'clock, and Sunday School at twelve.

The building has been completely renovated and extensively repaired, and is now a very convenient and comfortable church edifice, though, of course, not of imposing exterior. The outside of the building has, however, been greatly improved by a coat of paint, and the brick work has been penciled in black, so the walls look as good as new. A tasty porch has been erected over the door, a gravel walk has been laid from the street to the door, and the lawn is to be beautified with shrubs and flowers and put in first class condition in every respect.

Great improvement has been made inside the building. The old plastering was upon the brick walls, and this was conducive neither to beauty nor comfort, as a building so constructed is sure to be damp at all times when not thoroughly heated. Studs were therefore set against the walls, and over these lath and plastering have been placed. The walls have in this way been made perfectly true. They are tinted a light cream color, and the ceiling is white. New Florentine windows have been placed in the building. The window casings are new, and the changes have been such that the interior of the building has the appearance of entire newness.

The platform is at the east end of the auditorium, which will seat three hundred people. The main portion of the floor is covered by a large and handsome rug, and the seats are cane-seated opera chairs. The society has a piano which will be used in connection with the musical part of the services. There are curtains at the windows, and a more inviting place for public worship could not be desired.

In addition to the auditorium there are two other rooms, one of which may be utilized as the reading room maintained by the church, and the other as an office for Mr. McDonald, the First Reader, although this has not yet been fully decided.

The Christian Science Church in this city is still young, but it is growing and flourishing in a way that must be very gratifying to its adherents. It is to be congratulated on its early acquirement of such a pleasant and comfortable church home as it has on Chestnut Street.

*Evening Transcript*, North Adams, Mass.

### From Albion, Mich.

First Church of Christ, Scientist, in Albion, Mich., has purchased a handsome residence in the central part of the city in which to hold their services. By the removal of a partition, three large rooms were thrown together, making a pleasant audience room. Another room has been fitted up for a reading room which is open daily.

Since our removal into our new home, there has been a very noticeable increase in attendance and interest, and we may soon find it necessary to remove another partition.

LENA M. HUNT, *Clerk*.

### Organization at Dawson City, Alaska.

After a winter of persistent work, with little gatherings of two or three in his name in our little cabin, we yesterday, a perfect Easter Day, established the First Church of Christ, Scientist, in Dawson, in McDonald Hall, the finest in the city, with a piano for our singing and a good number of people, several Scientists among them, at our services.

HELEN LEWIS.

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## The Lectures.

### At Pittsburg, Pa.

William G. Ewing of Chicago, a former judge of the Superior Court of Illinois, delivered a lecture in Carnegie Music Hall last night (Friday, May 11) on Christian Science, before a large and representative audience. Judge Ewing is one of the most prominent of the converts to this religion, and he came to believe in it through being healed of a malady regarded as well-nigh incurable. He is a man of pleasing personality, and he spoke slowly and clearly. The lecture was given under the auspices of First Church of Christ, Scientist, of this city, and was free to all. Samuel Andrews, superintendent of the Pittsburg schools, introduced the speaker. Mr. Andrews said:—

We are here to have a subject discussed that should be near and dear to every individual. We all know how science has revolutionized the world. We are proud that we live in a great country and a great city, where many of the benefits and advantages we possess we owe to science. We are not slow to recognize science in our business pursuits, and we should not be slow to recognize it in that which pertains to human welfare. It is my opinion—and I know I am speaking to persons who probably are not Christian Scientists—that, in a sense, we should all be Christian Scientists, and should certainly give scientific consideration to any subject that pertains to our future welfare. That religion is to be pitied which will not stand investigation. Therefore we are here to-night to listen to a discourse by one who will speak on the subject of Christian Science from the heart; one who is, please understand, not only an advocate of it, but one who is a living example of that which he will talk on to-night.

The gentleman really needs no introduction to you, because his reputation as a jurist is known throughout the United States, and he is a man among a thousand who has not only considered legal matters deeply, but has given to this subject the most careful and thoughtful consideration. It is not for me to talk upon the subject in his presence, for he knows very much more about it than I do. I am here, as well as you, to listen to him to-night; and I ask for him that careful consideration and attentiveness on your part for which Pittsburg audiences are well noted.

Judge Ewing was accorded a flattering reception and when the applause had subsided and he had stated that his ancestors lived in Washington County and that he felt himself almost a Pennsylvanian and was much interested in the growth and development of Pittsburg, he started his lecture.—*Pittsburg Times.*

### At Waterloo, Ia.

At Brown's Opera House, Saturday night (May 5), an audience of five hundred people greeted Judge William G. Ewing of Chicago, who was announced to give a lecture on "Christian Science, the Religion of Jesus Christ."

The well-known jurist was introduced to the people by Judge F. C. Platt, who said:—

I feel highly honored in being called upon to introduce the distinguished gentleman who will address you this evening. I presume that one reason why I was asked to do so is that he was recently one of the judges of the Superior Court of Chicago, and that it was thought fitting that one of the judges of this district should perform this function; but one always feels honored and satisfied when one gets into good company, and so I feel honored and satisfied at this moment.

I do not pretend to know much about Christian Science, but if one may judge of a system of religious thought from the character, habits, and disposition of the people who believe in it, he is compelled, if he be an honest man, to entertain the most profound respect for Christian Science. I have noticed that men and women who were despondent, careless, blasphemous, or immoral have been transformed into happy, helpful people, anxious and willing to do the will of the Master and to labor for the welfare of all mankind, and that such transformation was brought about by a belief in the teachings of Christian Science. So, in my opinion, any system of religious thought that will produce these results is entitled to the recognition and moral support of all good people.

We have with us to-night one of the most distinguished and honored citizens of the great city of Chicago; a gentleman who has held many positions of honor and trust, and who now, as always, holds the respect and confidence of all who know him. His brilliant attainments in the law, in science, art, history, and general literature, have eminently fitted him as a leader in advanced thought, and knowing that you are impatient to become acquainted with him, I will dispense with further preliminary remarks and with great pleasure now introduce the Hon. W. G. Ewing, who will address you.

As Judge Ewing stepped on the platform he was greeted with a round of applause.

He spoke without notes, and launched at once into the heart of his subject. He is a pleasant talker, earnest and impressive, and commanded the closest attention of the audience.—*Waterloo Daily Courier.*

### At Centreville, S. D.

An audience that was a compliment to any man greeted Mr. Edward A. Kimball last Friday night (May 11). The gentleman was most pleasantly introduced to his hearers by Attorney Alan Bogue, Jr., in substance as follows:—

*Ladies and Gentlemen:*—I feel that it is an honor to have the privilege of introducing to this audience the distinguished lecturer of the evening. I am not a professed Christian Scientist, hence I have no special fitness for the pleasant duty that lies before me. However, I am of the number of those who believe that freedom of speech is the privilege of every man, and that there should be no restriction upon every honest movement of man, and we note with pleasure that people are beginning to recognize that fact. We are living in an age of investigation and wide tolerance, an age in which men think for themselves and are liberal enough to concede the same right to every other man. We believe that every church which has been organized, has been organized because of a seeming need, and that need was a desire to make men better. The idea existed in the mind of man long before it worked itself out in the form of an institution, hence we believe that every church institution on the earth has a mission to perform, and that mission should be the true development of all the faculties with which God has endowed him, fitting him for both time and eternity. We all have the right to make a choice of the institution of our preference, but why we have chosen a particular church remains for each individual to explain. Each institution holds out what it has to offer freely and without reserve, and asks men to consider it—it does not force its offer upon any man, and we are the judges of what it has to offer. If I understand Christian Science aright, its adherents are asking us to consider, in the light of reason, whether or not they are right in the position that they take in reference to the revelation of God. As an interpreter and expounder of their doctrines and promises, I now have the pleasure of introducing to you Edward A. Kimball of Chicago, whose masterly logic and scholarly attainments alone are well worth our careful attention and consideration.

*The Chronicle.*

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### At Sheboygan, Wis.

Judge Joseph R. Clarkson of Omaha talked to an audience at the First Church of Christ, Scientist, last night (Tuesday, May 22) that comfortably filled that spacious building above and below, his theme being Christian Science. He proved to be a clear, forcible speaker and logical reasoner, and doubtless gave those who heard him a better understanding of the tenets of that doctrine.

The distinguished speaker was introduced by Judge Andrew Gilbertson in a few excellently chosen words.

*Sheboygan Telegram.*

Judge Gilbertson's introductory remarks were in part as follows:—

*Ladies and Gentlemen:*—On a similar occasion about a year ago, Mrs. Bangs did me the honor of asking me to perform a similar duty, and I well remember what a pleasure it was to us all then to listen to that scholarly address by Judge Ewing. It may seem a little strange to some of you acquainted with the fact that I belong to no denomination, to see me here, and I will be free to admit my attendance at church services has not been so regular as it might have been; but be that as it may, I think the presence of so large an audience as this on an occasion of this kind is a tribute to the spirit of liberality and tolerance of the people of this city. We all feel that our minds and hearts should be open to the truth, no matter by whom proclaimed. The day has gone by when ignorance, bigotry, and superstition can close the avenues to knowledge.

Perhaps as member of the bar of this city it is fitting and proper that I should perform this duty of welcoming a brother of the same profession who comes to us from a distant state, and I assure him that it is with fraternal regard we welcome him to our city. It is now my very great pleasure and honor to introduce Judge Clarkson of Omaha.—*Correspondence.*

### At Lowell, Mass.

"The Truth about Christian Science" was the topic of a very able and interesting lecture given by Rev. William P. McKenzie, Tuesday evening, May 8, at Odd Fellows Hall. There was a large number present and the lecture proved both instructive and entertaining.

Rev. George Kenngott of the First Trinitarian Church introduced the speaker in the following words:—

I felt honored when I was asked to come here and introduce a man whom I have seen for the first time this evening. It is a great thing to believe in Christ and to have an unshaken faith in him. It is indeed a wonderful thing to have faith, and we ought to make the most of it. Because I am here to-night it does not follow that I am a Christian Scientist any more than that I should be a Methodist if I went and spoke at a Methodist meeting to-morrow night. I am a Christian and a firm believer in the power of the Almighty, and I am glad to meet a brother in Christianity. It is Christian courtesy not to disagree openly and to speak kindly of these things wherein we do agree. Religion is not a science, but an art, and an art is a science applied. Faith is the substance of things hoped for. Christian Science has rendered a great service to the world in that it has impressed the laws of God and the results of their violation more thoroughly upon the mind.

We are to hear the truth about Christian Science, and it gives me pleasure to introduce to you one who will tell us the truth, Rev. William P. McKenzie of the Christian Science Board of Lectureship of the Mother Church in Boston.

*Exchange.*

### At New Bern, N. C.

An audience which filled every seat in the Court House greeted Mrs. Sue Harper Mims, C.S.B., last night (Friday, May 25).

It was not only a large audience, but it was an attentive one, and even when, after an hour's speaking the lecturer descended from the platform, the audience sat for several minutes, as if not satisfied, expecting some more.

The audience which, as before stated, was a large one, was largely composed of ladies, but there was a sprinkling of men through the room.

William H. Oliver, Esq., in a few words, gave a pleasing introduction of the lecturer, Mrs. Mims.

Mrs. Mims is a lady of most pleasing address. Her remarks on the work and devotion of the Scientists in this city, were most complimentary and encouraging to the little band who are organized here.

There were many prominent visiting Scientists from Wilmington, Kinston, Goldsboro, and many of the adjoining counties.—*New Bern Daily Journal.*

### At Buffalo, N. Y.

The Star Theatre, pit, balconies, aisles, boxes and all, was filled with the audience that responded to invitations to a free lecture given yesterday afternoon (Sunday, May 20) under the auspices of First Church of Christ, Scientist, by the Hon. William G. Ewing, one of the leading exponents of the Christian Science belief in this country. The speaker formerly was a judge of the Superior Court of Chicago, and is now a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston. He was introduced by County-Judge Norton of Allegany County, another well-known Scientist. Mr. Ewing took as his subject: "Christian Science, the Religion of Jesus Christ."

Mr. Ewing has an earnest manner and a splendid flow of language. His discourse was able and eloquent. His claims for Christian Science were temperate and mostly general, and most of the lecture was an argument for thought rather than for conversion.—*Buffalo Express.*

### At Ludington, Mich.

A large audience assembled at the Opera House Tuesday evening (April 3) to listen to the Christian Science lecture by Edward A. Kimball of Chicago. Mr. Davis Olney introduced the speaker with a few remarks upon the object of the lecture.

Mr. Kimball said he did not expect to convert those of the audience to his faith who were not already Scientists. Rather he proposed to give an expository address upon the subject of Christian Science and interest his hearers to a further study for themselves.

Mr. Kimball spoke in no way disparagingly of other faiths or of the medical profession. But he urged a further study of the subject of which he naturally could not give a complete presentation in one lecture. He was listened to attentively throughout and his remarks undoubtedly furnished food for further thought.

*Ludington Appeal.*

### Lectures at Other Places.

Yankton, S. D.—Edward A. Kimball, May 12.
Sharon, Pa.—William G. Ewing, May 17.
Mason City, Ia.—William G. Ewing, May 4.
Rochester, N. Y.—William G. Ewing, May 20.

Let us only be patient, patient, and let God our Father teach His own lesson His own way. Let us try to learn it well and learn it quickly; but do not let us fancy that He will ring the school-bell and send us to play before our lesson is learned. CHARLES KINGSLEY.

It is impossible to enslave, mentally or socially, a Bible-reading people. The principles of the Bible are the groundwork of human freedom. HORACE GREELEY.

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# From Our Contributors.

## Testimonials of Healing.

BY F. J. R.

NEARLY every Christian Scientist has been confronted with retorts of sceptics, when cases of healings, as related in the Field, have been repeated to them. The retort is substantially the same in every case, and is in effect that patent medicine dealers present similar testimonials of the efficacy of their nostrums.

There is this very important difference: One may take up any of these Field testimonials, and in almost any American city of ten thousand population, find a parallel case among the inhabitants. In nearly all cities of the size indicated are men and women who have been healed through the agency of Christian Science of ailments, ranging from cancer to consumption, indigestion to insanity, and including drunkenness, ill-temper, tobacco appetite, rheumatism, and paralysis.

The real seeker for the truth concerning the efficacy of Christian Science as a means of saving suffering humanity from sickness and sin and their consequences, will investigate so far at least as palpable evidences are afforded by his neighbors or those who live in the same town. Permit me to use my home as an illustration.

I was for many years a sceptic, not only concerning Christian Science but all Christianity. Several of those whom I held dear had embraced the faith but I refused even to consider it. A much-respected friend who had long been an invalid, a man who occupies a high position here, startled me by appearing, suddenly it seemed, the picture of health. I asked in astonishment what had accomplished the metamorphosis.

He prefaced his answer by saying: "I suppose you'll laugh at me," and then, lowering his voice that no one else might hear, he added, "Christian Science did it."

I did not laugh; I congratulated him, and said I did not care what the agency was called so long as it restored health. Then I began to think and to ask about Christian Science, but none here whom I knew understood it. Within a short time I became ill. I was threatened with nervous prostration. My physician was candid. She said I didn't want medicine: what I needed was rest and Christian Science. For a moment I feared that my friend and physician needed a straight jacket, but as she had once, as she termed it, guided me to cure myself, I said, "I will try it." She did not know anything about it except that it had cured some of her patients whose cases had defied her skill and that of other doctors.

One of these cases I cannot omit to mention. It is that of a postman who had been so ill for years that it was with difficulty he could hold his employment. He weighed only about one hundred and thirty-five pounds, though he is six feet tall. Being a Union veteran, he applied for a pension and was told by the examining surgeon that he might live to draw one quarter's check. He is now one of the healthiest men in the city, and when he was measured for a new uniform, a year or thereabouts after being healed, his tailor thought he had made a mistake and sent to verify the record. It was all right. The man who had weighed only one hundred and thirty-five when first measured, then weighed two hundred and twenty-five.

Though I cite only these two incidents I might give almost a score.

As soon as practicable I sought out Christian Scientists, got books, attended services, and, instead of an aggregation of cranks, as I imagined I might meet, I found a score of intelligent, genial, healthy people, and am happy to be recognized as one of them.

I recovered my health slowly. My former physician soon refused to prescribe, studied Christian Science, and is now a well-known practitioner in a large city. I am now in excellent general health.

If any doubter will seek the Truth he can find the living evidences of the healing power of God manifested through Christian Science and, in most cases, without traveling beyond his home city or county.

## Overcoming Temptation.

BY MRS. BELLE THOLEN.

THESE words of Jesus, "Get thee behind me, Satan," mean a great deal more to us as Christian Scientists than they ever did before. We often think it is hard when we are tempted, but that is not where our trouble lies; it is yielding to the temptation, however small it may be, that makes our burden heavy. Jesus was tempted of the devil forty days in the wilderness. Did he hesitate or stop to think what a hard time he was having? No! He knew at once, that it was error trying to dethrone his perfect understanding of God, he also had implicit faith that God—his Father—was able to protect him from all forms of evil.

Is not every temptation the effort to convince us that there is another power besides God, that God is not an ever-present help in all kinds of trouble? When these whisperings come to us do we not sometimes listen just for a moment, but long enough for error to gain ground, be it ever so little, in our consciousness? After the door has been left open even a little, we then commence to try to get rid of our unwelcome visitor. We all know how much harder it is to rid ourselves of this guest, than it would have been had we not admitted him in the first place; this to my sense is where the hard part comes in. It all lies with us whether we make our pathway up the Hill of Truth of easy ascent, by overcoming each and every temptation as it comes to us to-day, or whether we make the way burdensome by stumbling and falling over the seeming rocks (discords of every sort) that error has placed in our way. If we were never tempted, we should never have an opportunity to know how firm we stood for Truth, or whether we would stand at all. It is putting on the whole armor of God that makes us strong and ready to withstand every dart from the wicked one. Jesus was clad with the full armor of Truth and Love, and it was his perfect understanding of God's protecting power that enabled him to overcome all temptation. If Jesus had been overcome of evil, when tempted in the wilderness, do you think he would have overcome evil in the form of sickness as he did, later on in his career? No. The fact that he did overcome instead of yielding, proved the powerlessness of error to touch him. And we can do the same, when, like Jesus, we are ever ready to speak with authority to every form of error as he did. We read in Matthew, 4 : 10, "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," and we are told that the devil left him and angels came and ministered unto him. Have we not had the same angels minister unto us when we have battled with and overcome a claim of discord, no matter what phase it may have assumed?

Dear brother or sister, we need not worry over the number of trials that present themselves to us; but our part is to watch carefully the number that overcome us, and see that we have very few to our credit. We are told in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 276, "Through great tribulation we enter into the kingdom. Trials are proofs of God's care." Also on page 408, "Every trial of our faith in God makes us stronger." In James, 1 : 12, we read, "Blessed is the man that endureth temptation: for

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when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him;" also the second and third verses of the same chapter are helpful to us.

## Christian Science in Paris.

*Extract from a Letter.*

WE have been in Paris nearly a month, and have grown to love the little Science meetings very much The two Scientists at the head of the work here seem very earnest, loving, and loyal. Of course we called on them the day after we arrived, and they gave us a cordial welcome. The services are held in a private hall in the Hotel Continental, a beautiful, commodious room, which seems in itself a distinct demonstration, as also the apartment in which these Scientists live. It seems they were asked to leave their former quarters on account of their faith, and Love has given them one of its "many mansions" which is all they could have wished, and far better than the former one.

Sunday mornings the service is in English and the audience mostly American. Each Sunday now there are more, as visitors are arriving for the Exposition. Last Sunday the room was fairly full, perhaps sixty were there. In the afternoon the service is in French. The only reading in English at this service is from Science and Health. Mrs. B. reads each paragraph from Science and Health as it comes, in English, and then Mlle. D. translates it into French. It seems to me her translation is a beautiful demonstration. One doesn't seem to lose the sense at all. The French people who are interested come of course in the afternoon. It would touch your heart to see a man, as I have, following with his finger each word as it is read from our text-book, first in English and then in French, that he may get the full meaning of it,—a man who works till ten o'clock every night and gets up Sundays at four o'clock in the morning that he may get through his work in order to come Sunday afternoon. His great longing is to learn English and H. and I offered to help him, but he has no time. He has caught the Spirit and the lack of the letter cannot hinder him. His wife is with him but not so strong a character as he.

We are having some work done by a French woman who is being healed through Mlle. She never expected to walk again. She has taken her boy out of a convent, and she is now going through a class and seems to drink in the Truth. I just cite these two cases; there are I should think from fifteen to twenty who are interested, and we are becoming acquainted with them all. When you realize that all they get of Science and Health is Mlle.'s translation on Sunday and the treatment sometimes, you can see how beautiful this work of the Spirit is.

The Wednesday evening meetings are at Mrs. B.'s, and each night the attendance is larger. It is possible they may be adjourned to the hall during the summer, if it can be obtained. Only the two or three French people who understand English go to these meetings. The hours for the working people are long, and many could not go even if they knew the language. These meetings are very informal and sweet. In a parlor, nobody rises, but one speaks and then another, and what one says suggests a thought to another, so that it is like a group of friends talking. There are a few American Scientists who live here; we have enjoyed them very much. Last Wednesday one told her *last* demonstration, then another said, "My last was yesterday," and another, "One of my neighbors came to me two days ago, and wanted help," etc., so that it seemed to be an evening for the demonstration of Science as a daily, almost hourly, help. Then of course we all talked at least half an hour afterward, and parted with fresh courage for the upward climb.—LILLA AMES.

## The Light of Life.

BY M.

Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning then surely
Some beam would fall brightly on me.

THIS verse from the little hymn suggests many thoughts as to our duty toward each other; but the questioning should be with self. If our lamp has been lighted, if we have apprehended the Truth as taught in Christian Science, then although "free in Christ" yet we are, in the bonds of Love, under obligations to all humanity to live the Light that has given us a new and true sense of life and its requirements. If this great blessing is ours, we in turn must bless others, or our light will become dim and uncertain.

How may we know that we are reflecting the true Light "that lighteth every man that cometh into the world"? By the loving thought that never fails. If my brother offend "seventy times seven," still this shall in no wise make itself seem to be a reality, for God *is*, and reflects Himself in every manifestation of Life. That which recognizes evil is a false sense,—nothingness,—therefore it cannot deceive those who understand the Truth. How carefully we should watch lest we make error real, and so perhaps hinder the brother, and the light which we should reflect be darkness to him.

If our lamp is aglow with divine Light, every one within the radius of our thought will feel its beneficent influence, and be gladdened and strengthened by it. Every thought of Truth lived, lessens the seeming consciousness of error for universal man, and so crowns all with blessings. To think and speak Truth is not enough; we must live it in the sight of all men, and so glorify God and honor our patient and tender Leader, "for this is our reasonable service."

## Distribution of Literature.

BY MRS. ROBERT WATTS.

IT may be interesting to learn something of the good being accomplished in spreading the truths of Christian Science by placing our literature in the railroad depots.

Our church subscribed for thirty-two copies of the *Sentinel* for general distribution.

In each department of the three depots of Rock Island there has been placed a box on which is printed "Christian Science," and in which, every week, are placed Sentinels and Journals.

The person who carries the literature always finds the boxes empty, and we frequently hear of good done and interest aroused through the reading of it.

One gentleman, waiting in the depot, saw the sign, took out a *Journal*, and becoming interested in the accounts of healing, decided to take it home to his wife, who was an invalid. She had never heard of Christian Science, although the notice of our church services is in the city papers each week.

She read the *Journal*, at first probably through curiosity, but soon became so interested she decided to look into the subject farther. On inquiry she learned that a reading room in connection with our church is open daily, so went there one day. She had a talk with the lady in charge, and finally bought "Science and Health with Key to the Scriptures." Later through the simple reading of this book she was healed of great nervousness and fear, from which she had suffered for years.

We are sure that many who might not otherwise be willing to look into Christian Science, are in this way,—while waiting for trains,—led to read and thus get a glimpse of the Truth, and so the seed is sown, falling often, we believe, on good ground.

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# Testimonies.

### Christian Science brought Many Blessings.

The writer of the following testimony came to Cedar Rapids some six years ago in a mover's wagon, or what is known here in the West as a "prairie schooner." All his worldly belongings were in this wagon. He found his way to our dispensary and was healed. To-day he owns a few acres of land and has built a little home. The wife has supported them doing washing, while the husband has added to the home. They are a happy and grateful couple and regular supporters of our church financially as well as spiritually.—ABBIE D. WEEKS.

It has been my desire for a long time to tell how I was rescued from the grave by the Truth as taught in Christian Science.

I was given up by six doctors who said there was no help for me, as every organ in my body was diseased. After examination one of them said my left lung was gone and the other was badly affected, that it was useless to give me anything as I would last only a short time.

Glory to God! I am still on the earth, a stronger and a better man than ever. I never enjoyed such good health as now. The tobacco habit is gone, I have no desire for it whatever.

I am enabled to demonstrate over many different forms of sickness among the animals on my place. I am often led to say "Praise God from whom all blessing flow."

I am trying each day to know more of this blessed Truth that makes free. I desire to express my love and gratitude to our loving Mother, Mary Baker G. Eddy.

MILLARD MERRILL, Cedar Rapids, Ia.

### Much to be Thankful for.

We as Christian Scientists have much to be thankful for. This blessed Truth as explained by Mary Baker G. Eddy in "Science and Health with Key to the Scriptures" has been the key that unlocked the door of our consciousness and given the Light to show how we had been in bondage to sin, sickness, and death. It has so plainly pointed the way out of bondage and shown the way to eternal life—continuous life with God. When we know God as Good, and Good as All-in-all, where is there room for anything but Good?

To know Good is ours and that the omnipotent and omnipresent Good is with us, is certainly a grand thought. Do we accept this? Do we practise this without doubt or limitation? It reminds me of the story of the father who had two sons, and he sent each to the granary to bring him a handful of wheat. One brought what he could hold with his hand shut tight, afraid to scatter any; and the other dipped his hand down deep in the bin of wheat and started with a heaping handful, the grain falling all the way, to his father, and yet he had more than his brother, he started with more and he arrived with more, as he knew there was plenty and to spare.

Thus it is with the love of our Father in Heaven; there is plenty and to spare. Do not shut yourself up and hold the good you have; but scatter the seed of Truth by the wayside. It will grow and you will have more.

I. NELSON WARD, Memphis, Tenn.

### Healed while Attending a Christian Science Lecture.

Almost two years ago a neighbor invited me to attend a lecture on Christian Science, and I promised her I would. The night of the lecture was a very stormy one, but I felt that I *must* go and at least keep my promise. The lecture was almost without meaning to me, but the happy, intelligent, and peaceful expression on the Scientists' faces, made me feel that they had something priceless. The next day after the lecture, I felt perfectly well and happy, and I did much without reaching the point where I felt that I must not do any more that day, as I had used up all the strength I had.

I spoke to this friend about my joy and strength and asked her why I felt this great change, and she said, "Perhaps you were healed at our meeting last night, as there have been such cases." With deep gratitude I can honestly say I was. The troubles were organic; one of them a case of hemorrhoids that I was told was inherited, and no permanent cure could be effected.

If we were only healed physically in Christian Science, some would not be members of that church to-day, but Christian Science is the religion of Jesus Christ and that is what we want and have been hungering for.

E. G. B., New York, N. Y.

### From a Trained Nurse.

I have been helped in so many ways by Christian Science I hardly know where to begin to tell of my blessings. After taking a course of training in a hospital, where mental diseases only were treated, I spent several years caring for people who suffered from these diseases, and I can truly say I saw the utter unreliability of material means. Finally I found myself with the same troubles, suffering the greatest depression, and on applying to specialists, whom I knew, and having them tell me there was no help in drugs, I lost faith completely. I had malaria for five years, and wore glasses about the same length of time, but through the help given me by a loyal Scientist these errors were overcome. Surely Christian Science is the Comforter leading into all Truth.

With the beginning of the new year I had the great privilege of class instruction by a loyal, loving student of Mrs. Eddy.

Words fail to express my gratitude to God for the revelation of Christian Science to this age through the one whom He appointed.—GENA N. DORSEY, Brookline, Mass.

### A Child's Demonstration.

I would like to give a little testimony which may help others in realizing this wonderful Truth which our dear Mother has given us.

Last week while in school, sense said I had a headache. I said to myself, "No! I have no headache. Error is a liar. Error has no power to try to rule God's child. Error is nothingness. God fills all space, so there is no place for error to get in." Just then the thought came to me. Why! I have said error five times and God only once. Is that right?

Then again I began to realize, but this time I said God five times and error only once, and in five minutes I was perfectly healed.

Thanks to God for the wonderful Truth which He has given us.

I am a little girl nine years old.

ELSIE J. BOLLN, Omaha, Neb.

### Fear of Future Destroyed.

Through Christian Science I have been relieved of a great fear of the future, a fear that no kind of persuasion or reasoning could even mitigate.

I had out of curiosity gone to a clairvoyant. This mind-reader read some events in my past and present rather accurately, and so laid the foundation of that fear which only the Truth could destroy.

But Christian Science has done more than remove the fears, it has explained the phenomenon, clairvoyance, and has vouchsafed me glimpses of the Life that knows no mortal changes, a Life, whose past, present, and future are eternity.—E. S., St. Louis, Mo.

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## Religious Items.

May 20 was the one hundred and fiftieth anniversary of the birth of Stephen Girard, the wealthy Philadelphia merchant who founded and munificently endowed Girard College, that great institution for the support and education of orphan boys. This recalls the remarkable provision in Girard's will excluding ministers and missionaries even from the grounds of the college Following is the exclusio clause taken from the *Church Standard* with that paper's comment:—

"I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatever shall ever hold or exercise any station or duty in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated for the purposes of the said college. In making this restriction I do not mean to cast any reflection upon any sect or person whatsoever, but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans who are to derive advantage from this bequest free from the excitement which clashing doctrine and sectarian controversy are so apt to produce; my desire is that all the instructors and teachers in the college shall take pains to instil into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may from inclination and habit, evince benevolence toward their fellow-creatures and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." These are not the words of a misanthrope or an infidel.

The *Boston Transcript* says: "Something new in Bible making has been thought of by a Coventry, Eng., publisher, who has had the temerity to put the New Testament before the Old. He explains himself as follows: 'The Old Testament is meant as a candlestick upon which the New Testament should stand; yet we have largely made it an extinguisher which puts out its light. . . . If the Christian Scripture is the medium by which we draw near the supreme manifestation of God on earth, should it not be placed first in fact as well as in theory?'"

Grace F. White says in the *Universalist Leader*: "That we and all the world might be started aright, encouraged and sustained in our life journey, and saved from error in our choice of ideals, and our motive for growth, our Saviour came to live the perfect life among men. From his 'Come unto me' to his promise, 'Lo, I am with you alway,' his ministry is loving, persuasive, victorious. Blessed are they who respond to his call and who walk daily in his companionship."

A writer in the (Unitarian) *Christian Register* says: "While religion, as held by all persons and all churches, stands for goodness instead of wickedness, a mighty emphasis has always been laid upon other things first, so that this purpose has often been covered up and lost sight of; and the end of righteousness has not been attained. These other things have been so much easier that they have been done, and more important things left undone."

The (Baptist) *Standard* says: "Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness."

The (Baptist) *Watchman* says: "Did you ever observe how affection for another vivifies all your powers, gives range and sweep and outlook to your faculties? Fear benumbs and weakens: hatred dries up the very fountains of your force: but love quickens and liberates, and hope expands and uplifts. It is a great thing in religious activities to learn to work by the sweeter emotions."

Commenting editorially upon the demand within the Presbyterian denomination for a revision of its creed, the (Episcopalian) *Church Standard* says: "It is a curious fact that most of the troubles of the Christian Church during the past nine hundred years might be traced to the re-introduction of the philosophy of Aristotle into Europe through the Saracens."

The (Baptist) *Watchman* says: "The deep and almost inarticulate question of our time is but a modern phrasing of the Baptist, 'Art thou he that should come? or look we for another?' There is behind it a longing for completer evidence, for rectification of ideals, and a demonstration of the competency to meet the world's needs and aspirations."

In the Presbyterian General Assembly, at St. Louis, May 23, by an almost unanimous vote, the report of the committee on bills and overtures providing for a committee of fifteen to inquire of the presbyteries their views as to the revision of the confession of faith was adopted. This committee will report at the next general assembly.

The *Congregationalist* says: "It was a wise saying of Bishop Butler, 'Let us remember that we differ as much from other men as they differ from us.' If we set up our own view of our own character as the standard by which we are to judge the lives of others, we shall find it hard to live in charity and think in kindness."

"When the twentieth century is well on its way, what churches will be most securely fixed in the affections of the people, those that concern themselves most with the things of the spirit, or those that give most attention to the transient events of the passing day?" asks the (Unitarian) *Christian Register*.

Few men suspect how much mere talk fritters away spiritual energy,—that which should be spent in action spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.

—*Selected.*

The New York *Observer* says: "There is a mastery and majesty in goodness which have it in their power to command and compel respect. Sin is cowardly 'The wicked flee when no man pursueth: but the righteous are bold as a lion.'"

The seventy-fifth annual meeting of the American Unitarian Association was held in Boston the fourth week of May. The Rev. Samuel A. Eliot was elected president.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to the Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from the Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto belong to the Editorial Department, and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of Selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, 3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The June *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

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## Miscellaneous Publications.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass. U.S.A.

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## Items of Interest.

### Political and Governmental Notes.

The New York state convention of the Democratic party was held June 5 and elected 72 delegates to the Kansas City convention instructed to work and vote for the nomination of Mr. Bryan for president. The platform adopted contains no re-affirmation of the Chicago platform of 1896, but a declaration that the party in the state will support the platform of the Kansas City convention. The platform declares against war taxes in time of peace; declares for parity of gold and silver as currency; demands abolition of all customs and tariffs between Porto Rico and the United States; condemns trusts and monopolies and entangling alliances; demands just and liberal pension laws and election of United States Senators by the people, and favors the nomination of W. J. Bryan.

Up to June 8, twenty-four states had held Democratic conventions; of these twenty-two, representing 456 delegates, have instructed for Bryan. Maryland and New Jersey are unpledged, the former having sixteen and the latter twenty delegates. Bryan now lacks only thirty instructed votes of having a majority of the convention delegates. The convention will be composed of 930 delegates and as many alternates. Under the two-thirds rule, however, a rule which has been enforced in Democratic national conventions for nearly forty years, the nominee for President or Vice President must receive two-thirds of the entire vote given. Bryan therefore lacks 184 votes of a nomination on the basis of instructed delegates.

According to a carefully prepared statement of the appropriations of the first session of the 56th Congress, made by Senator Allison, chairman of the Senate committee on appropriations, and Representative Cannon of the House committee, the total appropriations were $709,729,476. This includes $131,247,156 estimated to be on account of or incident to the late war with Spain, the remaining amount, $578,482,321, representing the ordinary appropriations made for the support of the government.

United States transports Seward, Athenian, and Lawton have sailed from Seattle, bound for St. Michael and Cape Nome, carrying soldiers and building supplies for the north. The whole expedition is under the command of General Randall, military commander of the Department of Alaska.

Adjutant-General Corbin recently stated that the War Department will maintain a force of forty thousand men in the Philippines after the return of the volunteers, for as long a time as may be necessary. The army in the Philippines at present numbers sixty-two thousand men.

The people of Honolulu are planning to have a great public jubilee on June 14, when Governor Dole is inaugurated as first governor of Hawaii as a territory of the United States. The day will be set apart as a public holiday for all time.

Cambridge, Mass., will celebrate the 125th anniversary of Washington's taking command of the American army July 3. The elm under which tradition says Washington stood, is still flourishing.

Congress adjourned *sine die* on June 7.

### Foreign News.

On June 5 Secretary Hay received a dispatch from Minister Conger from Pekin, saying that the Boxers had surrounded the city, and were expected to enter it at any moment; that the twenty thousand native troops guarding the city were plainly in sympathy with the Boxers, and that they would probably offer no resistance to their entrance. A special dispatch from Shanghai, dated June 6, says that the members of the majority of the legations at Pekin, including the members of the British legation, are sending their families away. A severe battle is reported to have taken place between the Imperial troops and the Boxers on June 7, in which the Boxers were repulsed with considerable loss. It is reported that the naval commanders of the great powers, including the United States, have entered into an agreement for the joint occupation of Taku, and to make it a city of refuge for the foreign population in China.

Pretoria was surrendered to the British on June 5, without a blow being struck. The defensive lines thrown around the city contested their ground stoutly during the day of June 4, but yielding to superior numbers the Boers retired within the city. During the night Commandant Botha agreed to surrender the town unconditionally and then retired with his troops, leaving Pretoria open to the British army. With the Orange Free State subdued and annexed as a crown colony and with Pretoria and Johannesburg in the hands of the British, the war is virtually over, but a large number of the Boers now in arms may neither be pacified nor subjugated for some time to come.

The total number of male citizens of voting age in Cuba is 417,993, of which 187,813 are whites born in Cuba, 96,088 whites born in Spain, 6,794 whites born in other countries, and 127,298 colored, including blacks, mixed, and Chinese. Of the Cuban citizens, numbering 290,905, there are 172,627 who can neither read nor write, 4,132 who can read but cannot write, 105,285 who can read and write, and 8,861 with superior education.

A dispatch from Japan states that the cabinet presided over by the Marquis Yamagata has resigned and that the Emperor has invited the minister of finance, Count Matsukata Masayoshi, to form a new one, but he declined, and the Marquis Ito is now endeavoring to form a coalition ministry.

The British War Office reports that Lord Roberts is to be made a marquis as a recognition of his masterly conduct of the Boer war.

### Industry and Commerce.

Boston newspapers of June 6 announced the purchase by the William H. Hills estate of about 22,500 feet of land in the large vacant lot fronting on Falmouth Street and Huntington Avenue, on the opposite side of the street from the Christian Science Publishing House. The price named was about $150,000 and the purchaser is said to be arranging to put up a large building containing studios, a hall for chamber concerts, and apartments of a kindred nature. The site purchased adjoins that of the new Horticultural Hall, fronting on Huntington and Massachusetts Avenues and Falmouth Street, for which the contractors are now excavating. The magnificent new Music Hall across the street from the Horticultural Hall site, has already been mentioned. It is nearly ready for occupancy. Meanwhile agreements are pending for the sale of 43,000 feet of land at the corner of Huntington Avenue and Gainsboro Street, a little over two blocks distant from the Mother Church, by Winslow Warren, trustee, to Eben D. Jordan, who is acting for the New England Conservatory of Music, which is expected to put up a fine large building. Concerning the future of this neighborhood, the *Boston Herald* says: "Thus the immediate neighborhood of the corner of Huntington Avenue and Massachusetts Avenue seems destined to become the music centre of the city. It would be difficult to find a section as available for the purpose."

The street-car strike in St. Louis was attended with as much violence and bloodshed last week as during previous weeks. The situation had become very grave and Governor Stevens is said to be thinking of calling out the National Guard.

### General News.

A dispatch from Rockport, Ind., says that the Spencer County Council has voted an appropriation of $800 to buy the tract of land surrounding the grave of Nancy Hanks Lincoln, the mother of Abraham Lincoln, at Lincoln City, in Spencer County. The property to be bought is a beautiful natural park of sixteen acres. The grave is near the summit of a large hill, almost in the centre of a wood, and at present is marked only by a neat stone of granite and railing of iron.

The people of St. Louis expect to spend on their exposition the same amount of money that was paid for the Louisiana territory in 1803—an area of 1,182,755 square miles. Napoleon first asked 100,000,000 francs, but Mr. Livingston got him down to 75,000,000, and it was afterward disclosed that if we had offered 50,000,000 francs it would have been accepted, for the French commissioners were instructed to insist upon that sum if they could not get more.

Robert S. Brookings and Samuel S. Cupples, millionaires of St. Louis, Mo., have transferred property valued at $5,000,000 to Washington University, to be expended in making that institution one of the best equipped in the world in buildings, as well as in professorships. The property transferred earned more than $400,000 in dividends last year, and it is said the income will steadily increase.

By the provisions of the will of the late Jonas G. Clark of Worcester, Mass., substantially his entire fortune is bequeathed to Clark University providing the people of Worcester raise a fund of $500,000. The estate is estimated at as high as $10,000,000.

William R. Hearst, proprietor of the *New York Journal*, is to start an afternoon newspaper in Chicago, the first issue of which is expected to appear on July 2. The newspaper will be conducted on lines similar to the *Journal's*.

In New York City the Metropolitan Street Railway Company has 284 miles of track, and last year carried on them 255,835,000 passengers, or about half the number carried on all the steam railroads of the United States.

A recent re-arrangement of the agricultural museum of the University of Illinois brought to light an old ox yoke made by Abraham Lincoln and presented to the university in the early 70's.

Lovers of Dickens will be interested to learn that Bleak House in England is for sale, the price being $15,000. There is some talk of making the house a memorial museum.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Testimonial Meeting in Tremont Temple.

TREMONT TEMPLE at the Wednesday evening meeting, June 6, was not only crowded as to every inch of seating and standing room, but there were several hundred who were unable to obtain entrance. To accommodate these an impromptu overflow meeting was held in one of the sub-halls. This hall was also well filled.

The meeting was opened by the singing of our Mother's hymn, "Shepherd, show me how to go," after which there was silent prayer and reading from the Scripture and "Science and Health with Key to the Scriptures," by the First Reader of the Mother Church. He then spoke substantially as follows:—

It has been a glorious experience to me, the annual meeting and communion at the Mother Church. It was a magnificent gathering. These hearts of love that have come to us from all sections of the country aid and encourage us and aid and encourage each other in this mighty work; and I know whereof I affirm when I say that never has there been such a manifestation of love as we have felt and witnessed throughout this entire season of communion, for the communion season, thank God, is still on, and will last forever.

Now it has been impossible for some of us who are laboring here at headquarters to see you all and to shake hands with you all, much as we should enjoy doing so. We would like to see and shake hands with you who have come from long distances, but you know the impossibility of doing so upon such occasions and when we are so crowded with necessary work. We love you all, and why do we love you? Because you are the ideas of Infinite Love, each and every one of you; and how can we love God except we love His idea? How can we love God except we love also the Son, and how can we love God and the Son except we love the brethren? I speak not only for myself, but for all at headquarters.

We know the love is reciprocal. We know you all love our brave and watchful Leader; and we know that she loves us in ways that pass our understanding.

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"O'er waiting Harpstrings of the Mind" was sung by the audience. The singing of these hymns without the presence of a single hymnal in the hands of the great audience was most impressive. We are glad to be able to furnish the substance of some of the testimonies given.

A gentleman said, "Five years ago I could not turn over in bed. My knees were all drawn up. *Materia medica* said it was impossible for me to get well, that I could never be cured. I had been a professional gambler. Christian Science was brought to my notice and I looked into it In a few months no one would have known I had been sick. I then weighed only 124 pounds, but now I weigh 194."

Another gentleman said, "On the tenth of last month a gentleman came to our office in New York City in great distress. The doctors said his son must die, or if he lived that he would be a raving lunatic. His son had been sick for some months. The family doctor did not know what the matter was with him. They called in a specialist who diagnosed the case. Then two other specialists were called, and decided, after consultation, that the man had paresis and could not live long, or if he did he would be insane. The physicians could do no more.

"The father was determined to have Christian Science, although a Christian Scientist could not come into the house. He asked if we could not give absent treatment, and we told him we could. The following Wednesday his son was treated and slept all night. Very soon he was up and dressed. The Saturday before the 28th of May the father came into our office and said his son had been up to Central Park with his wife and children, enjoying himself. Sunday he came to church and next morning went to work. The father came to a Wednesday evening meeting of the Second Church and testified that his son was perfectly well, notwithstanding the opposition from all the rest of the family."

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A lady said, "When I was a child I used to steal out on the housetop of my father's home hoping to see an angel. After years of waiting I became discouraged. I went to my mother and said I had waited for years to see an angel, but that I had not seen even a footstep. Through the gathering years, being ill, I kept up the search, not on housetops, but in the world. Thirty-six physicians had treated me. I had been under the knives of surgeons four times. Had been in six sanitariums. I sought health from the Great Lakes to the Gulf and in many climates. I went into a Christian Science temple one day and there I found the angel of peace. I have come to my first communion in the Mother Church. I want to send a loving message to that other Mother that I have at last seen, not the footsteps of an angel, but the whole concourse of the heavenly throng."

A gentleman said, "A few months ago a neighbor called for help. He had been blind twenty years. He lost his appetite for tobacco after the first treatment. A few weeks later he could see objects quite clearly. He said he could see his hair was gray."

Another gentleman said, "Another testimony for Science and Health. I have read it for five years. I was healed of consumption after the doctors had given me up. Do not fail to study Science and Health for it will heal anything."

A gentleman from Toronto, Can., said, "I would like to give an account of my healing, impersonally, by reading Science and Health. I am an Englishman, but I had to go to Canada, the land of sunshine, to find the Truth. For twenty-five years I had smoked every sort of tobacco. For thirty-three years I had indulged in alcoholic stimulants, having taken to port wine when four years of age by order of the doctor. I have suffered from chronic asthma all my life. Have suffered from eczema from the time I was six months old. I have taken sufficient arsenic during my life to poison a herd of elephants. Two and a half years ago Christian Science was brought to my notice and I bought the book. Before reading three hundred pages all taste for tobacco left me. I forgot to smoke. Three months later I was completely healed of the belief in alcoholic stimulants.

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Have never had an attack of asthma since coming into Christian Science. Have gotten rid of the eczema. I thank God for our dear Mother in Israel. I thank God for 'Science and Health with Key to the Scriptures.' I thank God for The Publishing Society, for the editors, directors, and all in high places in Boston."

A gentleman said, "I was healed by reading the book Science and Health, twelve years ago. When I first heard of Christian Science it did not occur to me that I might be healed. I had found God—that satisfied me. I was healed of what the doctors call consumption before I knew it. I read the book through three times and found myself healed. That is not the best of it, however, for I find the book still healing myself and healing others. I am now a reader in a Christian Science Church and have had the pleasure of seeing three cases healed in the last three months just by the reading of the Scriptures and Science and Health; one of the liquor habit, one of the habit of selling whiskey, and one of an incurable disease. These cases were healed by listening to the reading of Science and Health and the Bible."

Then another gentleman immediately arose and said that he had been healed of consumption by reading Science and Health.

A gentleman said, "I was healed of Bright's disease after suffering ten years. I had the best physicians in this country, one from Boston. I have been completely healed, and since then have taken up the study. I thank God for the privilege of being taught by a loyal student of the Mother. I have been practising Christian Science six years."

A lady said, "A hopeless case of a little child with epileptic fits came to me. In less than two months the child was riding a bicycle and the mother was made very happy. She was a woman who had everything from a material standpoint, to make life worth living, but she was anxious and miserable over this child. The child learned, and she learned that 'God is Love.'"



A gentleman said, "It is just six months since I came into the understanding of Christian Science. My business affairs were badly unsettled, but putting into practice the teaching of Christian Science brought success out of chaos. An old belief of deafness, loss of eyesight, and catarrh have been healed. For twenty-five years I was deaf in my left ear and was gradually getting worse. While I cannot hear a pin drop now, my hearing is perfect for all practical purposes. I wore glasses two years. I have no further use for them now, as my eyes are in a good condition. I had a very bad case of catarrh of over six years standing which is now thoroughly healed."

Mr. Wertheimer being introduced to the audience said, "Friends:—I have not been healed of any of the physical ills that flesh is heir to in order to come into Christian Science, but of theological blunders, and I am very glad of it. Last Sunday morning for the first time I was a personal participant in the spiritual communion service. I asked myself, Why is it that they sit in breathless silence, a whole community composed as it was of almost six thousand during the day at the five services, almost spellbound? I said to myself, It is not because they believe, but because they know; not because they have guessed, but because they understand; not because they must come, but because it is the impulse of Divine Love.

"I knew that because of the outside blows of persecution there was within consolidated power, cementing them together in the one hope, into meeting as one, and my gratitude goes out, not only to the Church to which I have the privilege to belong, but to that exemplary Mother in Israel, who has so admirably guided, for these many years, this ship, as it were, through all the darkness and onslaughts from without, and safely moored it at last in a haven of security. I will say that darkness will vanish, day will dawn, Truth will triumph, and there will be light. I thank you, friends, for you are the hope of the world, the uplifters of the despised and rejected of men. Onward and upward. Forward, to heal and to soothe, and upward to perfection."

Another gentleman said, "Seventeen years ago physicians pronounced me incurable with tubercular consumption. I bought the blessed book, Science and Health, and two weeks after beginning to read it I was healed. Many people said I did not have consumption because I do not look like it now, but my brother and sister who went to Colorado at the same time I did, have both passed on with this dreaded disease. The physicians said that neither medicine nor anything else could save me, but they were mistaken. The book saved me, and since that time I have been fast in the work. Thank God and our dear beloved Mother, Mary Baker Eddy. Through her efforts we have been able to overcome many claims. Some time ago a lady came to me from Chicago for treatment. She had one trouble she thought never could be reached, so she did not mention it. In a few months she was healed of a goitre in the neck, which physicians had said could not be healed.



A lady said, "I want to lift my voice in gratitude to God for having given us this understanding of ourselves through our beloved Mother and Teacher, and for enabling me to meet at this Communion service. Christian Science has done so much for me that it is almost impossible to tell it to any one. It has healed me of troubles resultant from spinal meningitis by the reading of the book. It has healed many members of my own family and community. It was instrumental in the healing of a case of Bright's disease in one treatment. But this is very, very small when compared with the spiritual uplifting that comes to one and the destruction of this sin of mortal self. Again I want to thank God for this Truth and the faithful workers, and especially for our beloved Mother. My heart overflows and I cannot express my thanks."

Another lady said, "I was for many years an invalid and had traveled everywhere for health. There seemed to be no help, no hope, no happiness or peace or health. Some one loaned me the book and by the time I had read twenty-two pages I was healed of a disease the physicians could not heal. I was able, through the understanding of Truth to heal my family and friends. Although I had not had the privilege of meeting or knowing a Christian Scientist for three years afterward, I was able to overcome everything unlike Good which tried to creep into my home. I feel grateful to God and to our Leader that I am here to-night to tell what Christian Science has done for me and for my family. I have seen all manner of diseases healed. I saw one who had seemingly passed on, arise, and that person is now well."

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### OVERFLOW MEETING.

Edward A. Kimball, C.S.D., of Chicago, led the overflow meeting and it proved a happy and most helpful one. Many impressive cases of healing were related, some of which were in substance as follows:—

A gentleman said in part: "As one who needed spiritual light and physical healing, I wish to testify to the infinite worth of the Christian Science text-book, 'Science and Health with Key to the Scriptures.' I was reared in infidelity and read the Bible only to ridicule it. At about fifteen years of age I was afflicted with dyspepsia, and for three years went through the catalogue of human remedies. For nearly a year I lived principally upon bread and milk and light cereals. At this time Science and Health was placed in my hands, and after reading it two weeks, I was entirely healed and received a spiritual

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light and joy that I never thought possible to attain. And now to me the Scriptures are the only guide to salvation from my human errors."

One person said, "For fourteen years I had been an invalid, and in three weeks I was perfectly well with an understanding of God that gave me the power to heal both the sick and sinful."

Another spoke as follows: "I have received so much from the Annual Meeting that I feel I must relate the following case of healing. I was called to treat a patient who had been twenty years an invalid, who it was claimed could never be healed, and she thought that her only salvation was death. She called for treatment and in three months was perfectly healed. Through the healing of this one person, I presume that nearly sixty persons were brought to Christian Science."

Then another arose and said, "I desire to express my gratitude to God to-night for what Christian Science has done for me. I desire to acknowledge the healing power which saved me when other means failed. I thank God that it is my privilege to stand and testify to what Christian Science is doing for me and others.

A lady told how the Christian Scientists in Paris had obtained permission to place Christian Science literature in the Exposition.

A gentleman said, "Through Christian Science I have been raised from the depths of tribulation. I have been a profane man. No oath has passed my lips for the past two years. I have used liquor; I have been a smoking man. For twenty years I was not able to read without glasses. I can now read the finest print without glasses."

One who had been an invalid for many years said, "I was an invalid from the time I was six years old. I exhausted the skill of eleven physicians. I have been sent to the mountains, have had electricity; in fact everything that the skill of physicians and friends could give to me. Five surgeons took me to the hospital and performed an operation which was not successful. At this time my system utterly refused to take medicine, and morphine was given me. A person called and told me of Christian Science, but did not urge it upon me. At that time I had an utter contempt for Christian Science; I thought it was for weak-minded people, or people who had nothing the matter with them,—but man's extremity was God's opportunity."

The following testimony was given by one of the grateful ones: "After weeks of torture I took Christian Science treatment, and was healed in a very short time, and brought down a great deal of ridicule upon myself. Christian Science has brought to me life, health, and harmony and the blessed privilege of helping other people. In my experience I have known of healing of curvature of the spine. I am grateful for the physical healing, but this is nothing compared with the moral uplifting I have received."

Then another said, "I had been an invalid for fifteen years and had baffled the doctors' skill. I suffered everything. Then Christian Science was brought to my notice; inside of three weeks I became quite comfortable, and in a short time was entirely healed."

For the purpose of showing how the Truth may be gained and its healing power proved by reading the Christian Science text-book one speaker related the following incident.

"Some time ago I was introduced to a man who had been stricken with paralysis by which one arm and one leg had become nearly useless. He heard of the book which, he had been told, had healed people through the understanding of Truth which they had gained by reading it. He procured a copy of 'Science and Health with Key to the Scriptures,' read it earnestly, and his health began to improve, and it was only a short time before he was entirely healed. His friends who had seen him when he was in his sad condition and observed him after he had been healed marveled at the change, and asked him what had brought it about. He told them that it was through reading the book Science and Health.

"It was not long afterwards that a friend called upon him and wanted him to go and see a woman who had been given up by the medical doctors. At first he was very much perplexed, but he thought that the Truth which had healed him would heal others. He went to see the woman, told her of his experience, and spoke to her about the book. He visited her a few times and read to her, and in a short time she entirely recovered from her sickness. Not long afterwards he was called upon to see another person who was very ill. He repeated his experience to this person and talked about the book, and through his testimony and what he read to her from Science and Health, she recovered rapidly and was finally entirely healed.

"When healing has resulted from reading the Christian Science text-book, 'Science and Health with Key to the Scriptures,' it has often been spoken of as impersonal healing, but it should be remembered that all the healing that has been done in Christian Science has been brought about through personal effort. The hopelessly sick do not become suddenly well, and the cripple instantly discard his crutches and walk naturally and with ease without the Truth that healed them coming through some personal effort, and a visible means being used whereby the change has been wrought. All the healing done by Christian Science is accomplished through the spiritual illumination of the Scriptures which is revealed in the teachings contained in Science and Health which was given to us through one whom we love and revere, the Rev. Mary Baker Eddy, who has demonstrated beyond all others today the Truth contained in her writings and who has labored incessantly to teach others to follow her example."

## From the Boston Papers.

THE Boston papers gave good reports of the Wednesday evening meetings in Tremont Temple and Lorimer Hall. From these reports we cull the following.

*Extract from the Boston Globe.*

Every inch of available space in Tremont Temple was occupied last evening at the last service of the Annual Meeting of The First Church of Christ, Scientist, of Boston, the Mother Church. The occasion was also the regular Wednesday evening testimony meeting of the Mother Church.

As there are about six thousand Christian Scientists in Boston now, and as any one who cared to come was admitted to this meeting, the place could not fail to be filled. No larger auditorium could be secured for last night, however. People began to arrive by five o'clock to get the better seats, and scarcely a seat remained unoccupied an hour before the meeting was opened.

Organist Conant of the Mother Church played selections on the organ for fifteen minutes before the opening of the meeting, at 7.30. Precisely at this hour Judge Septimus J. Hanna, First Reader of the Mother Church, announced the opening hymn, "Shepherd, show me how to go," written by the Rev. Mary Baker G. Eddy. The congregation arose and sang the hymn as one great chorus, from memory.

Silent prayer was then offered, followed by the audible repetition by the company of the Lord's Prayer. Judge Hanna then read from Psalm 97 and from Revelation 21. Another hymn by Mrs. Eddy, "O'er waiting Harpstrings

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of the Mind," was sung by the audience, after which the leader of the meeting read selections from the Christian Science text-book, "Science and Health with Key to the Scriptures."

He then announced that an overflow meeting was in progress in the hall below for the benefit of the hundreds who could not be accommodated here.

Judge Hanna said he had been asked to give his experience, this being an experience meeting. He continued, "I have never seen such a manifestation of love as I have witnessed during this blessed communion season, for, thank God, the Communion season is on, and will last forever. Although we cannot meet you all and shake hands with you, we love you all, for you are all God's children."

He suggested that the visitors be given the time at this meeting, and asked all to compress what they had to say into five minutes each.

A man in the first balcony told of healing from tumors, saying, "I could have shown you four kinds, any kind you might want," all of which, he said, were healed by Christian Science treatment.

A man said he had been entirely healed of epilepsy.

A woman told of being cured of consumption.

A woman on the platform said she had been healed of dropsy, with which she had previously been troubled from childhood.



Here Judge Hanna remarked that in these days prophecy was being fulfilled. He then presented as a recent convert to Christian Science Rabbi Wertheimer of Dayton, O., of whom all Christian Scientists had already read. The rabbi is a middle-aged man, and is a fluent speaker of English. He spoke most earnestly and impressively, saying, in part:—

"It were ingratitude on my part should I keep silent at this time. I have not been healed of any of the ills that flesh is heir to, but I have been healed of theological blunders, and I am very glad of it. Last Sunday in the Mother Church I thought, 'These people are as they are, not because they believe, but because they know; not because they guess, but because they understand.'

"My gratitude goes out, not only to the exemplary church to which I have the privilege to belong, but to that exemplary Mother who has guided this ship through the storms, and will guide it to safety; for Truth will prevail."

Rev. Dr. George Tomkins of Camden, N. J., formerly associated with the late Mr. Spurgeon in London, told of good work in Christian Science which has come into his experience.

A lady from the Fourth Church in Chicago, said, "Christian Science has done so much for me that it would be almost impossible to tell it. I was cured of troubles resulting from spinal meningitis. I have seen Christian Science heal Bright's disease in one treatment. But that is small compared with the spiritual blessings it brings."

At nine o'clock Judge Hanna said that he would be glad to continue the meeting longer, but that the time had come to draw it to a close. Some thirty-five had given testimonials, one immediately after another. Often two or more would begin to speak at once in different parts of the house, and the leader would have to stop the others till one had finished.

The overflow meeting in Lorimer Hall was attended by about nine hundred, and here also testimonials were given as rapidly as at the larger meeting. Edward A. Kimball of Chicago, a member of the Christian Science Board of Lecturers, presided, and among the speakers were Judge Joseph R. Clarkson of Omaha, also of the lecture board, and Arthur Stillwell, a well-known railroad man of the West.

*Extract from the Boston Transcript.*

It was an unusual meeting that took place in Tremont Temple last evening for the relation of experiences by Christian Scientists. The Temple was chosen because it seats three thousand people, and would accommodate more than the church on Falmouth Street; but the seats in the Temple were taken an hour or so before the time for beginning,—half past seven o'clock,—and still people kept coming until there must have been almost a thousand standing. The great auditorium was a mass of life and color. When it was seen that the hall would not begin to include all who wanted to get into it, another meeting was started in Lorimer Hall, and this also was crowded even to the limit of standing-room. Judge S. J. Hanna presided at the main meeting, and Edward A. Kimball of the Board of Lectureship conducted the other. Among the speakers at the smaller meeting was Judge Clarkson of Omaha, lecturer for the denomination.



Judge Hanna is the First Reader of the Boston Church. He led the meeting through the singing of several hymns written by Mrs. Eddy, the leader of the Christian Science movement, a period of silent prayer, read from the Scriptures and from the Christian Science text-book, "Science and Health with Key to the Scriptures," and then opened the meeting for testimonies, which he limited to five minutes each.

Then came an extraordinary series of brief speeches, following one after another, sometimes one upon another, as fast as the speakers could rise and be recognized. They told for the most part of the cure of serious and sometimes supposedly chronic cases of sickness or deformity through the study of the teachings of Christian Science, or through treatment by a practitioner. Some cases of healing were testified to have resulted merely from the study of the text-book. All the speakers showed deep feeling, and spoke earnestly, though no one could have fairly said that anything which took place showed anything of the fanatical. It was a frank and free-hearted meeting.

Judge Hanna gave a brief personal statement as the first testimonial. He said, "I have never seen such a manifestation of love as I have witnessed during this blessed Communion season, for, thank God, the Communion season is on, and will last forever. Although we cannot meet you all and shake hands with you, we love you all, for you are all God's children."

One of the most remarkable testimonials was by a woman who wished to testify for a boy who was four hundred miles away and who had been born deaf. The hearing came gradually and slowly under Christian Science treatment. "I wish you could have seen him the day he first heard the birds sing," said she. "He had previously been in a school to learn the language of the fingers, but was obliged to leave the institution because he became able to hear too well to remain. Last Sunday he sang two of the Mother's hymns through. I stood fifty feet away from him and he answered a question which I asked him at that distance. He wanted me to tell them in the Boston church, for it might open someone else's ears."

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*Brief Extract from the Boston Post.*

Seldom has Tremont Temple held so great a gathering as that which crowded into it last night to listen to the testimony of those who were there to witness to the efficacy of Christian Science in the healing of physical infirmities and ailments.

Tremont Temple itself was filled long before the hour appointed for beginning, and after the four side aisles, the choir gallery, platform, ante-rooms, and passage immediately anterior to the pulpit, as well as every nook and

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corner in the several balconies, had been filled, announcement was made that an overflow meeting was to be held in the hall below. Nearly four thousand attended the Temple meeting, nine hundred the overflow meeting.

Both meetings were entirely given up to the giving of testimony and relating of experience. Judge Septimus J. Hanna presided over the up-stairs assemblage, while E. A. Kimball of Chicago conducted the meeting in the lower hall.

Speakers were limited to five minutes each. About thirty-five persons spoke at the main meeting. Nineteen of these were men.

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*From the Boston Herald.*

The Christian Scientists ended their annual gathering last night with a testimony meeting in Tremont Temple. The great hall was filled to the doors, not even standing room remaining, and an overflow meeting was necessary in the hall below. The latter, too, was filled before the hour for the main meeting. The assemblage was pronounced by many present to be the most notable public one of Christian Scientists ever held, as, indeed, the meetings of the week have eclipsed anything witnessed before by those who have not yet missed an annual convention.

The hall was decorated with flowers and plants, and profusely draped with the national colors.

The exercises consisted wholly of testimony from unidentified speakers, standing up here and there in the audience, who told of their experiences before and since their acceptance of Christian Science doctrine. The five-minute rule was rigidly enforced, though some merely spoke a few words proclaiming their allegiance. There were over thirty such experiences given in the main hall, and half as many in the lower hall.

The extended experiences were almost invariably relations of cures effected, often of dangerous and incurable diseases. The standard text-book of the religion, Science and Health, was freely quoted. Ex-Rabbi Wertheimer was the only speaker introduced by name, and he briefly announced his cures from errors of belief alone.

## Reading Rooms Opened.

### At St. Augustine, Fla.

There has been, recently, a general movement among the churches and smaller societies of the Christian Scientists, both in this and foreign countries, to provide centrally located and commodious reading rooms, furnished with all the literature of Christian Science, where any wishing to investigate its teachings and the work it is accomplishing may have easy opportunities for doing so. In many of the cities these rooms have already been furnished and opened, in many cases in the busiest business blocks, with the result that many of the business men, as well as those in other professions and callings, find time to drop in often for a few minutes of quiet reading or study. In unity of sentiment with the rest of the field, the Christian Scientists here have decided to re-open, during a portion of the week, their room, 120 North Charlotte Street, where the Sunday service is held at present, as a reading room, free to all. The writings of the Discoverer and Founder of Christian Science, Rev. Mary Baker G. Eddy, with the other publications of The Christian Science Publishing Society, will be kept there for general reading, and also copies for sale to those wishing them. The one having the room in charge will be glad to give all information and help possible.—*The Evening Record.*

### At LaGrange, Ill.

The First Church of Christ, Scientist, has opened a public reading room in the parlors of their church in the Cossitt Block, over Huntley's dry goods store. The object is to place in its true light before the people of LaGrange the teachings of the Christian Science Church, and to afford them an opportunity to inform themselves, through its literature, including the works of Mrs. Eddy, as to its teachings, tenets, claims, and purposes.

All the current literature of the society will be kept on file in these rooms. The rooms will be open on week days only from 1.30 to 4.30 and from 7.30 to 9 P.M., at which times there will always be some one in attendance. The rooms are very homelike in appearance and furnishings, and the public is cordially invited to visit them as freely as desired, and to take advantage of the opportunities offered.—*The LaGrange Call.*

### At Cortland, N. Y.

First Church of Christ, Scientist, of Cortland, opened on Friday afternoon, April 13, a reading room in connection with its church work, on the second floor of Samson Block, Main Street. Here will be found on sale and for reading room use all authentic Christian Science literature, including the works of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and the publications of The Christian Science Publishing Society of Boston, Mass.

This reading room will be open to the public on Tuesday, Wednesday, Friday, and Saturday of each week, from 2.30 to 4.30 P.M. All wishing to learn of the teachings and practice of Christian Science will be welcomed at the reading room, where the desired information will be gladly furnished, and literature on the subject supplied.

*Cortland Standard.*

### At Quincy, Ill.

First Church of Christ, Scientist, has opened a public reading room in one of the most commodious business blocks in the city. It is centrally located, handsomely furnished, and well supplied with Christian Science literature. It is in every way worthy of the cause it represents. Each day since, we have added proof of the wisdom of the loving Mother, who is ever on the lookout for our good. Day by day do her loyal children learn that loving obedience to her slightest wish is attended with happiness and prosperity.

M. J. S.

### At Chillicothe, Ill.

The Christian Scientists, who have in the past held their services in Kauf's Hall, have rented the rooms over Dan Kelly's grocery store, heretofore occupied by him as residence rooms, and will fit up the same at once for their future place of worship. The front rooms will be remodeled into reading rooms and the rear part transformed into the auditorium room. They expect to spend quite a sum in fitting up the rooms, and when completed will have one of the finest places of worship in the city.

*Enquirer,* Chillicothe, Ill.

### At Little Rock, Ark.

It is with grateful hearts that we know divine Love is holding our small band together and "leading us into paths before unknown."

One year ago we began holding our service in the Whipple Building, Fourth and Scott Streets, and now have the hall opened for a public reading room with authorized Christian Science literature.

Visitors are welcomed by ladies in attendance each afternoon except Sunday, and gentlemen each evening.

MRS. ANNA ROBINSON.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

**The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.**

## Church By-laws.

THE following amendments to the Church By-laws have been made:—

ARTICLE XXX.

*Officers.*—Section 1. There shall be a Board of Education under the auspices of the Massachusetts Metaphysical College, consisting of four members,—a president, a vice-president, a teacher of Christian Science, and a teacher of obstetrics.

*Auspices.*—Sect. 3. The Board of Education shall act under the auspices of the President of the Massachusetts Metaphysical College, who shall also be president of the Board.

*Vice-Presidency of College.*—Sect. 4. The word "vice-president" is inserted for the word "president" in line 4, page 68 of the sixteenth edition of the Church Manual.

The officers of the Board consist of Mary Baker G. Eddy, President; Septimus J. Hanna, Vice-President; Edward A. Kimball, Teacher of Christian Science, and Alfred E. Baker, Teacher of Obstetrics.

Section 1 of Article XXXII. is hereby amended as follows:—

Strike out the last clause of said section beginning with the word "One" and ending with the word "examination," and insert in lieu thereof the following:—

There shall be but one teacher during each College term, and no member of the Board shall be present but this one teacher.

## Communion Thoughts.

IT is well for us to think of the significance of this word Communion. To commune is to be in unity, or to be at one. In truly communing with God we are at one with Him. If we are at one with God, we are at one with each other; and if we are at one with each other, we are at one with God. These two are one. Oneness with eternal Good is oneness with every idea or reflection of eternal Good. This is spiritual union, or union in Spirit.

In so far as Communion services tend to lead us toward and into a better conception of our oneness with God, Good, in its real and eternal relation, they are helpful. Let us know, then, that God, as eternal Good, is our divine Principle; that this union is eternal, therefore, indestructible and inseparable.

This union is a glorious one. Think of an eternal oneness with eternal Good, and Good as infinite Love! This is the oneness whereof Jesus spake in that prayer of ineffable tenderness recorded by John:—

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

## Retrospective.

THE annual Communion season of the Mother Church in 1900 was an occasion long to be remembered by the thousands of loyal Christian Scientists who were permitted to enjoy the many blessings afforded by the occasion. Beginning with the preliminary meetings on Saturday, June 2, when upwards of twenty-three hundred members were admitted to the Mother Church, and concluding with the grand Wednesday evening meetings in Tremont Temple and Lorimer Hall, an account of which is given in this issue of the *Sentinel,* every moment was filled with good things for all who were here to participate.

The workers came from all parts of the Field bringing their sheaves with them, and because they came to give of what they had gathered from experience they were prepared to receive of the great good that had blessed the lives of their brothers and sisters in Christ.

Our Leader was not present in person, but she sent us a strong, loving, and exceedingly helpful message which was the important feature around which clustered the unnumbered other blessings of the occasion. Five times was the message read on Communion Sunday, that all might have the blessed privilege of hearing what our Leader had to say to her loyal and faithful followers. It were useless for us to attempt to describe the feelings of those who were permitted to hear it. Those who were not present will soon have the privilege of reading the message for themselves, as it will be issued in pamphlet form, and will then receive more fully of the blessings in store for them.

Closely following the Communion service was the Annual Meeting on Tuesday afternoon, the largest in the history of the Mother Church. On this occasion the members of the church were made to rejoice because of the growth and prosperity of our Cause as evidenced by the reports that were received from thirty-five churches scattered throughout the world. These but hinted at the story that could have been told had there been time enough to hear from all who came prepared to give a report of the work that has been and is being accomplished by their respective churches.

As a fitting conclusion of the Communion week came the two magnificent gatherings on Wednesday evening. These meetings brought out the practical workings of Christian Science made manifest in healing the sick and reforming the sinner. One important fact that is worthy of notice was the great number of testimonies from those who had been healed by the reading of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

These meetings mean much to the Cause, and much to the individual workers in the Field, to those who were absent as well as those who were present. There went forth a wave of Truth and Love that will touch every honest heart, and only the future can reveal how much good has been accomplished. We have great reason to be encouraged in our work, and the coming year should be one of watchfulness and prayer. Every individual worker should have on the whole armor of God, that he may be prepared successfully to meet and master evil in all its forms. The Christian Scientist realizes that he must *work* out his *own* salvation, and because he knows that no right effort can fail to accomplish good results, he is content to improve the present opportunity and wait patiently for the reward that will certainly come in due season.

### A Correction.

We were mistaken in saying last week that Section 1 of Article XXXII. of the Church Manual had been repealed. We should have said that the clause thereof requiring this By-law to be read at the Communion services was repealed.

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### By-law Repealed.

The Church By-law relating to class instruction by husband and wife, has been repealed. This By-law was published in the *Sentinel* of April 19, last.

## Among the Churches.

### Christian Science in Syracuse, N. Y.

"First Church of Christ, Scientist," is the gilt-lettered inscription on the sign that hangs in front of a stately old colonial residence at No. 704 East Fayette Street. It is no longer a dwelling-house, but, remodeled for its present purpose, it serves the Christian Scientists of the city as a sanctuary.

The interior of the building is very unlike any other place of worship in the city, and the services are altogether unique. The front room on the first floor is fitted up as the reading room. On a large easel in one corner stands a crayon portrait of Mary Baker Eddy, the New England woman who is the Founder of the faith. On the table is displayed an abundance of Christian Science literature. From two to five o'clock every day the reading room is open and some member of the church is in attendance to welcome visitors who may come from either curiosity or conviction.

The audience room is in the rear of the reading room. Every Wednesday evening at eight o'clock a testimony meeting is held here, and every Sunday morning at 10.45 a regular Sunday service. There is no dim light streaming through stained-glass windows, there is no pealing organ to recite the Gospel story in sacred anthem, there is no preacher ordained to minister to the religious needs of this peculiar people.

Instead a flood of golden sunshine pours through the windows and its brightness is accentuated by the soft maize yellow of the walls, which in turn are relieved by the dull white of the woodwork and the white inside blinds. As the visitor first enters the room his attention is attracted by the motto on the wall at the end of the room. In raised letters of silver is proclaimed the simple truth "God is Love," with the name of the author, "John," beneath.

The audience is seated in opera chairs which face west toward the side of the building, where a niche of the right size has been utilized for the platform. Over the white arch are the words: "Hear, O Israel: the Lord our God is one Lord." And on the wall in the background in raised letters of silver is the sentiment: "Divine Love always has met, and always will meet, every human need."—Mary Baker G. Eddy.

The congregation that gathers is one that has come to worship in sincerity and in truth, however mistaken their notions may seem to the world. They are not there as the followers of a fashionable faith or a popular God. On the contrary, the majority of them have known what it is to suffer persecution for their espousal of a religion that is ridiculed and denounced. To ignore the entreaties of their friends, to defy public opinion, and to endure the social ostracism which is meted out as the penalty, has cost them an effort. The struggle and the victory are written in their calm faces.

Among them are society women who have humbled their pride to be ranked with cranks, the sons and the daughters of clergymen who have renounced the faith of their fathers, the wives of physicians who rely upon another philosophy than that whose teachings their husbands are practising. In the greatest numbers of all are those whom the Scientists call their "recruits from the graveyard," the converts who eagerly profess their rescue from what is supposed to have been an incurable disease.

*Post-Standard*, Syracuse, N. Y.

### Christian Science Service.

The society of Christian Scientists known as the First Church of Christ, Scientist, in Orange, a branch of The First Church of Christ, Scientist, in Boston, Mass., has rented the house, No. 188 Main Street, for the promotion of the interests of the cause of Christian Science in Orange and vicinity. The house and grounds are the property of the Lackawanna Railroad, and have been put in excellent condition for the Scientists.

The front room on the first floor has been attractively furnished and is the reading room of the church body. This room and the large room adjoining are both used for the testimonial meetings held every Wednesday evening at eight o'clock. A Sunday service is held at Berkeley Hall at 10.45 A.M., and children's Sunday School at noon.

The testimonial meeting Wednesday evening was the first held in the new quarters, the society having recently moved the reading room from No. 589 Main Street, East Orange. The meeting was largely attended, and gave evidence that the seating capacity of the rooms would soon be inadequate to accommodate the congregation.

After a short address by the First Reader the meeting was given over to the audience. Individual testimonials of healing of sickness and sin were then offered and were characterized by a spirit of deep earnestness and gratitude. The entire service was conspicuous for its quiet dignity and absence of emotional zeal. Cases of healing are not infrequently reported as occurring during the services.

The reading room is open to the public daily. All Christian Science literature may be found upon its tables and also for sale. Visitors are cordially invited to all services and to the reading room.

*The Orange (N. J.) Journal.*

### Christian Scientists in Montreal.

Of the many denominations holding Sunday, and occasional week day, services in Montreal, it is doubtful if any are so little known as the Christian Scientists. Yet they have been in Montreal for ten years, and on Easter Sunday opened a pretty little church at the West End.

There are now five hundred branches in all the principal towns and cities in America, and also churches in London, Paris, and Berlin. The Boston Mother Church, which started twenty-one years ago with twenty-six members, now has from fifteen to twenty thousand.

Each branch is under its own local government, and is thoroughly congregational.

The branch in Montreal was started between nine and ten years ago by Miss Shannon, a graduate of Massachusetts Metaphysical College, the college of the denomination. This starting was in the parlor of a house, No. 106 Stanley Street. They next moved to 2268 St. Catherine Street, then in 1889 Lindsay Hall was rented. In 1891 Harmony Hall was started.

It was in December, 1890, that the Montreal church was organized, however, and it then had fifteen names on its roll, with Miss Shannon as pastor. A year ago they moved to Karn Hall, and last November they commenced work on their new church building opposite Western Square, and this neat little edifice was opened on Easter Sunday in an unpretentious way, with seventy-five members on the roll. The land and building cost $14,000, and when all work is completed will cost $20,000.

*Montreal Daily Star.*

The *Church Standard* quotes an English clergyman as saying that "the man who should make the world understand what prayer really is, and what are its laws—its invariable conditions of success—would be, perhaps, the greatest benefactor of the race who has appeared for a thousand years."

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## The Lectures.

### At Haverhill, Mass.

City Hall was comfortably filled last evening (Monday, May 28), when Hon. William G. Ewing of Chicago delivered a lecture on Christian Science. The audience consisted of many out-of-town people, including persons from Boston, Newburyport, and nearly all the surrounding towns. Mr. Ewing is a most able speaker and presented his subject in a clear, straightforward manner that was pleasing to his hearers. He was introduced by Lawyer Robert D. Trask.—*Haverhill Evening Gazette.*

The introductory remarks of Mr. Trask were in part as follows:—

*Ladies and Gentlemen:*—A review of the history of Christian civilization, discloses the fact that intolerance, in some form, appears in every stage of its development. Intolerance, the offspring of the meaner sentiments of the human mind, has ever been an enemy to true Christianity and true progress, and oftentimes an enemy in disguise. Beginning with the earliest history of Christianity, it appears in the persecutions. We find, first, the Christian persecuted by the Jew and the Pagan; then, Waldenses and Protestants persecuted by Catholics; later, Catholics and Nonconformists persecuted by the Established Church, and the Jew by everybody; and still later in our own New England, we find one branch of the Pilgrims fresh from the persecutions of the Established Church of England, persecuting all other branches not adhering to its theology. Happily the days of the religious persecutions are past, but the spirit of intolerance is still present with us. It may be seen in the church in an ardent devotion to one's creed and a severe hostility to the creed of one's neighbor, demonstrating the truth that some of the teachings of Christ have been either entirely overlooked or misconstrued. It may be seen in politics in the intensity of party prejudice, resulting in the countenancing and unholding of great political wrongs. And it may be seen in social life, nurtured by wealth and fashion, tending toward the permanent establishment of caste, which is so contrary to the spirit of liberty and Christianity.

There are two things in the world that have never yet been cornered in any market of the world; two things that are not yet controlled by any combination or trust. These two things, are *trouble* and truth. I have never known of a single instance, where a man went out looking for trouble, pursuing his search industriously and persistently, that he did not find what he was looking for. And his success did not depend upon his social standing nor upon the fact of his being either a millionaire or a beggar. The search for truth is more difficult, for truth and error are so interwoven in the texture of life, that it is not easy to get at the threads of truth and follow them; but the man who honestly, diligently, and persistently seeks truth, finds it; and it makes no difference whether he be a plutocrat or a democrat.

This meeting is under the auspices of the Church of Christ, Scientist. I am not a communicant of this church nor of any church; but there is at least one plank in the platform of Christianity on which I stand firmly, and on which every unchurched, honest, thinking man and woman stands in common with the Catholic, the Protestant, the Christian Scientist, and the Agnostic. It is the plank containing these words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." I am here to introduce to you as the speaker of the evening, an eminent member of my own profession, of national reputation; and I assure you that whatever may be our own views we have a great treat in store for us as listeners to his speech. I take great pleasure in presenting to you, Judge William G. Ewing of Illinois. *Correspondence.*

### At North Adams, Mass.

Rev. William P. McKenzie of Boston lectured last evening (Monday, May 21) at Grand Army Hall under the auspices of First Church of Christ, Scientist, to a large audience composed both of the members of the local church and those interested in learning the tenets of the new faith. In fact, it was to this latter class that the lecture was more especially directed, the subject being "The Truth about Christian Science." The speaker was introduced by Superintendent of Schools I. F. Hall, and spoke for about an hour and a half in an easy conversational way concerning the basis on which the Christian Scientist builds his faith. He explained that the Scientists lay such stress upon the healing of the sick because it is so eminently a practical and Christian-like way of showing forth to the world the power given to the true believers.

*Evening Herald.*

Professor Hall's introductory remarks were as follows:

*Ladies and Gentlemen:*—When I accepted your kind invitation to introduce the eminent speaker whom you are convened to listen to this evening, I forgot that Cicero once told his pupils that an introduction is never tolerable unless it is necessary to *conciliate* your audience. Before such an audience as this, therefore, may I not be pardoned for declining to fulfil my promise exactly as I made it? May I not be allowed, instead of *introducing* the distinguished gentleman, to extend to him a hearty welcome to our young, prosperous, and progressive city, where there are evidently *more* than a *few* people liberal, open-minded, and broad-minded enough to give a listening ear to the presentation of truth in a new form by an earnest seeker after truth.

Unfortunate, exceedingly unfortunate, is that man who, having obtained one glimpse of some inspiring truth, is satisfied with that, and closes his eyes forever afterward to all the varied manifestations of life's great verities. Blessed, thrice blessed, is the man whose mind is open day by day to new revelation of the old, old story. Especially is this true of those things which pertain to our social relations. In the progress of humanity upward from the lower forms of life to those which are more complex, one truth is most apparent, that we are every one of us a part of that great organism which we call society, that whether we will or no, we touch elbows in mind and heart continually, and come to be more and more a constituent part of one great whole—human society.

As the hand cannot say to the eye, "I have no need of thee," and the eye cannot say to the lips, "I have no need of thee," so it is not possible for any one of us to say to our neighbor or friend, or even to our enemy, "I have no need of thee." We are so bound together in this organism of which we are a part that what helps one, helps everybody else; that which purifies and uplifts one life, must purify and ennoble every life. And what is of more worth to society (when it is full of aspiration for what is noble and pure) than a human life seeking earnestly for truth in heart, and thought, and deed? As Dr. Storrs expressed it many years ago, at the time of the great California fever, so let me say, with a slight variation, "Better than a hundred Californias or Porto Ricos every year is one pure and holy life in the history of a nation that would be noble." Therefore I am glad to present to Mr. McKenzie an audience who will give him their undivided attention and their sympathetic interest. *Correspondence.*

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### At Des Moines, Ia.

Judge William G. Ewing of Chicago, delivered his lecture on Christian Science before two thousand persons yesterday afternoon (Sunday, May 6). The threatening weather doubtless kept many away. Seldom has any one addressed a more respectful or attentive audience than that which confronted the distinguished jurist. While the great majority of the audience was not in sympathy with the doctrine, there were no scoffers in evidence. They evidently came with the feeling that if the belief was one which a person of Judge Ewing's standing could entertain sincerely, there was much about it concerning which they had been misinformed, and perhaps something of value to learn.

The dignity and evident sincerity of the speaker commanded respect. He had no words of abuse for believers of other faiths. He said he had been baptized in the Presbyterian Church when an infant and for more than a quarter of a century he had been an active member of the church. He said he left it not because he found it wrong but merely because he found a higher, more exalted faith. For years he had been daily praying for health and strength and happiness, but instead of relying on God to answer prayer had steadily patronized the drug stores, thereby virtually admitting that he had no faith in the efficacy of his prayers. When he came to a realization of a more sublime faith, he did not materially alter his religion, but changed to a stronger faith in what he had always accepted in theory but not in practice.

Judge Ewing was introduced to the audience by Miss Mary Stewart, who said in presenting him:—

I am very happy to greet you in the name of First Church of Christ, Scientist, of Des Moines. We appreciate very greatly the presence of so many on this uncertain day, showing as it does a broad-minded readiness to hear a new declaration of the great old truths of Christianity —new only in the sense of a greater practicability and adaptability to human needs of that which has always been true. We are fortunate in having with us to-day one who is clothed with authority, being a member of the Board of Lectureship of the Mother Church of this denomination; one who has tested and experienced the beneficent power of Christian Science; one who has delved deeply into the study of it, and who by reason of deep research and actual demonstration knows whereof he speaks.

The message of our Master was love and peace and joy. This is the message of Christian Science. I have the great pleasure and honor to present to you the Hon. William G. Ewing of Chicago, who will speak to you of "Christian Science, the Religion of Jesus Christ."

*Daily Iowa Capital.*

### A Sign of the Times.

What a significant sign of the times was there when at the General Methodist Conference held in Chicago this week the conference in a body refused to declare "we are as much as ever in favor of observing the kneeling attitude." Among all the various outward changes that have taken place in religious matters, this breaking away from ancient discipline in the conventional bodily attitude for prayer is one of the most significant. Any one who has prayed truly and from the heart knows that such aspirations form themselves without regard to the postures of the body. They may take shape in the mind first and then in words, or they may never pass the lips to the hearing of man. They are "the soul's sincere desire—uttered or unexpressed." And this is to be the whole world's definition of prayer in the days that are coming.

*Boston Transcript.*

## From Our Contributors.

### A Song of Light.

BY WILLIAM BRADFORD DICKSON.

"LET there be light," and lo, across the darkened consciousness there gleams the softening dawn of Truth's eternal day.

"Let there be light," behold a newly kindled torch,—awakened life,—re-lit with heavenly fire from Love's refulgent land.

"Let there be light," and o'er earth's barren wastes the Holy Spirit's fadeless beacon cheers the sick and fainting heart.

"Let there be light,"—forth springs the perfect man,—the child of Light,—reflecting Spirit's changeless glow.

"Let there be light,"—thus vanishes the night of matter's reign,—thus gleams the Christ-day over all.

"Let there be light,"—forth from the bosom of the Infinite,—the Father of all Light,—the sun of righteousness with healing in His wings,—bursts forth o'er all the earth.

Let there arise in every heart the one true Light which lighteth all the world with peace and love.

"Let there be light;" "Let there be light."

### What Christian Science has done in Our Home.

BY CARRIE BARSTOW PHELPS.

FROM my earliest recollection the dark, sad shadows of sickness and suffering had been over our home most of the time, until September, 1898, when Christian Science came to us; now we have health and happiness where care and sorrow had seemed to reign for many years.

My case was one of weak constitution, inherited from my mother, whose life seemed largely made up of suffering. I do not remember an afternoon in school that I did not have a headache, and many times mother would have to help me to bed as soon as I reached home so that I might sleep away the pain and nausea. I always had to be careful about my food, and as I grew older had more and more trouble from dyspepsia and sick headaches, until I was obliged to be put under a regular course of medical treatment.

After months of treatment, and with only partial relief at times, another physician was called and he tried faithfully to build me up, but I only seemed to add more ills. Then followed more examinations, and one of the physicians said I was suffering from diabetes. The other examining physician advised an operation for a serious eye trouble for which I had been under treatment by an oculist for some months.

I then went to New York and was treated a number of weeks by Dr. D., who is called one of the specialists of the world in eye troubles. I came home quite improved generally, but it was only temporary. In a few months the old troubles were renewed and another and more serious one appeared. This brought me down to the bed, where I was confined ten months. When at death's door Christian Science came to the rescue and I came back to life and health.

We called a prominent physician of Hartford to consult with the local physician. He pronounced the trouble appendicitis, but said I must be made stronger before an operation could be safely performed.

After many weeks had passed I had a relapse, and the consulting physician was again called and one of the best trained nurses of another city came to aid them. It was agreed at this time that the difficulty had become tubercular, and that inflammation of the bladder had set in.

For nine weeks they nourished me by nutritive enemas, as I could only take liquid food and in the smallest quantities. They tried to keep me comfortable by giving mor-

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phine hypodermatically. This faithful physician had talked my case over with other doctors, and finally brought it before the County Medical Board, but they were unable to suggest anything more than he was doing. After seven more weeks of patient work from this untiring nurse and physician, during which I failed rapidly, I had a second relapse, when my physician gave me up, for my stomach could no longer retain anything.

As the physician left the house he expressed sorrow at what seemed to be the inevitable. He had directed the nurse not to try to give me any more medicine, but just to use the morphine. The nurse said, "Then that is all that we can do," and he said, "Yes."

That afternoon my parents re-read a letter which we had received about a month previous from the Second Reader of the church in Denver, advising us to try Christian Science and giving the address of a practitioner in Hartford, and father took the train to go and look up the address. He told the Scientist I might not be living then, but he took my case and came out with father.

Before the morning of my first night's treatment I was able to drink three glasses of cold water, and when my nurse looked to see how the purple bed-sore was after the night without rubbing or applications, she was speechless for gladness and hope, for the flesh was white.

For my breakfast I ate bread, potato, and meat, and drank a cup of coffee. From that time I ate heartily of whatever I liked, and the little down pillow and padded ring used to keep the bones from the bed were soon dispensed with. The third night after treatment the stoppage of the bowels, which had for weeks resisted everything tried under the doctors, was relieved. When this trouble disappeared mother and the nurse were happy in the full sense of that word; father, too, was with them, and I was turning my face away from my grave, hoping for life instead of beseeching them to pray that I might die.

In five days I was able to be put in a chair. In less than two weeks was walking about my room, and in about six weeks went away on a visit of several weeks.

After mother saw what Christian Science had done for me she was ready to have the same treatment. From childhood she had never been strong, had always been troubled with dyspepsia and sick headaches, and for the last twenty years or more was rarely able to be away from home more than to take a short drive. Two severe attacks of spinal meningitis left her more feeble than before, and the old difficulties were so much aggravated that she was confined to her bed about half of nearly every week for six years; two years of the six, she did not get about the house excepting as she was moved in her chair. It was a great trial to see the sufferings of our gentle, loving mother through the many years of her invalidism, patiently hoping for some abatement of the siege of illness; but all hope was blasted by the appearance of a disease that medical testimony says has never been known to be healed.

We know now that these things were not God's realities, and were only real to the mortal sense that believed in them, They are not incurable in the light and understanding of God's healing through Christian Science; but at the time they appeared they brought the full measure of fear, for we believed them to be real. When mother commenced with the treatment she began to eat of everything that she liked. There were many struggles, but she ate, and now she says she would not know that she has any stomach.

The goitre commenced to diminish in size and the pain and choking sensation ceased, until there was nothing in appearance or sensation to indicate that she had ever had any such disease.

She also suffered from deafness that had grown upon her until she could only hear the words that were spoken loudly near by. This was also healed, and now she easily hears the clock tick from the adjoining room.

This account would not be complete without mentioning that the man who worked for father was also healed of dyspepsia. He has united with the Mother Church, and has himself successfully treated others, though he has had no advantages to gain an understanding of this Science except from the study of the books.

To say that we are grateful for such great blessings as are ours, and that we love Christian Science and love to call the Founder of this great Cause, Mother, is to express but a small part of what Love has brought to our home.

## Casting Bread upon the Waters.

BY CARDIE F. HILLMAN.

IN the Christian Science Hymnal we find these words:—

Cast thy bread upon the water,
Thinking not 'tis thrown away.

If we give to our brothers and sisters, the bread of heaven, knowing that God will bless the gift, we shall surely see the hungry ones fed and comforted.

I desire to relate an instance to show how faithfully we should obey the call of Love to help our fellowmen.

Last summer, or early fall, I met a young girl in a business way. She spoke of her poor health, and of the suffering her mother was in. Christian Science was presented and she was told to rely upon God as the only help and strength. As the thought of His protecting care was brought out, tears filled her eyes and she said the doctor told her that worry had caused her sickness. Thus the mental cause was recognized. It was brought out in the conversation, that her work in the mill was their only material source of support, and she was so afraid something would happen to shut this off that the very fear had prostrated her, throwing them on the kindness of their neighbors.

The invitation was given for her to bring her mother to the reading rooms of the New Bedford Church, and we parted. Some Sentinels were mailed to them, and about two weeks later the mother called at the reading rooms the afternoon that I was in charge.

She said that years ago their family was well-to-do, but the husband was in poor health and they traveled around, trying to find relief. They exhausted their money in doctors' bills and medicine to no avail. He passed away and left her penniless, with a son and daughter to care for. Before long the son was taken with a severe sickness. One day the doctor pronounced him recovering, but in a few hours he passed away. The same doctor said the daughter could hardly live to be twenty years old, as she was very frail indeed. So the mother constantly worried about the daughter's health, making herself miserable, and this in turn frightened the daughter. Thus they both held strongly the thought of death for each other.

In this hour of utter darkness the light of Christian Science came to them. She went home from the reading rooms brighter and happier for the talk, taking literature to study and promising to come to the church service soon. She did so, and I loaned her a copy of "Science and Health with Key to the Scriptures." One day she said, "I am being healed by that book. I believe every word in it, and must own it."

For some time after that, we did not see her. About Christmas she came to the reading rooms with three dollars to buy the priceless book—Science and Health—that was healing her daughter and herself, and bringing sunshine and cheer into their home. Week by week she had saved a few cents, and as she began to realize God's ever-present care, the way opened for her to earn a little daily. She went without whole shoes, to save the money for the book. Her neighbors said she would die from exposure, but she

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was more healthy this past winter than she had been in years. With beaming face she purchased Science and Health, which was to be a Christmas present to her daughter.

The Scientists told her she had made a demonstration for the Truth and she would now have the shoes also—as of course she did. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Words can never tell the help they have received from that blessed book that heals them when errors come up and has destroyed the awful fear of death.

Let us all cast the bread upon the waters, knowing that every crumb will help some one, some where. Let us never withhold the comforting, healing Truth, but humbly, gladly, give to others that which has fed and clothed us.

## A Step Forward.

BY E. E. E.

I WANT to express my gratitude for the article in the *Sentinel* of April 19 entitled, "True Possessions." It showed me that I had allowed a dulled sense of the truths brought out in the article, to take possession of me. I was aroused to a better realization of the importance of watching my thoughts, that they be winged with love and healing, and not with doubt, impatience, anger or any of evil's dark brood. We need to remind ourselves often of the words of Jesus which our Leader has so wisely caused to be placed on the first page of the *Sentinel*.

We are apt to fall into the way of letting our thoughts run on without examining them, forgetting that wrong thoughts even though unspoken, do harm.

I was led to examine myself, and found that instead of "Love long continued and faithful," I was impatient, with somewhat of resentment because some of my friends whom I was anxious should accept Christian Science, did not see it as the Truth. I was blinded to the fact that this would only tend to drive them further away.

I turned about, and at once wrote a letter to them with love in my heart, and now I am striving to be patient and loving to all the doubting and fearful ones.

Our Leader has given us these lessons over and over again, but alas, so often to ears that are dull. I am learning more that Love is the one thing needful.

## Letter to Mrs. Eddy.

Concord, N. H., June 4, 1900.

Mrs. Mary Baker Eddy.

*Beloved Mother:*—Once again I make the pilgrimage to Concord to look upon your face—not through any sense of personality—but had it not been for your teaching I should never have looked upon the face of any one again. Christian Science healed me of a claim of blindness. The one sweet look you cast upon me as you passed me in your carriage last summer, so uplifted my spiritual thought that many beautiful demonstrations were made on my return home. One I will tell you of, knowing that you love to hear of the wonderful cures of both sin and sickness being made through the teachings of your book. A gentleman having a claim of paralysis for fifteen years came to Christian Science for treatment. He was a man very fond of the pleasures of the world. Both limbs were dead to sense. He had been treated by many noted specialists and his case abandoned by them as incurable. To-day he is walking. Beloved Mother, in humility and love, I send this little note to you—only another acknowledgment to you—that through your teachings, the Truth has again caused the blind to see and the lame to walk. Yours in Truth and Love,

FANNIE C. BRADY, St. Louis, Mo.

## Testimonies.

### A Severe Case Completely Healed.

One Wednesday evening a few weeks ago I was making all possible speed toward a prompt attendance at our usual meeting. I had been frying fish and had a quantity of grease in a skillet as I was cooking them as one would doughnuts. My dinner was served and I thought to remove the smoking fat. So I took hold of the handle of the skillet, went down to the cellar, opened the furnace door, and threw the grease in on a hot bed of coals. The flames burst forth and from my waist up I was a mass of fire. Instinctively I placed my hands over my eyes and hair, then stepped up into the coal bin, took my apron and beat out the rest of the fire. I called out but no one heard me. I then walked up stairs. My daughter came out in the kitchen and said, "Mamma, what is the matter?" I said, "I guess I am burned."

My daughter wished to go for some healer, but I said, "No; I do not need any one. If you wish to please mamma you will go down and eat your dinner, do up the work, and then come back. I want to be alone." There came no doubt, no fear, nothing but an absolute reliance on God. I read a little in our text-book, "Science and Health with Key to the Scriptures." Then I went to work. This accident occurred about half past six in the evening; by half past nine the same evening all suffering was destroyed and I was asleep.

The next morning one eye was closed so I could see only a little daylight. On the eyelid and just below the eye were large puffed places. From the top of my forehead down to my breast, and from where the hair grows back of my ear to my nose and half the other side of my face was a solid burn. I had inhaled the flames and in my mouth were blisters. My upper lip was so swollen that the end of my nose and lip nearly met. My face on that side was beyond all recognition, terribly disfigured, black, and altogether unsightly. One hand was burned. The greater part of three fingers and nearly to my elbow a solid burn, with the exception of a small strip on the inside of my arm. No applications were used, I simply washed my face with soap and water to remove as much as possible of the grease and coal dust. I was my own patient.

The neighbors became quite excited; one gentleman came in and said, "What are you doing for that?" I said, "I am taking care of it myself." He knew I was trying to be a Scientist. "Well," he said, "well, but you should do so and so." I told him I did not need anything, and that seemed to settle it. A few days after his wife, who was with him at the time, came in and said, "Well, I never saw anything heal like that." I had no thought of being disfigured until people outside of Science came. Then I had to know God's idea could not be disfigured or marred.

In ten days I was back in church. I stood talking a long time with a lady. She did not notice a thing out of the way. There was nothing. Some one called her attention to my face with an entirely new skin on one side. There is no discoloration on either face or arm, no scars or appearance of any kind to indicate such an experience.

This is much, but nothing compared to what Christian Science has done for me in making me a better woman, in implanting in my consciousness a desire for higher and holier things. All this is due to the Discoverer and Founder of Christian Science, Rev. Mary Baker G. Eddy, who with her face turned heavenward, calls us on to higher work. May we fit ourselves to follow. And when the voice calls come higher may we have oil in our lamps, and our ears open to catch the faintest whisper of Love. From my heart of hearts I thank her for what she has done, not only for me but for all mankind.

MRS. MARGARET S. HOWLETT, Kansas City, Mo.

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### Found Happiness and Contentment.

It is about two years since I first heard of Christian Science. At that time I was a most unhappy, discontented woman. I had nothing to look forward to. I had no religion, did not read the Bible, and had no faith in God or man. One day I picked up a *Journal* that some one had lost and I read every word in it from beginning to end. The Truth that I had been waiting for all my life was there, and I took it in as the parched ground takes in an April shower. I soon got "Science and Health with Key to the Scriptures," and have read it with the Bible ever since. It has indeed revealed a new heaven and a new earth for me.

I had no need of physical healing, the blessing of good health has always been mine, but the moral healing has been everything to me. After beginning to read Science and Health I lost a temper which had made me very unhappy. I began to feel my burdens lifted one by one, and the old discontent and weariness are gone and in their place is a peace that passeth all understanding.

I left off my glasses about a year ago, after wearing them for years. Christian Science has helped me wonderfully in business. I have done more work and with less fatigue than ever before. People whom I meet ask me, Have you found the water of eternal youth? and I answer truly, Yes; and then I talk for Science.

Our coming into Science reminds me of a tiny brook which starts from its icy bed in a snow-capped mountain, leaping and dancing for joy, that it has found the blessed sunlight. The world is new to it; it babbles and murmurs on its way till it comes to a small obstacle, by overcoming which it gains strength to meet the next, still working its way, with the glorious ocean in view. So it goes on through gloomy forest and rocky glen, gaining in strength, till it sweeps over the falls and through the peaceful valley, now and then finding a short resting place in some beautiful lake with lilies on its bosom and under the cool shadow of the trees which line its shores. It has become a mighty river by this time and on it goes into the heart of a great city where it is tried as by fire, by dams and mills where its mighty power is used for the cause. By this time it has waxed strong, and the impediments in its way are as chaff, and nothing can hinder its way to the ocean.

So with this Truth which has come to us through Christian Science. If we keep on the right course, overcoming day by day as we receive strength, we shall grow in Love and Truth till no obstacle can hinder our demonstrations over error, and we shall indeed be witnesses for God (Good).—E. E. BURGESS, Philadelphia, Pa.

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### Christian Science in Obstetrics.

I did not come to Christian Science through healing. I had possessed a copy of Science and Health for several years before I became a Scientist, and all I read seemed good common sense. It has proven to be such in every instance of my four years experience. After I took a stand for Christian Science I discovered plenty of spiritual healing to do, however.

I have found that I have made progress in many ways, especially in relying on Principle to guide my family and myself. I had been inclined to do all the planning, and to arrange matters for days to come which maybe would never materialize.

I gave birth to a baby girl with no help whatever but Christian Science, the healer not even being present. I was on my feet when the baby was but six hours old. The second day I walked up and down a long hall, also the third day. The fourth day I put my clothes on and went to meals. The eighth day I drove two hours or more. The tenth day I was shopping half the day and made no difference in my usual habits from that time. I ate everything I pleased from the time my baby was an hour old. This was much pleasanter than to be restricted to food usually allowed at that time. Many of my friends who were not Christian Scientists said that in time I would feel ill effects, but they were mistaken, as a year and a half has gone by and I am still perfectly well.

The help in making a financial demonstration has been much to my husband and myself. Until January of the present year my husband was in the patent medicine business, which became more and more distasteful to him as he grew in Christian Science. He did not seem to be able to leave it until the first of this year, when his position was taken from him and we had to rely on divine Love to take care of us, and we are realizing more and more every day that God is the source of all supply. My husband and myself received class instruction two years ago from one of Mrs. Eddy's loyal students, who has guided us upward in the paths of Truth, helping us to know God is All-in-all and will guide and take care of us in every instance.—H. E. HAMLIN, Chicago, Ill.

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### Healed by Reading Science and Health.

About ten years ago, I was instantaneously healed of typhoid fever by the reading of the preface in "Science and Health with Key to the Scriptures."

Later, when I was down in the very depths of despair, when my heart seemed to be crushed and torn and bleeding, until I was well-nigh unto death, I felt that could I only hear our blessed Mother speak, she would most surely comfort me. I took up "Retrospection and Introspection," and the first thing my eyes rested upon were these words on page 98, "Nothing except sin, in the students themselves, can separate them from me." Again, on page 39: "Early had I learned, that whatever is loved materially, as mere corporeal personality, is eventually lost." I read those two passages and re-read until I was answered. I was helped onward in this beautiful way through my experience, far beyond my dearest hope. I have been enabled to help others to know and understand Christian Science as never before.

With a heart filled to overflowing with gratitude I can testify that I am healed, not only physically, but mentally.

CARRIE E. NYE. Los Angeles, Cal.

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### Thankful for Many Blessings.

I feel I must again express my gratitude for the blessings of Christian Science; first to our dear Mother, Mrs. Eddy, for all her labors in giving us "Science and Health with Key to the Scriptures" and her other writings, as our guide to the knowledge of our true being. I want to thank her for those few sweet words in the *Sentinel* last August, "Peace, be still! our Father is at the helm." They have come to me constantly since and have smoothed away many seeming difficulties; her words so often give us a joy that we long for the whole world to understand.

I am so thankful, too, for the Bible Lessons. Such beauty and depth of meaning is thrown upon the Book when read in the light of Christian Science. A dear old clergyman years ago used to call the Bible "the Father's letter to show us the way home," and how truly *now* does it show us the way to Life and Immortality.

I am thankful for all things, daily blessings, for all things are blessings, even the difficulties, if we but know that one Mind, the Mind that is Love, governs all.

M. C. L., London, Eng.

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The *Watchman* says: "The men who really seek to understand the Bible and regulate their lives by it, develop the best type of human character that the world has ever seen. That simple fact is an argument for the divinity of the book."

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## Religious Items.

"Nothing is more touching in the history of our Lord's earthly life than his manner of intercourse with the despondent and even desperate," says the *Congregationalist*. "His presence inspired them almost inevitably with courage, and he evidently addressed them in a way to which they were unaccustomed and which others seldom used. No matter how forlorn the case, how despondent the heart of any man or woman whom Jesus met, he never rebuked them unless rebuke was actually the one means of revealing his absolute comprehension of their heart's necessities. That was the thing which had to be done if they were to confide in him and receive a blessing from him, and once in a while it could be done only by sharpness of speech."

In a sermon recently published in the New York (Baptist) *Examiner*, the Rev. Dr. Wayland Hoyt says: "The wonder of my boyhood was an old pear-tree in the back yard. By nature it was the commonest sort of tree, producing fruit so acrid that a pig would scarcely touch it. But that tree had become regenerate. There had been grafted into it the luscious Seckel pear. And the grafts of this sweet and dainty pear transmuted the juices of the natural roots and trunk into exquisite fruitage. A Christian may not bring forth bitter, harsh, worldly fruitage. He has been touched to higher issues. Sad for him if, professing to be grafted into Christ, the fruit of the Spirit does not hang upon the branches of his life. Good works are a mighty matter for a Christian."

The (Episcopalian) *Church Standard* says that "Edward Markham, the poet of 'The Man with the Hoe,' while speaking in New York in the West Side Auditorium, said: 'There have been trials for heresy recently. There have been people put out of the Church. Do you know who ought to be tried for heresy? Whenever a man is found not to give food to the hungry; whenever a man is found not to give a drink of water to the thirsty; whenever a man is found who will not visit the sick and carry Christ's comfort to the dreary home, that man ought to be tried for heresy.'"

Counselling Unitarians in regard to their conduct toward people of other convictions, the *Christian Register* says: "We must learn how to be narrow enough to have a definite purpose without being bigoted, how to be broad enough to include all human interests without being vague and thin, how to have zeal without wrath, charity without weakness, belief without bigotry, moral perceptions without censoriousness, broad sympathies without laxity of judgment. Then we must go ahead seeking fellowship and co-operation on every hand among those who are like-minded.

"My friends, we must *desecularize* ourselves. We must get above the chink of the dollar, the swish of the silk, and the rustling leaves of the essay. All the valuable secular helps in the church should be nothing other than the means to the end. We object to that kindergarten kind of worship where forms and objects become an end in themselves. But we too often err in allowing the secular things of life to be our end and aim."—Extract from a paper read by the Rev. Charles E. Varney before the Wisconsin Unitarian Conference.

In an editorial the *Universalist Leader* tersely says: "Every time you denounce a wrong, proclaim some good. That is the Gospel method. If you know a good word speak it; if you know a good song, sing it; if you know a good deed, do it, and let your speaking and your singing and your doing be known, that others may take heart. . . . If you have multiplied your talent let it be known, not in boastfulness, but that your success may turn some discouraged brother from burying his talent in despair."

A writer in the (Swedenborgian) *New Church Life* says: "The old theology caused men to fear God, because it was imagined that He is a wrathful and revengeful Being. But it is those who depart from God, because of an erroneous idea about Him, and by an evil life which is contrary to the Divine Law, who fear God and even hate Him. God is the Divine Love itself, and in the spiritual sense to *fear* God means to *love* Him."

Rev. O. P. Gifford, D.D., in a sermon published in the (Baptist) *Watchman* says: "The Christian world stands at the dawn of a new century, challenged by the Spirit of the living God to a new application of the old secret. The man, or the church, that separates himself from the living sympathy that ends in sacrifice to meet the world's need, will find himself banished from the sympathy of angels, and of the redeemed, and of the living God."

In his first sermon as a Congregationalist, preached recently in Plymouth Church, Brooklyn, Dr. A. C. McGiffert said: "Our creeds have not been altogether blessings to us. The transcendent God we have worshiped for ages is giving way to the imminent God. The world needs not a hand stretched out from another sphere, but a heart and life throbbing here among us."

Rev. Floyd W. Tompkins writes in the *Congregationalist*: "It is the healthy, fresh, natural, loving life that appeals most to men. The happy smile, the thoughtful act, the consistent doing of right, but the doing of it quietly and unostentatiously—these speak of the Christ-spirit within."

The *Sunday School Times* says: "The Hereafter can have little practical power on the life and character of a person who neglects the present. As Dr. Stalker says, 'Religion should be not an insurance for the next world, but a programme for the present world.'"

The Methodists have removed the time limit on pastorates, so that, if mutually agreeable, pastor and people may remain together indefinitely beyond the five years heretofore fixed.

The *New Church Independent* says: "For all right judgment of any man it is useful—nay, essential—to see his good qualities before pronouncing on his bad ones."

The realization of God's presence is the one sovereign remedy against temptation.
FENELON.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—ANON.

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The June *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy or more, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

Per Capita Taxes and Contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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# Works on Christian Science.

## Written by Rev. Mary Baker G. Eddy.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political and Governmental Notes.

The strike situation in St. Louis is hardly to be distinguished from civil war. The sheriff's posse of armed citizens, made up, to some extent, of well-to-do men, fired upon a crowd of five hundred strikers and their sympathizers on June 10, in which two men were killed and three fatally wounded. The public is reported to be very much in sympathy with the strikers, and the deputies are hooted on the streets. Many of the deputies resigned and others are said to be intending to follow them, because several prominent men of the posse are facing the charge of murder on account of the fight of June 10. The police are accused by the non-union street car employes of showing partiality for the strikers, and neither the mayor and the sheriff, nor the mayor and the governor are working together in harmony. Violent outbreaks attended by bloodshed were of daily occurrence last week.

The naval bill, as finally passed, authorized the building of two battleships, three armored cruisers, three protected cruisers, and five sub-marine torpedo boats. The bill also authorized the Navy Department to exceed the limit of $300 per ton for armor, which will cause work to proceed on the battleships Maine, Ohio, and Missouri, authorized May 4, 1898, and delayed because armor could not be purchased at the price fixed by Congress, and contracts will also be let for the vessels authorized under the act of 1899: namely, the battleships Georgia, Pennsylvania, and New Jersey, and armored cruisers, West Virginia, Nebraska, and California. The act of 1899 provided that no contracts should be made for the hulls of the vessels until the armor had been contracted for at an average rate not exceeding **$300 a ton.** Under the bill recently passed the way is opened to let the contracts for these vessels.

Secretary Root has instructed the army engineer in Chicago, Major Willard, to investigate the current created in the Chicago River by the opening of the drainage canal, and to report on all the conditions existing, with recommendations as to what velocity of current is safe for navigation of the river and the channel. Based on this report Secretary Root will make a ruling as to what current shall be allowed. If the drainage canal trustees do not accept the edict, it is within the power of the Secretary to close the canal altogether by withdrawing the permission for a premature opening.

General Otis, who has just returned from the Philippines, in an interview in Washington, said that the Filipinos are the very best of the Asiatic races living on the Pacific coast and islands, and that they are quick to learn American ideas and eager for instruction in the English language. With regard to the progress of the war he said: "In my opinion, the conditions in the Philippines are rapidly improving. We are in effectual control of the interior of several of the larger islands where the Spaniards never secured foothold.

### Foreign News.

The disturbances in China have grown much worse during the past week, and the combined naval military forces, or marines, of the United States, Great Britain, Russia, France, Germany, Austria, Italy, and Japan are being used to protect the foreign population of Pekin. The Imperial Chinese troops seem to have openly gone over to the Boxers and have joined the latter in committing depredations against foreigners. It is reported that they have burned the Japanese legation and killed one of the attaches, and that they have surrounded the quarter occupied by the diplomatic corps, and threaten its destruction. Both Russia and Japan are said to be landing large forces independent of the other powers, and political observers believe that the partition of the Chinese Empire is about to be attempted. The foreign column, composed of marines from the ships of the various foreign nations, on the march to Pekin, had several encounters with the Boxers, in which many of the Chinese fell.

The British under General Buller succeeded last week in dislodging the Boers from Laing's Nek, where they had so long successfully disputed his entrance to the Transvaal, and now he is in a position to co-operate with the main British army under Lord Roberts. The latter was kept busy last week in driving the Boers out of the country behind him, where they dashed in and defeated and captured a battalion of yeomanry and tore up many miles of the railway connecting the British invading army with its base of supplies. President Kruger has established the government temporarily in one of the strongholds among the hills.

The Japanese Government has informed the Treasury Department, through its legation, that it has issued an order restricting emigration to the United States which will practically be prohibitive. The Japanese Parliament is now in recess, but the Government, taking advantage of an emergency privilege in its laws, has decreed that an average of only five persons may emigrate to the United States in one month, from any of the forty-seven perfectures in Japan.

The Ashantee war has proved to be a very serious matter. With the comparatively small number of men the British have had available for meeting the native hordes, they have not been able to do much toward checking the movements of the Ashantees.

A parliamentary return issued June 9 shows that thirty-six members of the House of Lords and twenty-eight members of the House of Commons are serving with the British troops in South Africa.

### Industry and Commerce.

The construction of ships shallow enough to carry economical loads on the lakes, short enough to pass the St. Lawrence and Welland canals, and withal deep enough and of proper lines to withstand the Atlantic seas, has been a problem that naval architects of the lakes have been working on for months and that they now think they have solved. To pass the canal these ships must have a draught not to exceed seventeen feet and a length of less than 245 feet. To be economical carriers they must load not less than two thousand five hundred to three thousand tons. In the past it has been necessary for all lake ships to lie by for four or five months in the year earning nothing. Hereafter ships of a size to pass through these Canadian canals will go from lakes to ocean unhindered, their location based on the state of freights.

Wheat men say that no such crop was ever before raised in the West as is being harvested in Oklahoma, southern Kansas, the Indian Territory, and southern Texas. The acreage sown was unprecedented and the quality of the grain was never better. Oklahoma alone will harvest more than 30,000,000 bushels. Besides wheat, the oat, corn, cotton, and vegetable crops were never more promising.

Of the $18,000,000,000 worth of commerce done by all the nations of the world, England's share is 18.3 per cent, Germany's 10.8 per cent, and 9.7 per cent falls to the lot of the United States, writes United States Consul Winter at Annaberg, in a report to the State Department, comparing the relative positions of the three leading countries in the trade markets of the globe.

The Phœnix Bridge Company of Phœnixville, Pa., has received the contract to build the great St. Lawrence River bridge at Quebec. The contract is the largest ever given to a single concern for the erection of a bridge, the contract price of which will aggregate $4,000,000.

For good years the average fig crop of the Smyrna district amounts to about 26,000,000 pounds, but last year the yield was only 18,000,000 pounds. The harvest time in Asiatic Turkey is November. The figs are chiefly shipped three months later.

### General News.

The London *Financial News* estimates that the fame which attaches to Stratford-on-Avon because of the fact that Shakespeare was born there is worth $5,000,000 to that town. The charges for admission to the poet's house, to Anne Hathaway's cottage, to the church, to the memorial, and to the Grammar School net $150,000 yearly—a sum which is equivalent to an income of three per cent on $5,000,000 capital. This calculation does not take into account the money received by the railways and by the Stratford tradesmen.

President Harper of the University of Chicago has been in consultation with the leading Russian educators in St. Petersburg relative to the founding of a chair of Russian in the University of Chicago and the filling of the same. He has received lavish hospitality, and the Czar and other high dignitaries have expressed their delight at the proposition, taking it as another proof of the drawing nearer of the two nations.

The eminent Italian archæologist, Signor Constantino Maes, has submitted a memorial to the government in which he affirms that three thousand bronze tables, constituting the records of Rome from its foundation to the time of Vespasian, are buried in the marsh at Ostia, near Rome, having been carried to Ostia after being rescued from the fire which devoured the Capitol in the year 69 of the Christian era.

Louisville, Kentucky, is soon to have a monument to Thomas Jefferson. It was shipped from Berlin, Germany, May 6. Moses Ezekiel, an American, was the sculptor and the casting was made at Friedrichagen. The monument is said to be extremely beautiful. Jefferson is represented at the age of thirty-two, bearing the Declaration of Independence in his hand, and standing upon the Liberty Bell.

M. Legani, in setting up the fallen columns of Karnak, Egypt, recently discovered a city gate. It is the first found in Egypt, is of great height, and bears the date of the eighteenth dynasty. A second important discovery at Thebes is a large tomb of the eleventh dynasty in perfect preservation.

The American Librarians Association, at the close of its annual convention at Montreal, June 12, passed a vote of thanks to Andrew Carnegie for his "unparalleled munificence" in helping libraries.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Communion Service at Concord, N. H.

THE semi-annual Communion service of First Church of Christ, Scientist, held yesterday at Christian Science Hall, was a notewortlry occasion, as it brought out the largest attendance that has ever gathered here for a Christian Science service, for the first time making it necessary to hold two services to accommodate the communicants. The latter service was held at 7.30 P.M., and was a repetition of the morning service. Fully five hundred people were present, three hundred in the morning and two hundred in the evening.

There were visitors from the states of Washington, Oregon, California, Montana, Utah, Nebraska, Iowa, Colorado, Kansas, Minnesota, Wisconsin, Michigan, Missouri, Indiana, Illinois, Texas, Florida, Georgia, North Carolina, Maryland, Ohio, Pennsylvania, New York, Connecticut, Massachusetts, and also from Canada and Norway. These visitors were among those who attended the annual Communion service at the Mother Church in Boston last Sunday, and who remained over to visit Pleasant View and attend the service here.

Nine new members were admitted to the church, making the present membership 122. The church was organized February 22, 1899, with 74 members, and this increase of sixty per cent is an evidence of the strong growth of the denomination in this city.

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The services were conducted by Rev. Irving C. Tomlinson, the First Reader, assisted by his sister, Miss Mary E. Tomlinson, the Second Reader, and were simple but very impressive. The Communion Hymn written by Rev. Mary Baker Eddy was used in opening, after which came the Scriptural reading, which was from Proverbs, 3 : 1–6; Ephesians, 6 : 10–18, and 1 John, 3 : 18–24. The congregation then united in a few moments of silent prayer, which was followed by the audible repetition of the Lord's Prayer with its spiritual interpretation as given in the Christian Science text-book.

The following letter from Mrs. Eddy was then read.

*Beloved Christian Scientists:*—Each day during the past week I have allowed myself the joy of welcoming to Pleasant View a dear multitude of Christian Scientists, who came spontaneously, without invitation or appointment, and with true hearts fervently. While I deeply appreciate their loving thoughts and desire to see Mother, yet, in order not to hinder my work for God and our Cause, my gates are now closed to visitors except by previous appointment. The reading room in our hall is open to all.

After writing the above I opened my Bible to the verses 7, 8, and 9 of the twenty-fifth chapter of Matthew.

With deep love,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 10, 1900.

While the new members remained standing, the Church Tenets to which they are obliged to subscribe, were read. These tenets were written by Mrs. Eddy.

The subject of the Lesson-Sermon was "Sacrament;" the Golden Text: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Correlated selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, explaining the Christian Science teaching concerning the Sacrament, were read by the two Readers, at the conclusion of which the entire congregation knelt in silent Communion for a few moments and followed in the repetition of the Lord's Prayer.

The services closed with the singing for the first time of the following new Communion Doxology, adapted by Mrs. Eddy, and sung to the tune of "Old Hundred:"—

Be Thou, O God, exalted high:
And as Thy Glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

The chancel was beautifully decorated with palms, ferns, and blossoms. The visitors expressed themselves as having been greatly benefited by the services. Many of them drove out to Bow to see Mrs. Eddy's birthplace yesterday afternoon.—*Concord Evening Monitor.*

## Some Striking Testimonies.

THE capacity of the Christian Science Hall, in which First Church of Christ, Scientist, Concord, worships, was taxed to its limit last night to accommodate the visiting Scientists from all parts of the country, who crowded it to its doors. The cosmic nature of Christian Science was typified in the fact that delegates were present in the pretty little church from such far-distant sections as Marquette, Mich., from New York, Chicago, Washington, D. C., Boston, and from the South and West.

The usual experience meeting, held every Wednesday evening, assumed a unique character last night. An added dignity and beauty were given to the tone of happiness that characterizes every such meeting, by the cheerful and encouraging testimonies of those from other parts of the country. Indeed, last night's service was a miniature of the Annual Meeting in Boston last Tuesday, when reports were read from the Field. The key-note of the harmony voiced by all the speakers was inexpressible joy that the privilege was given of attending service in the church at Concord, the home of Rev. Mary Baker Eddy and the scene of many of her benefactions and noble labors for humanity. The unfeigned joy and gladness of the worshipers testified to the pure life and Christly influence of the Discoverer and Founder of Christian Science.

The testimonies were interesting and varied in their theme, save only that every voice spoke love for the beautiful city of Concord and the Concord church. The growth of the cause of Christian Science and the building of churches was witnessed to by many of the speakers. Among these was Mrs. Augusta E. Stetson, C.S.D., First Reader of First Church of Christ, Scientist, New York City. Mrs. Stetson told graphically of the small begin-

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nings of the church she leads. Fourteen years ago they held their meetings in a little hall. The church increased until they now own and occupy a beautiful edifice. The membership is now over seven hundred, and having outgrown their present location they are building of Concord granite what is to be one of the largest and handsomest churches in New York City, the seating capacity of which will be twenty-seven hundred.

A lady from Chicago told of three interesting cases, the first being that of a Baptist minister, whose pulpit was the University Church, connected with the Chicago University. This gentleman came to one of the Christian Science churches for healing. He was cured entirely, without disclosing his profession, and when asked to attend the Wednesday night meeting, told who he was, expressing gratitude for what Christian Science had done for him. The second case was that of a coroner's deputy, who became interested in Christian Science from holding an autopsy in a case said to have been the result of neglect of Christian Scientists, and two weeks later asked a healer to treat his only child, who was completely restored. The third case was that of a homœopathic physician, who had been a witness of the benefits of Christian Science, and he openly stated that nothing could induce him to withhold his testimony whenever called upon to give it.



Another lady from New York City, a niece of Harriet Beecher Stowe, spoke of her own healing. She had been a great invalid and was completely cured by Christian Science in London. She traveled on the Continent and carried the first copy of Science and Health into Germany, seven years ago. At that time social ostracism would have followed her announcement that she was a Christian Scientist, but later, when she returned to Germany, and also in Paris, the best thoughts in the capitals of Europe were found to be interested in this religion.

A prominent New York business man, a member of the Loyal Legion, spoke of how he had carried the Christian Science thought into business life and had never hesitated to speak of it to his business and social friends. He had met with scoffings and derision for espousing such theories. This speaker expressed the conviction that no word of Truth, uttered, is ever lost, and gave proof by citing the case of a friend, an ex-mayor of one of the largest cities in New York state, whom he had met recently at the Communion service at the Mother Church in Boston. The friend recalled how years before he had heard of Christian Science from the speaker, and had derided it, "but," he added, "since I have seen the happy faces of the Christian Scientists you have not done it half justice."

*People and Patriot.*

### The Word.

Voice of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true, and wise, and pure,
Counsel and guidance that misleadeth none!
By Thee the mystery of life is read;
The picture-writing of the world's gray seers,
The myths and parables of the primal years,
Whose letter kills, by Thee interpreted,
Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt: the unpardonable sin
Is to deny the word of God within!

JOHN G. WHITTIER.

## Selected Articles.

### The Christian Science Position Regarding Bodily Suffering.

To the Editor of the *Transcript*:—

In an article entitled, "Mrs. Whitney on Christian Science" published recently in the *Transcript*, it is stated that Mrs. Whitney's criticism, "does not seek to abolish bodily suffering, which is good for us, nor does it scorn the matter into which Divinity has breathed life, nor discredit the skill and usefulness of the physician who assuages by natural means the natural woes of the body."

Bodily suffering is nothing more nor less than the expiration of a false sense of harmony, which awakens the sufferer to a knowledge of the insufficiency and unsafety of his peculiar beliefs and practices. No one knows better than Christian Scientists that suffering convinces us of the error of our ways and thus urges us out of the same. "Necessity is the mother of invention" and discovery. When one thing fails us we seek another, and thus we go on from better to better, until we finally reach the best and perfect way. One of the principal causes of suffering is our lack of understanding and practice of the true "Science of Being." When this want is supplied, the cause and necessity of suffering is outgrown. The Christian Scientist kindly acknowledges not only the usefulness but the need of the physician. He fills a necessary place in human experience, and his service cannot be dispensed with until mortals have come to the recognition of the need of a more spiritual method. The Christian Scientist, however, has outgrown the period of material medicine. He chooses for himself the entire dependence upon God as a means of healing the sick, but he asks no more of others than to be allowed to do this peaceably, and to help and teach only those who desire his service.



It is stated that Christian Scientists "claim to be able to cure the most deep-seated diseases, and totally to suppress the most poignant bodily anguish; yet they are as sensitive to a chill in the atmosphere as anybody else—as careful as any other New England people to keep up the furnace fire." The writer is presuming a great deal in making this statement. No Christian Scientist claims to have reached that degree of understanding wherein he has the ability to demonstrate all that Christian Science promises, for even a perfect way will not give perfect results until perfectly used. I will concede that a sensitive Christian Scientist is more subject to atmospheric influences than one who is not a Christian Scientist, and yet less sensitive. The statement that "a Christian Scientist is as sensitive to a chill in the atmosphere as anybody else," may be true and it may not be true, as that depends upon how much the individual can demonstrate of this Science. I know hundreds of Christian Scientists who are much less subject to the influence of climatic changes as well as to other material conditions than before adopting Christian Science, notwithstanding that they still wear overcoats and warm their houses.

I venture to say that in the matter of claims the Christian Scientist is no more extravagant than other believers of the Bible; neither is his theory further in advance of his practice than that of other Christians. Who does not believe the Scriptural promises, "All things are possible to him that believeth." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "If ye keep my commandments and my statutes, I will put none of these evils upon thee"? He who ridicules the Christian's hope in God as the sole preventive and cure of disease, ridicules the Bible; and to doubt the fulfilment of God's promises is to doubt God himself. Should Christian Sci-

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entists be called absurd for their superior trust in God? They do not claim anything for themselves beyond what they can actually demonstrate, though they claim all for the Science itself. They have accepted Christian Science as a theory, and faithfully practise it in so far as their capacity for understanding it allows.

Mrs. Whitney's question presumes that it is easier to live without houses, clothing, and food than without medicine. I have not taken nor administered a drop of medicine in my many years of adherence to this doctrine, thus proving to myself that I can do better without it than I formerly did with it. We have not considered that we would attain to the ability to live without food and shelter, so long as the flesh exists. Nevertheless, our slight knowledge of the true Science of Being enables us to eat with less fear of consequent trouble, and to bear with better success any scantiness of material food or shelter. We thank God for small proofs of the truth of this new idea, while we press forward in the "striving" for greater results. The indulgence of material practices and usages is not claimed to be the demonstration of absolute Science, but is the choice of the lesser of two evils. We suffer many things to be so now out of necessity; things which will cease when God rules supremely in the understanding of men. We are taught in the Apocalypse that when the new heaven and earth shall appear there will be no more pain, no more death, no need of the sun! When the material sense of creation shall have been supplanted by the spiritual sense of it, the eternal newness and freshness of heaven and earth shall appear, "wherein dwelleth righteousness," purity and health, and into which entereth nothing that "worketh abomination or maketh a lie."



Christian Scientists love all nature, seeing therein the handiwork of God. They do not claim that "everything is nothing," but believe that all the visible universe is real, though materially seen and understood by our present imperfect and unspiritual perception. They see beyond sense testimony the divine Principle of all, and have a definite understanding of the spirituality of God's creation, even while it seems otherwise, and as rapidly as possible are seeking to deport themselves accordingly. John understood this; hence he declared, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." Through the Science of God we learn that we are now the sons of God, the offspring of Good; then we strive to be our true selves, His children in very thought and deed. So long as there exists disease or discord, whatever its constituency may be, and whatever we may choose to name it, there exists the necessity of overcoming. The Christian Scientist recognizes in his faith a great help in this overcoming, since he has learned the exact nature of disease and its needed remedy.

Mrs. Whitney asks the question, "If the baby inherits a dread, how then account for its fearlessness of all that it has not yet experienced?" It is possible that I do not understand her question. I am of the opinion that the babe has no conscious dread until this has been engendered by its experience, though it may and probably does inherit in some degree all the peculiar mental conditions of its parent. The child, until educated into an understanding of how to protect itself against the intrusion of evil influences, is more or less liable to disease and trouble. However, its purity and innocence is oftentimes a source of protection, since it has no fear until mortal experience fosters it. This is noticeable in the case of the child who, having wandered from its mother, plays with the venomous reptile or caresses the wild beast which would be dangerous to the adult. Could the infant grow up with the certain knowledge of the absolute allness of God, and be kept free from the belief of power in materiality, it would escape the suffering which generally accrues to mortals.

Christian Scientists believe in taking a reasonable care of themselves physically; they are cleanly; they make themselves comfortable, eat, drink, sleep, wear clothes, live in houses, are strict observers of quarantine—in fact, they are civilized people; yet they do not discard the "better part" of depending upon God as their only medicine. Whatever else of material indulgence our present condition may seem to demand, we have at least outgrown the use of drugs, and have proven our ability to do better without than with these supposed necessities.

It is stated, "We can only conquer, or be helped to conquer, by enduring; by being willing to live on through the pain." This is exactly what Christian Science teaches; that we are strengthened and uplifted by the struggle which we make to rise above suffering—not by the suffering itself, but by that exercising of our understanding which is necessary to lift us above the difficulty.

"Pain must be borne" in the sense that "that which cannot be cured must be endured," but we have a God-given right to be free from pain when we have complied with the proper requirements. We must, through proper living, attain to that condition wherein there is no pain, if we would escape it. I approve Mrs. Whitney's statements referring to the necessity of bearing with pain until we have triumphed over the condition which brings it, but if she intends to present this as in opposition to Christian Science, I must protest.

Summing up what this good woman has said on this subject, I am obliged to charge her with a deficiency in the true, spiritual sense of the teachings of Christian Science. As the musician detects the lack of understanding of the principle of music on the part of those who cannot execute it, so the Christian Scientist readily detects the want of understanding of his religious principles in those who attempt their explanation, and yet have never been able to heal even one patient as a proof of their comprehension. It is better to leave the teaching of music to the musician, the exposition of mathematics to the mathematician, the task of explaining Christian Science to the practical Christian Scientist.

ALFRED FARLOW.

In the *Boston Transcript.*

## In Re Christian Science.

As a student and a lawyer, I cannot blot from memory either history or precedent. It is never safe either to criticise or sneer at anything about which one knows absolutely nothing.

As I am not a Christian Scientist nor even a Christian, I am not prejudiced either for or against this new and to me rather strange theory of life and health. But the age is one of progress and development. The thoughts and theories of to-day may become the rubbish of to-morrow. You cannot build a Chinese wall around the human intellect. Hence for me this new departure has no terrors. If good, the people will in time accept it; if found otherwise, they will in time reject it, and in this, as in all else affecting the welfare of the race, it is safe to trust the good sense of the people.

These thoughts are suggested by the claims of the professors of this new faith upon the one hand, and by the rather harsh criticisms of those who cling to the old and at sight reject the new upon the other. These recall to my mind to-day three historic epochs in human life and conduct, as well as their ultimate results. They are familiar to all, yet it may not be amiss to mention them here and now.

When I was a boy, there suddenly appeared not far from my home amid the mountains of old Virginia, a strange man who taught and practised a doctrine new, peculiar, dangerous, and unlawful. For what he said and did this stranger was, by the people and under the laws of my

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native state, tried, convicted, and hanged upon the gallows. For more than forty years the body of this strange man, who proclaimed this new faith and practice, has lain mouldering in the grave, yet the soul of John Brown still goes marching on.

Centuries before John Brown's effort to free our slaves, a devout monk, whilst ascending stone steps on his knees, as by his church required, was suddenly overwhelmed by a new thought, which soon led him to teach and preach a doctrine then new and strange. For this he was ostracized by friends, outlawed by both Church and State, denounced by Kings and Popes. That was four hundred years ago; yet this bold and courageous man of new thought and theory did more than all others of his time to assert the spiritual independence of his race, was the father of the great Reformation, and the influence of Martin Luther is to-day felt throughout the civilized world.



Long before the days of Martin Luther, there had appeared in the far East another strange man, who also taught and preached doctrines then new and peculiar. Few understood, fewer believed him. For his departure from the old ways and for what he said and did, this man was spit upon, reviled, mocked, vilified, and finally was arrested, tried, convicted, and executed. That was nearly two thousand years ago, yet the life, example, and teachings of this man have lifted up more of the bowed down, healed more broken hearts, wiped more tears from eyes that wept, than the combined powers of kingdoms, empires, and republics; and the civilized world to-day believes that the religion of Jesus of Nazareth will continue to bless and better humanity, till time shall be no more.

The mission of the first was accomplished and ended by the freedom of American slaves from human bondage; the influence of the other two, in giving spiritual and religious freedom to the world, has proven at once a blessing and a benediction to all humanity; yet their missions will not be wholly accomplished or ended so long as Christianity endures to uplift and ennoble the race. These three illustrious examples stand out as beacon lights on the hilltops of history. They succeeded for the reason that for each the time was ripe, the people believed, accepted, and adopted their theories; the one is called the Liberator, another the Reformer, the last the Saviour. Success made each more than king. But suppose, if you can, that the people had rejected them and their theories; that their followers had fallen away; that their examples, precepts, and teachings had been forgotten, swallowed up and lost in the mists of the years, what then? Each would be remembered by the people now on earth as the masses believed each to be in his country and time—simply as a monomaniac. Success or failure alike marks the difference between a revolution and a rebellion—between a reformer and a crank. Which?



All new movements have small beginnings; some succeed, others fail. Christian Science is still in its infancy. Whether it be one of "the great world's altar stairs that slope through darkness up to God," as its advocates sincerely believe; or whether the "slope" tends in the opposite direction as its detractors assert, it is not my purpose to inquire now, for time, and time alone, will determine.

I neither predict nor prophesy, for like others who stand without the walls, I simply do not know. But under the immortal declaration of the fathers of our Republic, as well as under constitutions and laws, this is a land of liberty, filled with liberty-loving people who hate oppression, and love fairness and justice. The individual citizen here has and may freely exercise, the utmost freedom of both thought and action consistent with the public good; has the unquestioned right to think and act and say and do as he pleases, so long as he does not invade the rights of others. Hence Christian Scientists and those who oppose them have here precisely the same rights and are under the same public duties.

Again, as in the olden time the blood of the martyrs was said to be the seed of the Church, so here and now. Fierce opposition but intensifies the zeal of enthusiastic believers in any religion. Men fight for it and women pray for it as for nothing else. A fervid flame of religious faith is not snuffed out by a sneer.

In this connection the advice given by Gamaliel to the High Priest and Council when they contemplated slaying the apostles may be read and studied with profit. The closing words of that great lawyer were: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

With all this in mind, considering also the vast number of earnest, sincere, reputable, and intellectual believers in this new faith—men and women of brains and learning, whose correct lives entitle them to the respect and confidence of other good people—to me it seems that the broad charity and toleration taught by the Nazarene, the citizen's absolute guaranty of equal rights and liberties, not less than common fairness and justice, alike demand that before pronouncing sentence of condemnation, the uninitiated should give to Christian Science that unprejudiced and thoughtful consideration to which, by reason of the number and respectability of its followers, it is clearly entitled. This is due to the believers in that faith, not less than to the intelligence of this age.—HENRY CLAY M'DOUGAL.

In the *Philistine*.

## An Answer to an Article on Christian Science.

*Editor People and Patriot*:—We learn from the *People and Patriot* that the editorial writer of another paper has used his editorial columns for an article on "Christian Science for Elephants." It is announced that two persons sought to bring relief to an ill-tempered brute in New York City park. This editorial writer then fills a column more or less with ridicule and abuse of these two who undertook to hasten the time prophesied in Holy Writ when of all God's creatures it is said, "They shall not hurt nor destroy in all my holy mountain."

Granting that the incident ever happened, as described by the editor, was it worth his while to inveigh against a people who believe that the kind treatment of others, even of brutes, is a help in making them kind? Is it not a fact that the disposition, even of an animal, is affected by the good or ill treatment it receives? Does not the man who is truly mindful of his flocks have good flocks, and the man who is unmindful of his beasts have ill-favored beasts? May not this be taken as a hint of the good which might be done, even to a brute, by one who understood the Science of Mind and who treated the animals in accord with the Science of Mind? To what good purpose, then, is this scorn of a large company of intelligent and thoughtful people who are taught to treat all God's creatures, even brutes, according to their highest understanding.

Our editorial writer is mistaken in saying that this religion teaches that "there is no evil and no sin and nothing wrong in the world." Only the very careless reader or the prejudiced writer could so state. It is the purpose of this system to do away with "evil and sin and the wrong" that is in the world, even as the teacher seeks to do away with the errors and mistakes made by his pupils.

It is possible that the editor's article is due to misinformation. Christian Scientists would not think of doing as the two persons are said to have done. They would

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not, under any circumstances, have gone to the superintendent of the park, who was a total stranger to them, and asked to take away from him the management of his business. They do not go where they are not invited. They attend strictly to their own business and expect the same from others.

I submit, then, that either the two visitors to the park were not Christian Scientists, or that the editorial writer on this occasion, through some mistake, changed places with the writer of fiction. IRVING C. TOMLINSON.

In the *People and Patriot.*

## Rise of Christian Science.

*To the Editor:*—In the excellent editorial on "Two Kinds of Preaching," which appeared in *The Inter Ocean* recently, you speak of Christian Science "with its illogical appeal to æsthetic emotion." Permit me to say that Christian Science does not appeal to the emotions, æsthetic or otherwise, and it is not illogical, unless it is illogical to say that God is omnipotent, omniscient, and omnipresent; that He is Love, not hate; Life, not death; Truth, not error. If these statements are emotional and illogical, then the whole fabric of the Bible, and especially the teaching of Jesus, is emotional and illogical.

The reason for the "rise of the Christian Science sect" is that Christian Science is a religion of works, not of words only. It is the practical Christianity of Jesus logically applied to the needs of humanity in every-day affairs, and it is healing the sick and reforming the sinner just as Jesus and the apostles and Christians of the first three hundred years of Christendom healed and reformed them. That it is doing this work is amply proved by the testimony of thousands of reputable and intelligent men and women heard at the Wednesday evening meetings held by almost five hundred churches of the denomination. "The rise of the Christian Science sect" will continue as long as one demonstrated fact is of more value than a million opinions and theories, and I assume that that valuation will continue to the end of time.—ARCHIBALD M'LELLAN.

In the *Inter Ocean.*

## "Salvation Not Free."

THE above was the title of a sermon recently delivered by Doctor Stocking of Galesburg, Ill. The following extract is from the account given in the *Universalist Leader.*

Salvation is not gratis. It cannot be had for nothing. It cannot be had by substitution. We have in this land of ours what is known as a free-school system. School buildings are provided. No matter how poor a man may be, the instruments of education are as free to his children as the air about you. Not a cent to pay. But if the poor man's child is educated he must avail himself of this splendid provision. He must give time and application to study. He must work early and late—deny himself a good many things. No one else can study in his stead. No other one's application and self-denial will be taken for his own. Free education to a certain point—beyond that everything must be paid for. It is exactly like that with salvation.

God has provided all the means of grace. He has given to the world a great inspirational Teacher, who by precept and faultless example has shown the world the way, the truth, and the life. All free. Now if men and women ever possess themselves of the salvation offered, something must be done on their part. There must be the appropriation of means to ends. There must be the following of the great Teacher—the payment of time and endeavor, self-denial and cross-bearing. There are battles to be fought that no one in heaven or on earth can fight for us—victories to be won that no one can gain in our stead. Salvation free? Salvation by substitution? Nay! Salvation must be paid for by every one who comes to so choice a possession.

There can be no salvation apart from individual effort. There must be utmost obedience. Obey and live. Obedience is the stairway that leads to heaven—to the throne of the eternal. Obedience leads the soul on and on until it is changed into the image of Christ from glory to glory. It is not the divine decree that men shall be saved whether they be sinful or holy,—that is, regardless of the character they bear,—but all who are conducted to glory must resemble in moral and spiritual respect him who leads them to glory, the great Captain of their salvation. Salvation is conformity through a series of moral endeavors to the life of him who left us an example that we should follow his steps.

## Is Writing a Woman's Bible.

ABRAHAM G. DIXON, an old bookworm of this city, is writing a revised version of the Bible. With his great volumes of history and ancient manuscript he is now at work writing what he terms a woman's Bible. In this work, which he has almost completed, the author places woman on an equal footing with man. In speaking of his new Bible Mr. Dixon said,—

"What the so-called civilized nations need is a woman's Bible, one that represents her as she is in the eyes of God, and not as the insignificant serf, not as the secondary element of humanity she is pictured to be by the orthodox creed."

Mr. Dixon's forefathers came to this country in 1681 and settled in Pennsylvania under William Penn. The manuscript of which Mr. Dixon is the possessor, he asserts, was handed down from generation to generation, and it has been carefully guarded for centuries. In his possession is a very old character manuscript which is said to be the original of the sixth and seventh books of Moses.

*Chicago Times Herald.*

Receive Christianity as given to raise you in the scale of spiritual being. Expect from it no good any farther than it gives strength and worth to your characters. Think not, as some seem to think, that Christ has a higher gift than purity to bestow, even pardon to the sinner. He does bring pardon. But once separate the idea of pardon from purity; once imagine that forgiveness is possible to him who does not forsake sin; once make it an exemption from outward punishment and not the admission of the reformed mind to favor and communion with God; and the doctrine of pardon becomes your peril, and a system so teaching it is fraught with evil. Expect no good from Christ any farther than you are exalted by his character and teaching. Expect nothing from his cross unless a power comes from it strengthening you to "bear his cross," to "drink his cup," with his own unconquerable love. This is its highest influence. Look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories, there rears his temples, there lavishes his treasures. His noblest monument is a mind redeemed from iniquity, brought back and devoted to God, forming itself after the perfection of the Saviour, great through its power to suffer for truth, lovely through its meek and gentle virtues. No other monument does Christ desire; for this will endure and increase in splendor when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work and shall have passed away.—WILLIAM E. CHANNING.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## A Request.

BY MARY BAKER EDDY.

*Beloved Christian Scientists:*—I have a favor to ask, namely: Will the Christian Scientists throughout our land subscribe one year for the *Granite Monthly,* issued monthly at $1.50 per annum in advance, by the Rumford Printing Co., in Concord, New Hampshire? It is an old, well-known, worthy characteristic magazine, from which, it is alleged, support has been withdrawn, because it prints Christian Science literature.

## Christian Science and Traveling Men.

THE work that many of the traveling men are accomplishing in Christian Science is by no means an unimportant one. Their calling brings them in contact with hundreds and thousands of people and affords them abundant opportunities to speak a word for Truth and tell of the numerous blessings, physical and moral, that have come into their lives through the understanding of God as revealed to them in Christian Science. As a result of the seed sown in this manner, many helpless and hopeless invalids have found health and happiness. Others in bondage to myriad forms of sin, have found the Truth that makes free indeed.

The great army of commercial travelers numbers in its ranks hundreds of Christian Scientists who carry with them, wherever they go, the Christian Science text-book, "Science and Health with Key to the Scriptures." They no more think of leaving this book behind than they think of leaving their sample cases. Other works of the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, as well as the *Journal* and *Sentinel,* are to be found in the grips of these traveling men. These Journals and Sentinels are gladly placed in the hands of honest inquirers and earnest seekers for Truth. In this way thousands of copies of our publications are started on their mission of love, and who can begin to estimate the amount of good these silent witnesses for Truth are accomplishing?

Going from place to place, as he does, the traveling man meets many persons who are devoting all their time and energies to the work of Christian Science. He attends the Sunday services and the Wednesday evening meetings of the various churches in his territory. His testimony of the benefits he has derived from Christian Science is helpful to all who hear it, and his report of the progress of the cause in other parts of the Field is interesting and encouraging. His periodical visits enable him to note the increase in numbers and interest, and many times he expresses himself as being greatly surprised at the marvelous growth he has witnessed.

The following extract from a letter written by a traveling man whose territory is west of the Mississippi River, tells something of the progress that is being made in the West, and also relates a most pleasing and interesting incident.

"I was surprised to find how Christian Science is growing throughout the West. The increase in congregations everywhere was very noticeable since my trip six months ago. In making seven of our Western and Southern states I attended services every Sunday and Wednesday with but one exception, and then I was on the train.

"To show how Christian Science is growing among traveling men I will give you the following illustration. Nine traveling men got off the train at a small junction above St. Joseph, Mo., to take the train for St. Joseph, and found the train about an hour late. One of the number sat down on a bench on the platform, took out Science and Health, and began to read. Soon another did the same, then another and another, until seven of the nine were sitting at that small station reading Mrs. Eddy's great book."

Who can say how much help these men derive from the daily study of Science and Health? The reading of this book on that occasion not only helped them to pass away the time pleasantly, but what was better still, it gave them wholesome food for thought, and brought into their lives something that would be of practical benefit to them in the future; something that would enable them better to serve their employers and deal justly with their customers.

Christian Science has a great work to do for the business men of the country in demonstrating that genuine business principles are not antagonistic to the Mosaic Decalogue or the Sermon on the Mount. That one can love his neighbor as himself and still be successful in business, is capable of demonstration, and the man or woman who makes the Bible and Science and Health a daily study, and puts the teachings of these books into hourly practice, has entered the path that leads to success, not only in business, but in everything that is for the general good of mankind in the present state of existence.

To grasp the scientific fact that God is Love; that Love is the One Intelligence that governs all things in perfect harmony, is to lay hold of that which not only insures success in the present, but also in the future.

"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 425, says, "Immortal mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." The realization of this grand fact is of inestimable benefit to the man in business, as it is to all mankind in all the walks of life. The burdens of life must of necessity fall more lightly upon the shoulders of him who is thus prepared to receive them, because he realizes that God, infinite Good, is supreme over all.

The following extract from a letter tells how another traveling man has found God to be a present help in time of need.

"In business changes that occurred recently I was able to say as never before, 'Thy will be done.' I was able to say it in a spirit that brought a sense of perfect rest and security, and there came to me unsolicited the most desirable and most important position the company had to offer. Since then my aim has been to show my appreciation of what divine Love has done and is doing for me in every way.

"The new position brought with it added responsibilities and work, but I enjoy it, and it is as clear to me as the noon-day sun that without Christian Science I should not have been equal to this occasion, and I might add that but for the guiding, sustaining hand of divine Principle, which came to me through Christian Science, I should not have secured the position. This is the first important practical test I have had in a business way in my short experience, and my prayer is that in all future transactions I may look only to divine Love for guidance, and always be able to say, in all faith and trust, 'Thy will be done.'"

We might easily multiply instances of this kind, where

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the practical workings of Christian Science are seen and most gratefully acknowledged, but enough has been given to illustrate the all-important fact that Christianity, when rightly understood, is the most practical thing with which we have to do, because it applies to all the needs of humanity. The working out of one's salvation is the most important work in life. All things else are really but incidents by the wayside, and should be dealt with as such if one would obey the Scriptural injunction to "Seek first the kingdom of God."

## Among the Churches.

### In New Quarters.

The Christian Scientists known as First Church of Christ, Scientist, have moved their place of worship to 107 West Seventh Street. In connection with the church work, a reading room has been opened where all the genuine Christian Science literature is kept for the free use of the public. The room is open from 9 A.M. to 12 M., and from 3 to 6 P.M., and some one is always there to give any information concerning the subject that may be desired. The rooms are neatly finished in old rose, with carpets of dark green, and the windows and reading tables are ornamented with choice Rex begonias and fern.

This room was the scene of a happy gathering one afternoon last week, the occasion being the annual meeting of an association of Christian Science students, who came from all parts of the state for the pleasure of meeting each other, relating their experiences, and listening to words of admonition and counsel. A discourse was devoted to a discussion of the vital qualifications of Christian Scientists, especial stress being laid on the need of obeying every injunction of the Master, of watching and praying constantly, of overcoming evil with good, and of living a life uncontaminated by evil thoughts or deeds and consecrated to the cause of Christ. Without this, it was asserted, the prayers of the followers would be of little avail in healing the sick and reclaiming the sinner.

After the meeting a number of letters addressed to the association by absent fellow-members were read. In a humble and unpretentious way these told of how their efforts towards healing the sick and reclaiming the sinner were being blessed by God, and of their deep thankfulness therefor. Two letters were especially interesting and touching, one being from a little girl student, and the other from a physician who, after being healed through Christian Science when material means had failed, has made it his life-work.

The Christian Scientists hold services at the above-mentioned place every Sunday morning at eleven o'clock, which are conducted much in the manner of other Christian denominations excepting that instead of a sermon composed and delivered by a preacher they have a sermon composed of selections from the Bible and "Science and Health with Key to the Scriptures," the Christian Science text-book, written by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. The churches all over the world have this same sermon, which is read by two readers appointed for that purpose.

The Christian Scientists give every one a glad welcome to their services.—*Daily Statesman, Austin, Tex.*

### Christian Science in Manila.

Captain William R. Sample, Third Regiment Infantry, Regulars, wrote me under date of April 11 from Caloocan, P. I., "Enclosed find money order for a supply of Christian Science literature as a nucleus for our reading room in Manila." The order includes copy of "Science and Health with Key to the Scriptures," "Miscellaneous Writings," *Journal, Sentinel,* and practically all the Christian Science publications. The experience of Captain Sample finely illustrates the value of the Directory Department of the *Christian Science Journal.* Beginning with a recent number of the *Journal* he had his card inserted, and each letter received from him since that time indicates this as a most excellent medium of communication between field workers and the world-wide inquiring public.

A short time ago a personal card was inserted in one of the newspapers at Manila, inquiring if there was one of Mrs. Eddy's followers in the Islands; replying to this inquiry through the mail a little coterie of congenial Christian Science friends has grown up, several of whom are officers in the army and their families, and the interesting result is noted in the establishing of a reading room at Manila as noted above. It goes without saying, as a matter of course, but perhaps it is worthy of remark, that the interest awakened in this far-off locality is accompanied by the demonstration of healing the sick. I understand that Captain Sample has cabled for his wife, who during the past winter has been actively engaged, while visiting relatives in the South, in the healing work at Tullahoma, Tenn., and Birmingham, Ala., and all our readers will doubtless rejoice to know that the work is about being substantially established at Manila.

GEORGE H. KINTER, Buffalo, N. Y.

### Incorporated a Church.

First Church of Christ, Scientist, of Helena, has been incorporated by the following, who constitute its Board of Trustees: T. R. Hinsdale, Frances C. Hinsdale, Frank B. Norris, Mrs. Grace Sagle Esler, Mrs. Laura A. Wommelsdorf, Mrs. L. June Ide, and C. H. Anderson.

The articles of incorporation filed in the office of the secretary of state yesterday state that "the purpose for which it is formed is to establish a church organization known as above, and for the purpose of maintaining and spreading the doctrines of Christian Science, as contained in the text-book 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, and in connection therewith suitable and customary organizations for the purpose of public worship and religious training."

*Daily Independence,* Helena, Mont.

### From Chadron, Neb.

First Church of Christ, Scientist, of Chadron, Neb., is rejoicing in the manifestation of divine Love that has united all the Scientists of this little town into one band.

Saturday, May 5, those who have heretofore worshiped as an unorganized body united with First Church, thirty-one being admitted to membership.

This demonstration of harmony and unity has brought us to realize more fully than before that we are all the children of the one Mind, and that if we are patient one with another, when some run faster than others, and at such times trust entirely in Love to lead, every seeming bar to our advancement will be swept away.

As the result of the good healing work that has been done the growth of Christian Science in Chadron has been phenomenal, and we are now ready for further progress and individual growth.—F. B. CARLY, *Clerk.*

Be you tempted as you may,
Each day and every day,
Speak what is true—
True things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through.

ALICE CARY.

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## "Might Have Been."

IN a new book entitled, "Might Have Been" by the Rev. Dr. Joseph Parker of the City Temple, London, England, the author with prophetic vision and lofty hope, makes the following utterances which will be of marked significance to Christian Scientists.

"If we believe the New Testament we believe that men were once made whole without medicine or doctor. If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact it is the most beneficent fact in history, and being such it ought, if possible, to be recalled and re-established. To grasp the question wisely and thoroughly we must go back to Christ's own day and think with him. We have no concern with knaveries, quackeries, empiricisms, or frauds and pretence of any kind. All these must be banished from the mind or they will create prejudices which Truth itself cannot penetrate. First of all, let us strive after simplicity of mind that is essential to progress. Did Christ heal men? Yes, he did. Did Christ's Apostles heal men? Yes, they did. Was the healing mechanical, surgical, medicinal? No, it was not. Was the healing spiritual, sympathetic, mental? Yes, it was. Is Christ the same yesterday, to-day, and forever? Yes, he is. Does Christ still live and work and reign? Yes, he does. That settles the case. Suffering is the same, Christ is the same, love is the same. Then what is wanting? Just what was wanting in Christ's own day. Dost thou believe? Believest thou that I am able to do this thing? All things are possible to him that believeth. He could not do many mighty works there because of their unbelief. We must simply and heartily adopt the belief—a most rational belief it is—that the things which are impossible with men are possible with God. That is all. The belief must not be mere assent; it must be the ruling and ever-active principle of the life. . . . The curing of disease is a very paltry matter. To cure the disease of distrust of God is a supreme miracle. That is health. . . . What is faith but the superiority of the spiritual over the material? I have not the shadow of a doubt that the material will decrease and the spiritual will increase. The ponderous locomotive will be superseded. We shall have telegraphy without the wire. . . . We are moving towards the God-power—God is a Spirit. Mind created all things; why should not Mind rule them? With barrow and spade a day-laborer can carry the mountain into the sea. Why cannot a faith-inspired man order it out of the way and scatter it on the waves? In the end it would be so, but not until universal mind is in universal harmony, for otherwise faith would be the creator of disorder and the enemy of peace. We shall then see not the faith of one man, but the consolidated faith of all men."

## Likens Bible to a Great Temple.

THE Bible was the subject of yesterday morning's sermon of Rev. W. A. Hunter at the First Avenue Presbyterian Church, and the subject was presented in a novel manner, likening the Bible to a temple which it had taken thousands of years to build, and which contained many and varied apartments.

"In what sense is the Bible perfect?" he asked. "Not in the sense that here are all the books written by inspired men, for some of these inspired writings are not now in existence. Christ and his disciples said much not recorded in the gospels, but enough has been recorded and preserved for our guidance to salvation. So the Bible is perfect as a rule of faith and practice. It is perfect also in comparison with other books, and has made a deeper impression on the history of the world than has any other book. In a famous cartoon of the Reformation Martin Luther is represented with an open Bible teaching the explorers, the literary men, and all the great of his day and generation. This is an actual fact. The Reformation was the birth of a new life in Europe. The Bible, being closed, had been re-opened, and whenever that is done new life is instilled into all around.

"What is the secret of the power of the Bible? The Bible is great, not in the men of whom it tells, as there are as great men to-day, nor in the battles which it describes, as they are insignificant when compared to modern battles. It is great in the way in which it traces the relation of man to God. The unity of the Bible is not simply the union of the bookbinder. Jesus Christ is the centre of it all.

"The sixty-six books of the Bible, written by more than forty different authors, men of all classes and conditions, constitute one book which may be looked upon as a great temple which it took thousands of years to build. The architect is God, and the workmen are the prophets and the apostles. The 31,173 verses in the Bible are the stones or bricks of the structure which you enter through a beautiful garden. First you enter five chambers—these are the chambers of law and justice, and in pomp is the law proclaimed. Next comes a suite of twelve apartments where the historical records are kept. Then there is a gymnasium in this building—the book of Job, the saints' exercising ground. And in the music room are the harps and the sweet psalm singers of Israel. Then comes the chamber of commerce, the stock exchange of the Bible, the book of Proverbs, which contains the wisdom of ages. Just off that is a little room where Jeremiah laments.

"In this great temple we find conservatories here and there, such as Ruth and the Song of Solomon. Fifteen apartments of peculiar splendor are those of the halls of prophecy, and then comes a modern part of the building—four chambers done in spotless marble and on the walls portraits of the Saviour. These four are the gospels. The workroom is not far off. It is the Acts of the Apostles. Twenty-one rooms, represent the epistles, fourteen of which were written by the Apostle Paul. Then comes the mysterious gallery, the book of Revelation. From the extraordinary sights met here, we emerge through a beautiful meadow, trees laden with fruit for the healing of the nations. We see the City of God bathed in beauty and through the gates of pearl we enter the New Jerusalem."—*Denver Republican.*

## Fraud Exposed.

AN impostor calling himself W. R. West and claiming to come from Detroit, Mich., has been for several weeks in Chicago seeking Scientists there for financial aid. He has used my name there very freely, asserting sometimes I was his healer and at other times I was his teacher. I know no such man and have no student in Chicago. This person has also used the name of Mrs. Arvilla Doty as his healer. She has no knowledge of him whatever.

Either he or another of his kind appeared this week under the name of W. J. Richmond. He is a small young man, with blue eyes and fresh complexion. He says he was in the employ of the Grand Trunk Railway while in Detroit. He also uses the name of Doty freely. Neither the other Mrs. Doty nor myself know of this man as a patient.

MRS. ELLA H. DOTY, C.S.B.

Detroit, Mich., June 11, 1900.

### Joy.

There is no joy too great for thee
When Love is on the throne,
For God would have to cease to be
To leave thee all alone.

E. F. V.

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## Experiences Related at Wednesday Evening Meetings.

A FEW weeks ago a little girl six years old residing in Toronto was struck by a milk wagon, which turned the corner quickly as she was crossing the street. The hub hit her and knocked her down, and the driver jerked his horse up, causing the wheel to pass over the body of the child, and as the wagon contained a man and a boy, and several cans of milk, the result was serious. The little girl's back and thigh were much bruised and blackened, her nose and forehead were cut badly, and both temples bruised. She was carried bleeding to her home.

The parents being believers in Christian Science, no liniments, lotions, or poultices were used. After receiving a treatment no pain was complained of. Within a few hours the patient sat up and ate her supper, and has been hearty ever since. She was able to walk the next day, and the following Sunday she went to church and walked home, nearly two miles, the last sign of a scar having disappeared from her face. The milkman expected to pay a heavy bill of damages, and was quite relieved to find there was nothing to pay.

A gentleman said, "I did not come into Christian Science for the physical healing, as I had always been in good health, but I found Christian Science to be the pure and practical religion which I was looking for and had failed to find. When Science and Health, the Christian Science text-book, was given to me, I found it so full of what I had longed for that it lifted me and gave me fresh hope. This book taught me that God is Love,—and not a love that would afflict, but that we could practically prove every day as a healer of disease as well as sin. I came to Christian Science because I felt that it was the Truth as Jesus taught it, and that it destroys jealousy, malice, and all such evils.

"For the last eight years in our family we have had no other help than Christian Science. We know that if God cannot heal disease nothing else can."

Another said, "I would like to relate my experience in coming into Christian Science. For fifteen years my wife had chronic rheumatism. I had to carry her wherever she went. She could neither move hand nor foot. I tried the best medical men in the city of Brantford, and afterwards brought her to Toronto. We tried different doctors here. My wife was wrapped from head to feet in cotton batting. For three weeks she was entirely helpless; we had to feed her with a spoon. At this time I met a friend who told me of Christian Science. I went at once to a Scientist's house and related my troubles. I was told that the Scientist was out but that as soon as he returned he would go to my home. I went to make arrangements to have my wife's sister at the house when the Scientist should come. When I reached home, to my great amazement, I found my wife standing in the door. The Christian Scientist had come and gone. After three treatments my wife could walk a mile or more, and to-day she is as well as I am.

"After this I was taken with typhoid fever, but did not try Christian Science till there was no other hope. Physicians did all they could for me; then my wife asked me to try the one who had cured her, and I am here to-night to testify that Christian Science saved my life."

Another case is that of a gentleman who, for forty-five years (from eleven years of age) had been an excessive user of tobacco, and also drank liquor immoderately. He was healed from these habits in a short time through Christian Science, so thoroughly that he has not had the slightest desire for either tobacco or strong drink. He was healed several years ago.—W. S.

# From Our Contributors.

## Turn your Face to the Light.

BY CLARENCE A. BUSKIRK.

TRUTH brings only joy, turn your face to the Light,
O sister, O brother;
You work for yourselves when you work for the right,
And work for each other.

If afraid, turn your back on the shapes that affright,
As shadows unbidden;
The dark side to him who moves toward the Light
Always is hidden.

If you hide not from God He shines on your way
With light ever glorious;
And to one in God's light there is never a day
That is not victorious.

Shun ever the darkness, seek ever the Light;
In your journey, O mortal;
And remember that brightness, not shadows or night,
Streams out from God's portal.

## A Year of Christian Science.

BY J. B. TWISS.

Two sayings of Christ have recently been impressed on my thought as never before: "Seek, and ye shall find," "They that be whole need not a physician, but they that are sick."

A year ago I was sick,—sick physically,—and had been so for eight years, but more sick mentally; life for me had been a hopeless tangle, and up to that time I could see no pleasant prospect, no hope of desire fulfilled. By great effort and sacrifice on my own part and on the part of others I had received a good education and had tried to make myself useful, respected, and valuable to the world around me; but every year was lessening my hold on these things that I valued, and life had degenerated into a desperate struggle for existence, with every chance seemingly against me. Eight years of chronic diarrhœa had so weakened me that while the disease had partially left me, the discouraged heart-sickness had vastly increased. I needed a physician and I knew it, but I had tried all schools and classes of doctors with little avail. I now see that I diagnosed my needs very well when I came to the conclusion that if I gained any benefit it would be by some mental method that I had so far failed to discover.

But I then classed mental and spiritual methods as distinct and separate, hence my first move was in the wrong direction, and my first effort to seek was in the fields of animal magnetism. I had previously in my early life explored spiritual fields as presented in the evangelical churches, and for the last five or six years had dropped them as not fully supplying my needs. But mesmerism and animal magnetism proved further from my needs than all else. Finally, as I was in the Public Library in Lowell, Mass., one day, wondering if among all that array of books and literature there was yet any thought, or system, or wisdom, that the ages had accumulated that was or could be of any value to me, or was it still true as in Solomon's day that "of making books there is no end," and "all is vanity," when I sat down at a table in the reading room and picked up the *Christian Science Journal* for May, 1899, the first one I had ever seen, and, practically, the first I had ever heard of Christian Science. Before I left that table I knew that if half that I found in that *Journal* were true, I should have to seek no further, for I had found what I wanted.

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I soon was able to prove to myself whether the testimony in that *Journal* was true or not, for I went from that table to the desk and learned that the book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, was in the library, and I took that home with me. I had read the book only to page 2 when this expression arrested my attention: "The divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life." What, thought I, no life nor sensation in matter? but my body is called matter and that has both, has it not? But how if I have left this body? does the body have life or sensation then? Then it is not the body but I, mind or soul or whatever governs the body, that experiences the sensations and exhibits life; and if this be so, as it must be, perhaps the author has found a way to control, through God's omnipotent power, this life and sensation. I have tried enough to know I cannot control it myself.

Thus at the opening of the book I caught somewhat its inner meaning, and before I had read more than half through it, I found a chance to prove if it be true or not, for a severe cold, sore throat, and cough set in, such as generally took my time and attention for four or five weeks with many medicines. I bravely said: "No medicines now," and in a crude way began to treat myself. In twenty-four hours the cold had disappeared. That satisfied me, and I continued reading the book. For years my diet had been confined to the simplest kinds of food and the smallest quantity I could well live upon. I did not treat myself for this condition of things, for I understood it was chronic, and I supposed it would be a long, hard, and perhaps slow, thing to heal by any method. The doctors had always so intimated. But one day in about a month I suddenly awoke to the fact that I was eating with impunity anything I wanted. *The reading of the book had healed me.*

I had not thus far seen any Christian Scientist or been to any church, owing to a feeling that those connected with Christian Science were not desirable people to associate with and had better be avoided; but having now found the Science a true Science, I ventured to investigate the Scientists, and now, after having in my travels the past six months visited perhaps as many churches and met as many Scientists as is the lot of most men, I know that there is no more unselfish, clear-headed, pure-minded, respectable, and desirable people than are to be met everywhere among them.

Christian Science found me a weak, puny man of one hundred and thirty pounds, to-day I weigh one hundred and fifty-five and still growing, physically I presume, mentally surely; my thought was not clear, memory poor, and mental work was a heavy effort, all of which is changed to-day beyond my power to describe, and wholly for the better, and this improvement physically and mentally has gone on while my work has subjected me to all kinds of exposure, riding in sleeping car with a draft blowing on my head all night without catching cold, getting thoroughly wet with perspiration, then without additional clothing riding for miles in an open buggy through a damp, cold air, and no resulting cold, eating all kinds of fare at all kinds of hotels at all hours of day or night—how is that to mortal thought for a man who only a year ago had lived for eight years in the bonds of chronic diarrhœa and dyspepsia? and the half is not told! Would I go back? Never! All the years of my life were a complete failure save as by their sharp experiences they drove me to seek and find Science, and one year of God's service in Science has given me more satisfaction than all my material life before.

**Christ came not to the man who believes himself whole—but he who is sick, and knows himself sick, physically or mentally, can find in Christian Science the physician which heals all manner of sickness to-day as of yore.**

## From Thankful Hearts.

Bourne, Oregon, March 16, 1900.

Rev. George Tomkins.

*Dear Brother in Christ:*—I have been trying to make a statement of the case of our little Percy. Gladly would I write you such a statement, clear, terse, and full of truth, had I the ability to do so. I feel that I can only tell you the nature of the case and leave the rest to you.

Small-pox and typhoid-pneumonia have surrounded us since last fall. The physicians have been busy day and night, losing many cases, and those who recovered carried their marks for weeks and months. However, we had escaped and it had not come nigh our dwelling until on Friday of one week Percy complained of a severe headache, aches and pains all over him, a cough and cold; nevertheless he went to school; on Saturday he was still under the claim, coughing and not able to eat anything; delirious all night Friday and Saturday nights, and on Sunday he rapidly grew worse, raging and raving in the fever with a severe pain in his side through to his shoulders,—eating nothing all the while, but calling for ice water or milk when rational enough to speak for it. When he grew worse rapidly and I saw no abatement whatever, I left him and ran to the office (it being but a few minutes walk from our house) and telegraphed you. It was perhaps 10 or 10.30 P.M., when I sent the message. Seeing no change for the better, I went again on Monday, thinking they had neglected to send it on, and requested that they send another message, which they did. He did not change for the better until four o'clock Tuesday morning; I then realized through your treatment that he had been healed; the sweet and perfect peace assuring me that he could not die; and our only child,—God's child,—would remain with us. At 6 A.M. that morning he was a frightful sight, but not until he had received the benefit of your treatment was small-pox laid bare before us,—there was not enough room for the point of a needle between the blisters. Then fear came creeping in around me that he would be disfigured, as all my life I had had such a fear of small-pox and the disfigurement it left behind; then came the fear also that I would perhaps be smitten with the plague; it was then that I wrote asking you to treat against disfigurement and inoculation. It will not seem strange to say to a Christian Scientist that I did not take it, or, at least, it did not take me, nor any one else coming into our home, neither was there a mark on Percy within a week from the time it was first visible. You can perhaps understand the astonishment of all who knew anything of the case.

Lovingly in gratitude,

GERTRUDE L. ROBERTSON.

FROM THE LITTLE BOY.

*Dear Mr. Tomkins:*—While mamma was writing I wanted to thank you for the light you reflected to me when mortal mind had possession of me. I have always been able to treat myself before, but error said I shouldn't at that time. Truth heard my cries and directed us to you and I am stronger for it. I hope to see you some day. I thank you again. With love,

PERCY LEAR ROBERTSON.

## My First Visit to the Mother Church.

BY. A. E. V.

SUMMING up the results of my first visit to the Mother Church at the annual Communion service, I am led to submit to the readers of the *Sentinel* some impressions made upon me on the occasion.

The admonitory remarks to me of a friend in Science, on my departure from my home fifty miles away from the

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church, "Remember, do not go with great expectations, but with the feeling that you are going into the atmosphere of the Truth realized, and it is yours to understand," prepared me and helped me to be part in the harmonious atmosphere that did prevail throughout. I found myself in a crowd, free from fear that I would not be able to enter the church and enjoy the only privilege that my limited time would permit, as I had to allow for returning train to make connections with my home train.

There was no pushing or scrambling for the best seats, rather there were those who had gained entrance to the vestibule of the church who waited patiently about, having given away to others. Once in the church, the beautiful coloring of the brightly arrayed assemblage reflected a happy spirit that prevailed through the service. The congregational singing was spirited and sounded as one voice, so earnestly did each one endeavor to do his part. In that vast assemblage there was hardly a movement perceptible through the reading of the Mother's message. No fluttering of fans or nervous coughing as is generally perceptible in large gatherings, was in evidence during the impressive service. In the atmosphere of unity of thought, the congregation with one accord bowed their knees, at the conclusion of the service and repeated the Lord's Prayer unhesitatingly and with an earnestness that made plain each word throughout the church.

The inclemency of the weather had no effect upon the outgoing congregation who clung around the spot as if loath to leave. The happy exchange of greeting was not interrupted by the variableness of the weather that besprinkled the crowd at times, then blew cold blasts through the thoroughfare upon an unmindful people. Within a radius of a few hundred feet all parts of the globe were represented. People of culture and refinement, whose station in life might make distinctive lines in society, were there, yet it was not felt among the people in that throng that knew no life but equality in Christian Science.

A happy throng! A happy people with one thought, one mind, how could there be anything but harmony?

## God's Way the Only Way.

BY LUCY J. ENELL.

WHEN error tries to make us think that discord is real we can know at once that it is not Truth that is influencing us. While sitting at the window one morning reading my lesson from a small book called "Daily Light," I chanced to look out on the street and in doing so, I saw a conductor of an electric car working quite hard to adjust the trolley-pole which is necessary to be in touch with the electric wire to enable the car to run. The minute the pole became detached from the wire the car remained perfectly still. It took quite a little work on the part of the conductor to adjust it so that it was in working order. I thought how like our work in Christian Science.

The moment we allow our own human opinions and beliefs to interfere with God's perfect law, we get off the track and it takes much work to humble ourselves under the mighty hand of God and be willing to let "God's will be done." Only by knowing "not my will, but thine, be done" will harmony be the result. To work out our problems correctly we must come under the mighty hand of God and remain there, no matter if the problem is being worked out differently from what our poor, human, finite sense thinks that it should be. God does all things well, and His ways are not man's ways. If each one of us, as a Christian Scientist, is doing his individual work aright, there will be the collective whole, each made perfect through the cross.

## Testimonies.

### Found Peace and Rest in Christian Science.

I was raised by Christian parents. I became a member of the Christian church in early youth, and served God to my highest understanding and ability for forty years, constantly looking forward for peace and rest in the grave or beyond the grave. It seemed somewhat indefinite. All the time, affliction's iron rod was oppressing me more and more, pains were multiplying and strength diminishing, although I read in my Bible that God was my strength, and that He healed all our sicknesses.

When pain seemed more than I could bear, we would call for help in the way of drugs, but now, since the Light of Truth has dawned on my consciousness, I find God's grace sufficient in every time of need. When reading the Bible and trying to understand it in a material way, I found many stumbling-blocks, but with it all I hoped and prayed that God in His wisdom would lead me in the true path.

Believing as I did, that I lived in my body, my belief was very prolific in its fruits. Afflictions of the flesh greatly increased. One sore and painful affliction, called by the doctors salt-rheum, had developed to such an extent that every nail on both my hands was loosened and came off, leaving the new nail in a roughened and ridged condition. Then followed nervous prostration, with severe pains in the head, and finally paralysis of the left arm. One doctor after another was tried, with no permanent relief, till life seemed a burden. I was a great care and worry to my family, being in such a state of mind that I could not sleep without an opiate of some kind.

When Christian Science was suggested to me through the healing of a friend, I there and then said, Sleep or no sleep, live or die, I take no more drugs. Henceforth I shall look to God, and God alone; and began to gather my drugs to consign them to the fire. My family interfered and pleaded with me not to persist in my insane notion. I told them I would not burn the drugs then, but would call a healer. I did so and she placed "Science and Health with Key to the Scriptures" in my hands. The healing took place in one week, but I was so full of fear that I might have a return of my trouble that I asked for and received another week's treatment.

Since feeling the touch of Truth, by being healed by it, the Bible seems a changed book, with the spiritual interpretation revealed through Science and Health by Mary Baker G. Eddy. I cannot find words to express my thanks and gratitude to our Mother for her great guide-book, Science and Health. I am much isolated in this part of the country living as I do on a farm or ranch as it is called in California. I have the *Quarterly*, the *Journal*, and the *Sentinel*, together with all Mrs. Eddy's works. With my old and well-worn Bible I feel I have the finest library in the world. I live fifteen miles from the nearest Christian Science Church, located in Sacramento, but Sunday morning finds my daughter and myself ready to read the lesson at eleven o'clock. Sometimes we are alone, and sometimes some of our neighbors who have been willing to read Christian Science literature are with us, and we find much help in so doing. Surely the leaven is working.

E. S. JOHNSTON, Courtland, Cal.

### Sight Restored through Christian Science.

I always derive so much good from the testimonies in the *Journal* and *Sentinel*, that I consider it is my duty, as well as my privilege, to testify to my healing through the understanding of the all-powerful and ever-present God, which comes to us through Christian Science.

At the close of the year 1897, I was suffering from a severe attack of a disease that had troubled me, more or

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less, for six years and for which I had doctored a good deal, but only found temporary relief. On the last day of the old year, our little girl was taken with a severe fever. I was giving her the usual remedy, which on such occasions had always helped her. Talking with a neighbor, who was a Christian Scientist, had caused me to lose faith in medicine. The medicine failed to help her and she gradually grew worse. I realized something must be done. I was alone at home, my husband had gone to work in the morning, so I dragged myself out of bed, and managed to take the child out on the porch, thinking that perhaps the fresh air would do us good. Just then our neighbor came over to call, and it was not long before she promised to help the baby. I got up and carried the child into the house, and then and there realized that I was perfectly well. I was instantaneously healed of my trouble of six years standing. Where a few minutes before I was all aches and pains from head to foot and felt very weak, now in a moment all had changed; I felt strong and ready to do the hardest work, a fact which I at once proved, for I set to work and did one of the hardest day's work that I had done for a long time. When my husband came home at evening, he stood still in the door, and exclaimed, "Why, what has come to you? you look ten years younger!"

Our little one went to sleep and slept till morning, when all the discord had disappeared.

I had also been blind in one eye for twenty-seven years, the result of a cataract when a child. My eye was examined by one of the first oculists in London, Eng., and he told me that nothing could be done for it, as the sight was entirely gone, that I must wear spectacles continually to strengthen the other eye. After I had been so wonderfully healed through the power of Truth, the thought that "man is spiritual and not material" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 464), was so strongly with me, that I did not put on my glasses again. If man was spiritual, then sight must be spiritual also, and material spectacles could not help me to see. About ten days after the thought came to me to try the eye that was blind by closing the other one, and to my great joy I found I could see to read, even small print. I have used my eyes a great deal since, often sewing by lamplight until a late hour, with no ill effects.

I cannot say how thankful I am to God for this blessed understanding of Him that leads us out of the bondage and darkness of mortal mind, into the freedom of the children of God; and to our dear Leader, who has worked so faithfully to bring this precious Truth to us; and to our dear friend who was the means of bringing us into Christian Science. We have since had many beautiful demonstrations of the power of divine Love to destroy both sin and sickness in our own home as well as for others. My husband and myself have had the privilege of class instruction from one of Mrs. Eddy's loyal students, and the spiritual uplifting and blessing that came to us through that instruction seems to us far greater than the physical healing.—HARRIET DENTON, Pasadena, Cal.

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### Truth Destroys all Forms of Error.

One day I went to the barn and found my horse in a bad condition, to mortal sense. She was pawing and frothing at the mouth and held her head close to the ground. I saw that she had not eaten her morning feed and that something must be done at once. The thought came to me to treat her. I tried to help her while looking at her, but could do nothing. I turned my back to her and had only treated her about ten minutes when I heard her eating her feed and knew the work was done. I felt so happy over my first demonstration with my horse that I shed tears of joy and thanked God (Good) for the ever-present remedy.

Another time I had her turned out to graze, and when I went after her I discovered that one eye was swollen shut and the water was running out of it. My wife was close by and I called her. She saw the condition of things at a glance and said, "Put her in the barn and she will be all right." I did so and my wife went into the house to treat her. I saw the mare no more until morning, and then I could not have told which eye had been hurt if it had not been for the streak down her nose made by the water.

One day last summer she was fed about a bushel of watermelon rinds, of which she is very fond. The next morning I hitched her up as usual and before I got to the central part of the city she was taken sick. I met an old livery man who was a friend, and he urged me to unhitch and put the horse in his barn, saying there was great danger of losing her. He told me if I did not I would be sorry, that he had handled horses for forty years and he had lost them when they were not so bad as she was. But I got away from him as soon as I could and began to treat her. When I went home at noon I went past my friend's barn and she was all right. I also find that since I have been studying Science my horse does not tire so easily, or become leg-weary when I make long drives; I can and do help her.

I will say to any that may read this, If you have a good horse, you surely love it, and you will find that the horse or any other animal will respond promptly to Science treatment.—FORREST V. CURRAN, Marion, Ind.

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### A Word from a Little Boy.

As I have seen other children's testimonies in the *Sentinel*, I thought I would like to give one.

A few weeks ago I was playing baseball in a field close by. Necessity compelled us to have a pitcher who pitched swiftly but badly. One of these balls the batsman struck at, but only succeeded in making a foul, which struck the catcher on his left eye.

The boy was not a Scientist and wore glasses. The ball knocked one glass against his eye and twisted the framework of the glasses. The boy seemed to be in great pain, and exclaimed that he could not see, and that he was blind.

I began to give him good thoughts instantly, and in a minute or two he calmed down and went home for a little while. I kept treating him, and in about five minutes he came back, and said that he was all right. As far as I can tell he did not put anything on his eye.

WILLIE R. BABCOCK, Brookline, Mass.

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### Power of Truth over Error.

I would like to tell of a little demonstration to show the power of Truth over error. One day I was out driving with a lady who was not a Christian Scientist. As we were coming down one street a man with a wagon came down another street and knocked into us so that his horse's foot caught between our horse's backstrap and the shaft pole. I began to realize the Truth, and that there were no accidents in Truth. That I was God's child and that no harm could come nigh my dwelling, and when we stopped and got the horse's foot out of the way we found that everything was harmonious.

A little girl who sat beside me in the drive told her mother about the accident. When she had finished, her mother asked her if she was afraid. She said no, because I sat beside her and I was a Christian Scientist.

I am only nine years old and have had many little demonstrations.—BEATRICE BABCOCK, Brookline, Mass.

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## Religious Items.

The (Episcopalian) *Church Standard* says: "In Europe there is a great 'Nobel Prize' amounting to more than $50,000, to be given to the person who during the last three years shall be adjudged to have done the most toward the preservation of peace among nations. Art has entered the lists in the person of the Russian battle painter Verestschagin. He now makes a journey to Christiana, where he opens an exhibition of his pictures. He enters the competition on the ground that he has depicted the horrors of war in so truthful and realistic a fashion as to make many converts to the doctrines of peace."

Through the search of Representative Lacy of Iowa, what is known as the "Jefferson Bible" has been brought to light. This little volume was compiled by Thomas Jefferson, and it contains the moral doctrines of Jesus, the portions of the Scripture of a supernatural nature being omitted. So thoroughly did Jefferson go into this work that when it was completed the moral doctrines of the Saviour were posted in a blank book in parallel columns, being in the Greek, Latin, French, and English languages. This interesting book is now in an iron safe at the National Museum.

The *Universalist Leader* says: "Even the commonplace ideas of the present are in advance of many of the highest ideals which prevailed before the Christian era. The Golden Rule is finding, from year to year, a much larger place in the conduct of men. It is this that has largely brought about the reformations that have given liberty to slaves, elevated the social position of women, and made men recognize the manliness of pity, the beauty of humility, the dignity of labor, and the sanctity of marriage."

The New York (Baptist) *Examiner* says: "There are some good men whose lives have no lifting power. They are merely negatively good, and often depressingly so. Far from stimulating, they actually repress and hinder aspiration. They take their religion, as Americans are said to take their pleasure —sadly. One feels in their presence as though his enthusiasm had been subjected to a cold shower-bath. Such men are of very little use in the world—except as examples of what a Christian ought not to be."

Thoreau very pithily said that "he would not be as one who drives a nail into mere lath and plaster;" that is, he would not care to do work that would be certain to fail. And yet that is what multitudes of persons, young and old, are doing every day. A great deal of the work of the world is like driving a nail into plaster which crumbles about it, and lets it fall.—Extract from a sermon by the Rev. Hugh Macmillan, D.D., published in the (Baptist) *Watchman*.

The *New Church Messenger*, a Swedenborgian journal, says: "Let us deal with the sins we know. If we are honest and fearless and unsparing with ourselves we shall be certain to strike a chord that relates us to the fault our brother needs to correct. It is curious, if we look closely, how many forms and shades of coloring the same sin will take with varying personalities. And it is wonderful how intimately associated we find ourselves with the sinner after all."

A contributor to the (Swedenborgian) *New Church Life* says: "The man who does to others as he would have others do to him, loves his neighbor as himself. For he makes a principle of his religion to be kind, considerate, and just in all the acts of his life, in all his dealings or relations with others. And therefore he does not permit himself to do anything to another which he would not be perfectly willing to have another do to himself."

The following is a selection from the "Closet and Altar" corner of the *Congregationalist:* "It is on still waters that there comes perfect reflection of the shores and sky. It is in still souls, unaffected by the winds of worldly ambition and desire, that Christ is best reflected for the hurrying, troubled world. The peace of God becomes the shadow of God's presence for those who have no peace."

The *Boston Transcript* says: "The Bible is neglected, and will continue to be neglected until the gloss put upon it by theologians has been removed; until it is seen to be what it, indeed, really is, the literature of a race which has had the 'sense for righteousness,' for right living, most glowing and strongest. This does surely constitute for the Jews, as Arnold affirms, a most extraordinary distinction."

A unique exhibition of "workers' bibles" was opened to the public at the Congregational Publishing House in Boston, June 4. Bibles containing markings and notes, formerly belonging to Evangelist Moody, Henry Ward Beecher, Cotton Mather, and other famous preachers; and copies of the Bible in manuscript from Africa, Arabia, Asia Minor, Egypt, Holland, Japan, Siam, and other countries.

That God is, and that we are formed in His image, is demonstrated by the stirring of divine qualities within us, and our capability to apprehend, however faintly, somewhat of the attributes of the Eternal. But for this capability all mention of His powers and excellence would be as much wasted upon us as a treatise concerning sound on the deaf or a discourse on reason upon the imbecile.—New York (Baptist) *Examiner*.

Hear if you must the whisper of the slanderer; but let it stop with you, locked in the secret of your own breast. You may be voted rather uninteresting and stupid by a certain society which thrives on whispered calumnies; but you will save many a heart from being torn and lacerated by unkindness and falsehood.

REV. CORNELIUS WOELFKIN.

In a sermon by the Rev. O. P. Gifford, D.D., published in the (Baptist) *Watchman*, he says: "When you have changed a man's mind you have made a new heaven and a new earth for him. The kingdom of Jesus Christ works from within out, and not from without in."

*The Christian Life* says: "It often seems a thankless task to work for humanity's uplifting, and he who looks for reward and due appreciation is likely to be disappointed. Human nature is not yet through building monuments to those its fathers stoned."

No life can ever be grand which has not first been faithful. Without the preparatory training of small fidelities, who would be suddenly equal to supreme tests?

*Zion's Herald.*

## Notices.

### Former Requests Renewed.

Circumstances make it necessary again to request our co-workers throughout the Field to observe the following rules in sending in their orders to the Publishing House:—

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the Publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Literature for Distribution.

The June *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, 6 cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that some back numbers of the *Christian Science Journal* may be procured at five cents a copy. Address, The Christian Science Publishing Society.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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95 Falmouth Street, Boston, Mass. U.S.A.

SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political and Governmental Notes.

The Republican National convention, which was held at Philadelphia last week, nominated William McKinley for President and Governor Theodore Roosevelt of New York for Vice-President. Both were nominated by acclamation, President McKinley receiving 926 votes and Governor Roosevelt 925 votes on the first call of states. Governor Roosevelt being a delegate did not vote for his own nomination. The platform adopted by the convention sets forth the prosperous business conditions during the past four years in contrast with the conditions of the four years prior to the assumption of power by the Republican party, and claims that the better conditions are due to Republican rule. Renewed allegiance to the policy of tariff protection against foreign competition is declared, and to the gold standard policy with regard to the national currency. Concerning future legislation or administration, the platform declares for a more effective restriction of immigration of "cheap labor;" the protection of free labor as against contract labor; the raising of the age limit for child labor; the liberal administration of the pension laws, and the giving of preference to veteran soldiers and sailors, and to their widows and orphans in employing persons for the public service; the reclamation of western arid lands of the public domain; and the granting of "the largest measure of self-government" to the Philippines and Porto Rico, "consistent with their welfare," and the final independent self-government of Cuba in accordance with the pledge given when the war with Spain was begun.

The *New York Herald* of June 20 published a severe criticism of the policy of imperialism, and declared that it is a menace to the life of the Republic. Ex-President Grover Cleveland was proclaimed to be the right man to lead the anti-expansion forces. Mr. Cleveland sent a communication to the *Herald* saying that he is unalterably opposed to the candidacy suggested on personal grounds.

According to advices received last week, dated Honolulu, June 12, the agents of the Hawaiian post-office, custom house, and internal revenue were in readiness for the change of government which was set by law to take place at midnight on June 13. At that hour the government of the Hawaiian Republic ceased and the annexation of the islands to the United States became complete.

The anniversary of the battle of Bunker Hill was fitly celebrated in Boston June 18 by a military and naval parade in which marines and sailors from the Charlestown Navy Yard and from the battleships Massachusetts, Texas, and Kearsarge, and the cruiser New York participated.

General Joseph Wheeler received his commission as brigadier-general in the United States army from the President June 18. By the latter's direction General Wheeler is assigned to the command of the Department of the Lakes, with headquarters at Chicago.

It is stated by the newspapers that Mr. Bryan will not make any speech-making tours during the coming presidential canvass.

Admiral Dewey, in a newspaper interview virtually renounced his intention of running for President, and intimated that he would not accept a nomination for Vice-President.

The population of Porto Rico, according to the recent census, is 953,243.

### Foreign News.

Major-General MacArthur, military governor of the Philippines, on June 21 issued a proclamation offering amnesty to all persons in the islands who had been in insurrection against the United States, provided they would report to the authorities within ninety days, renounce all connection with the insurrection, and acknowledge the sovereignty of the United States in and over the Philippine islands. On the day the proclamation was issued two hundred prominent Filipinos, many of whom have been leaders in the revolt against American rule, met in Manila and discussed measures for bringing about peace. Proposals were made to General MacArthur which they thought Aguinaldo would agree to if accepted by the United States. The proposals embraced: First, amnesty; second, the return by the Americans to the Filipinos of confiscated property; third, employment for the revolutionary generals in the navy and militia, when established; fourth, the application of the Filipino revenues to succor needy Filipino soldiers; fifth, a guarantee to the Filipinos of the exercise of personal rights accorded to Americans by their constitution; sixth, establishment of civil governments at Manila and in the provinces; seventh, expulsion of the friars.

All last week Europe and America were without trustworthy news as to the situation of the foreign missionaries, diplomatic agents, and other foreigners residing in and near Pekin; even the allied relief force of twenty-five hundred men was cut off from communication with the outside world, and it was rumored that they had met with disaster. The Taku forts, which command the harbor at the mouth of the Pei Ho River, one hundred miles from Pekin, opened fire on the vessels of the allied foreign squadrons at 1 A.M. June 18. After an engagement lasting six hours the forts were silenced and a storming party made up of men from all the foreign ships landed and captured the forts. The Chinese losses are estimated at six hundred. The losses of the allied forces were comparatively small.

The first municipal elections in Cuba under the new order of things were held June 16, and in Havana the Nationalist party was victorious, electing General Alejandro Rodriguez mayor by a vote of 13,073, against 6,534 votes cast for Estrado Mora, independent. Reports from every part of the island go to show that perfect order prevailed at the polls. There was seemingly no excitement over the election.

The British extended their power over a large part of the Transvaal last week without very much opposition. President Kruger, on retiring from Pretoria, moved the seat of his government to Mochadodorp. Last week the British attacked that place and Kruger retired to Alkmaar. It is supposed that peace negotiations are in progress, which may soon end the war.

Sir Wilfrid Laurier, Premier of Canada, says the policy of the Dominion Government is to give the Yukon representation in the Northwest Council, but not to give the district a member in the House of Commons until after the taking of the census next year.

The Hungarian revenues from post, telegraph, and telephone services show a surplus increased to $2,500,000. The revenues from State railways rose from $7,500,000 in 1877 to $17,000,000 in 1897.

A Shanghai dispatch says Russia has demanded 50,000,000 taels indemnity for the damage done to the Chinese railroads in which Russians are interested.

### Industry and Commerce.

There was no change for the better last week in the St. Louis strike situation. The cars were run without police guards, but most of them made their trips without passengers, owing partly to the terrorizing tactics of the strikers, who blew up a number of cars with dynamite, and partly to the order of the labor unions to their members to boycott the street railways. In a number of instances persons who did patronize the cars were attacked by mobs on alighting and several women passengers were very roughly handled by the women partisans of the strikers. No effective repressive measures were taken by the legal authorities.

Collis P. Huntington has acquired absolute control of the Southern Pacific Railway Company, having succeeded in concentrating 1,260,000 shares of the stock in his own hands, by the aid of his bankers, who are reported to have advanced to him $28,000,000. Mr. Huntington has made his nephew, H. E. Huntington, first vice-president.

The exports of cotton goods from the United States to China amount to $12,000,000 annually, or about sixty per cent of the total value of the United States cotton goods exports. Cotton manufacturers are anxious for a settlement of the present trouble in China.

The Structural Steel Association, at a meeting held in New York June 15, decided to make an average reduction of $8 per ton in the price of steel used in building.

### General News.

A special dispatch to the *Boston Herald*, dated Buffalo, N. Y., June 19, says: "The leading topic of discussion at the seventh day's session of the Supreme Lodge, Knights of Honor, was the question of the exclusion of Christian Scientists and others of similar faith regarding medical practice. After a long discussion the report of the committee on laws was rejected, and, by a vote of 64 to 13, the Supreme Lodge refused to exclude such persons.

The Federation of American Zionists has been holding its third annual convention in New York, its objects being the restoration of Palestine to the Jews. The reports show 135 Zionist societies in the United States with ten thousand members representing such widely separated points as Bangor, Me., Fort Worth, Tex., and Seattle, Wash.

A year ago John D. Rockefeller offered to give Brown University, Providence, R. I., $250,000, if $750,000 should be secured from other persons within twelve months. On June 20 it was announced by the officers of the University that the conditions had been met, and a total sum of $1,096,106 in cash and pledges had been received.

Booker T. Washington, of the Tuskegee Institute, after consulting substantial colored men in all parts of the country, is organizing a National Negro Business League to encourage the people of his race, through local branch organizations, to enter all kinds of business.

The latest statistics show that the United States has over two hundred thousand miles of railroad and less than twenty thousand miles of good wagon roads.

The National Federation of Women's Clubs has been in convention at Milwaukee. Mrs. Rebecca Lowe of Georgia was re-elected president.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Making Homes in Arid Regions.

**Expert Elwood Mead's Views on the Needs of Irrigation.**

AMONG the several exhaustive papers on different subjects read at the Trans-Mississippi Commercial Congress, that by Elwood Mead on "Needs of Irrigation" attracted great attention. Professor Mead is the expert in charge of the irrigation investigations and office of experiment statistics under the department of agriculture, and is recognized everywhere as an authority on irrigation problems. His address in part follows:—

. The arid region embraces an area larger than any European country, save Russia, and is capable of supporting a larger population than now lives east of the Mississippi River. In this vast district, when reclaimed, homes may be made for a population of a hundred million souls. To effect this result is a task inferior to no other in the realm of statesmanship or social economics. Its public lands comprise the nation's farm, and are the chief hope of those who have little besides industry and self-denial with which to win landed independence. As it is now, this land has but little value. In many places a township would not support a settler and his family. This is not because the land lacks fertility, but because it lacks moisture. Where rivers have been turned from their course the products which have resulted equal in excellence and amount those of the most favored district of ample rainfall.

There are only six million acres of cultivated land along the Nile. It is all irrigated. Where there is no irrigation there is desert. This little patch of ground has made Egypt a landmark in the world's history. It supports over five million people and pays the interest on a national debt half as large as our own. The possibilities of many Western valleys are equally great. The Missouri and its tributaries can be made to irrigate five times the land now cultivated along the Nile.



The essence of the problem of how to secure the settlement and cultivation of these lands is the control and distribution of the water supply, since not only the enduring prosperity but the very existence of the homes created will be conditioned upon the ability to use rivers for irrigation. To reclaim all the land possible will involve the spreading of water over a surface as large as New England and New York combined. The diverse interest of individuals and communities, and even of different states, will all be dependent on streams flowing from a common source. Standing now at the birth of things, and looking down the vista of the future, we can see the dim outline of a mighty civilization, blessed with peace and crowned with a remarkable degree of prosperity, in case wise laws and just policies shall prevail in the years of the immediate future while institutions are forming. But if it be otherwise, if greed and ignorance are allowed to govern, and we ignore the experience of older countries than ours, then we may behold only a gloomy forecast of legal, economic, and possibly even civil strife.

In considering the situation which confronts us we are met at the outset by an entire absence of definite information. We do not know, nor is there any ready means of determining, how many irrigation works have been built. In only three states is the record of these ditches even measurably accurate or complete. There may be seventy-five thousand completed ditches, or the number may be twice as many; but either as to their number, or the acres of land reclaimed therefrom, we can only surmise and conjecture. This, however, is known, that the highest-priced and most productive farm lands on this continent are in the arid region; that the largest yield of nearly every staple crop has been obtained by the aid of irrigation; that not only has the growth of this industry furnished a market for the factories of the East and supported the railroads which unite the two extremes of this country, but it is the chief source of nearly every one of the arid states. Colorado leads all the states of the Union in her output of precious metals, but the value of the product of her farms is nearly double that of her mines. In California it is the grain fields and orange orchards which support the majority of their industrial population and furnish the basis for her future material growth and prosperity.



The beginnings of Utah were wholly agricultural, and without the irrigated farms the cities of that interior commonwealth would as yet be only a dream. In a less striking degree the same condition prevails in Idaho, Wyoming, Montana, New Mexico, and Arizona. This is the situation while irrigation is as yet in its infancy. The reclaimed areas, though making a large aggregate, look very insignificant relatively to the rest of the country when delineated upon a map of the arid region. The possibilities of reclamation have but begun to be realized, yet when every available drop of water shall have been applied to the soil, the irrigated land will constitute a comparatively small proportion of the entire country. The potentialities of irrigation are, however, to be the development of other resources which they will make feasible. The best and largest use of the grazing lands, the utilization of the forest, the development of mines and quarries, and the maintenance of railroads and commerce in the western half of the United States, all hinge upon the control and use of the streams in connection with the fundamental industry of agriculture. Since irrigation is essential to agriculture in the arid states, the extent and character of its development must surely measure the superstructure to be built upon that foundation.

Looking over the field at the close of the century, we find that we stand practically alone among irrigation countries in having left all the work of reclamation to the unaided efforts of private capital and in the prodigality of the surrender of public control of streams. In one respect the policy pursued has been successful. It has resulted in an enormous investment (not less than $100,000,000, and some estimates make it twice that sum) and the creation of taxable and productive wealth of many times the amount invested. We have now about reached the limit of this

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sort of growth. There will be few large private investments in canals hereafter until we have better and more liberal irrigation laws. Our entrance on the coming century is confronted by larger problems: the storage of flood waters, the interstate division of streams, and the inauguration of an adequate system of public control which will ensure to the humblest handler of a shovel his share of the snows falling on mountains above his farm, no matter how far removed he may be.



The first step is to determine the proper control and just distribution of the water supply. The problem varies with different portions of arid region. In the south, streams are generally torrential in character, furnishing the bulk of their waters in heavy floods, which must be stored in the many natural sites available in the mountains at a distance from the places where the water is to be applied to the soil. In the north, on the other hand, the problem is not that of storage, but that of the diversion of great rivers, like the Yellowstone, the Snake, the Columbia, and the Missouri. Here works adequate to the reclamation of the areas of arid land which remain can only be built at great cost, rivaling those along the Ganges and the Nile.

Before development proceeds much further it is desirable that some common agreement should be reached concerning the true character of water rights. The idea of private ownership in water apart from the land cannot prevail without creating institutions essentially feudal in character. A waterlord is even more undesirable than a landlord as the dominant element in society. It is indisputable, as has already been said, that the man who owns the water practically owns the land. A proposition which should propose to turn over all the land to a private monopoly, and so make a tenantry of those who may have their homes upon it in the future could not hope to command popular support. But the idea of a private ownership of water, amounting to a virtual monopoly of this vital element, has been permitted to grow up in the West. To a certain extent it has obtained recognition in legislation and a protection in judicial decrees and decisions. In other countries the doctrine has largely disappeared, and in our country it should give place to a more enlightened conception and to the only principle that can safely be adopted as the foundation of the agricultural industry in the West.



The right to water which should be recognized in an arid land is the right of use, and even this must be restricted to beneficial and economical use in order that the water supply may serve the needs of the largest possible number. Ownership should be vested, not in companies or individuals, but in the land itself. When this principle is adopted, the control of the water is divided precisely like the land, among a multitude of proprietors. Reservoirs and canals are then like the streets of the town, serving a public purpose and permitting ready access to private property on every hand. Water monopoly is impossible under this method, and no other abuse is encouraged by it.

Irrigation, over and above all other industries, is a matter demanding public supervision and control. Every drop of water entering the headgate, and every drop escaping at the end of the canal, is a matter of public concern. The public must determine, through constitutions and statutes, the nature of water ownership. The public must establish means for the measurement of streams and for ascertaining how much water may be taken for each acre of land under the principle of beneficial use. The public must see that justice is done in the distribution of water among those who have properly established their rightful claims to it.

There is a strong popular demand in the West for legislation to provide public aid in the construction of works of too great magnitude and cost for private enterprise, and a growing belief that one of two things should be done, either the arid states should be placed in a position to furnish this aid by having the revenues from all the lands within their borders, or the general government should extend the work it is now doing in the irrigation of certain Indian reservations to the reclamation of the unoccupied public lands.

Only the national government can make the best and broadest study of the various economic questions related to the development of agriculture on arid lands, and the general government is already active along these lines.

Sooner than is generally realized the public or private ownership of western rivers is destined to be one of the great social and industrial questions of this country. Their waters are worth more than the land, public or private, through which they flow, and the manner of their disposal will do more to shape Western civilization and promote or retard Western development than all other causes combined. The investigations of the office of experiment stations are designed to make clear and conspicuous the farmers' needs, and it is intended that their presentation shall tend to promote the creation of an irrigation system which will make the supplying of the farmers' necessities a matter of first importance and be a source of pride to the nation.—*Denver Republican.*

## Selected Articles.

### Interest in Christian Science.

THE recent publication in the *Mail* of letters said to be the correspondence of Agrippa and Christ, in which the former asks the latter to come into his territory and heal him (Agrippa) of disease, has aroused some discussion in regard to divine healing, and incidentally has directed attention to the claims of Christian Science. The local church of that belief holds its regular Sunday and Wednesday evening meetings at Jory's Hall without any blare of trumpets, but its members claim that it is meeting with a steady growth.

Dr. C. Grattan was asked by a *Mail* reporter yesterday whether the letters referred to had occasioned much interest among the people of his faith. He remarked that it was impossible to say whether the letters were authentic or not. It was altogether possible that such letters had been written, but fraud in the matter of such relics was so easy that the letters would not probably be regarded with much interest unless strong proofs were adduced that they were really written by the persons, whose names they bear.

"But Christian Science does not rely upon such letters to draw the attention of the world to its wonderful accomplishments," said the doctor with enthusiasm. "It is gaining ground rapidly, not only among the poor and the unlearned, but among the wealthy and the educated. Not long ago a Prince and a Princess of Germany acknowledged its claims. In England, also, members of the nobility have accepted its teachings, and in this country some of the most clear-minded men and women have been made converts after careful study.

"That part of Christian Science which appeals most strongly to the ordinary mind is its wonderful cures of bodily disease, but in reality its moral cures are more important. We teach that the power to heal depends upon the degree of wisdom and purity that has been attained. The power of God is unlimited, but, as He works through human instruments, the imperfection of the instruments often hinders the efficacy of the work. The healing is always the result of the power of God, but it is applied through human agencies. The reason why such cures

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as were witnessed in the early days of Christianity are not now more frequent is that we are lacking in knowledge of the Principle that governs the application of this Science.

"Two great aims of Christian Science are the cultivation of human brotherhood and the putting on, by each individual, of immortality. The attainment of these noble ends may be far in the future, but in time the race will reach them and the results will be grand beyond our conceptions."



In response to a question whether any remarkable cures had been made recently, Dr. Grattan said that cures were being performed all the time, but public mention was not made of them because the persons who were healed desired to avoid publicity. He referred to his own experience in being cured of cancer by treatment administered by himself, of which an account was published in the *Mail* some time ago.

"I had another experience a few months ago," said Dr. Grattan, "which was quite remarkable. I went to a neighbor's house about five o'clock one evening to get my little grandson, who was playing there. In the back yard of the house there was a lot of old lumber, and in some way I stumbled and fell, my hand striking four rusty nails, which were protruding upward through a board. Three of the nails pierced the palm of my hand to the bones, and the other one went into my finger. As I drew my hand away from them, the blood flowed in a stream. My grandson began to cry at the sight of the blood, but I assured him that it was nothing, and at once gave myself treatment, relying upon God for healing. I came home and washed the blood off the hand and, as I felt no pain, paid no attention to the wounds. It was Wednesday evening, and I went to the Christian Science meeting as usual. There a lady told of running a bodkin entirely through her hand, so that great force was required to pull it out. Christian Science treatment had been applied and the wound, which under ordinary medical treatment would have been troublesome for several weeks, was perfectly well at the end of a week. The story reminded me of my own experience, and I looked at my hand and was astonished to find that there was no sign of a wound except in the finger, where a slight abrasion of the skin was still visible. I told the story, which created great interest, for within three hours a cure had been effected of an injury which would ordinarily have been weeks in healing, with perhaps great danger of causing lock-jaw."



Dr. Grattan instances the remarkable effects of hypnotism to prove that the flesh is not sensitive, but that sensation is in the mind, and if the mind can be withdrawn the body may be cut to pieces and there will be no pain. If that can be done by human agencies with the aid of hypnotism, he argues that, if persons understand the operations of thought and depend upon God, they can exercise greater power than does the hypnotist, and none of the evil effects of hypnotism will be experienced. When a person has been several times under the hypnotic influence, Dr. Grattan declares that he is in the power of the hypnotist, and if the latter be unscrupulous he may use his power for evil to an alarming extent. A person who is treated by Christian Science, however, is not brought under the power of the healer, and no evil effects are possible.

The doctor this morning received a letter from a prominent gentleman of an adjoining county who is being treated for heart disease brought on by the use of intoxicants. In his letter he says that he had had no recent trouble with his heart and that he has not tasted intoxicating liquors for some time.—*The Mail*, Stockton, Cal.

## The Prayer of Faith.

ONE of the positive proofs of the utter misconception of the teachings of Christian Science on the part of many of its critics, is the fact of their insistence that Christian Scientists do not believe in prayer and hence are a prayerless people. The direct opposite is true, for probably no class of religionists believe more earnestly in the power of prayer; strive more sincerely to gain an understanding of how to pray and what to pray for, and endeavor more faithfully to put it into daily, yea hourly, practice.

This misunderstanding may be accounted for possibly on the ground that such critics may not be able to conceive of prayer otherwise than as an audible expression in words.

Prayer is the means by which man communes with God and puts himself in harmony with his Maker. The form of prayer used in Christian Science Churches is that of silent communion with God, and that communion is only genuine and fruitful when the one who prays meets the conditions involved in that sentence, so wonderfully full of meaning and so vital to Christian character, namely, "Forgive us our debts, as we forgive our debtors."

One may repeat, daily, the words of that marvelous prayer which Jesus bequeathed as a rich legacy to mankind, and still never pray.

It is the constant effort and desire of Christian Scientists so to educate the thought and to cultivate an understanding faith in the all-loving, protecting power of God, and so to dwell in that consciousness that in every moment of temptation or danger to themselves or others, the desire will go out to God involuntarily, with an abiding conviction of His ever-presence and power, and with perfect confidence that He "shall supply all your need."



This is the prayer of faith which "shall save the sick;" which should and does protect God's children when they are ready to believe and accept. It is the prayer of thanksgiving and praise; the acknowledgment of God as the giver of all good. It is the taking of the Bible at its word when it says "When ye pray, believe that ye receive them, and ye shall have them."

It matters not what words are used, indeed, one may not be conscious of having framed a syllable. The virtue consists, not in words, but in a clear, unshaken understanding that God's Kingdom is come—His will is done—and this undoubting condition of faith brings the proof that God does hear and answer prayer. Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Does not the tenor of the advice given in this chapter for the preparation for effective prayer, show that the material senses and all their laws and conditions, all selfish thoughts, motives, and ambitions, should be shut out, and our purified desires be alone with God, even though bodily we may be surrounded by a multitude?

This quality of prayer is undisturbed by any sense of anxiety as to its effect upon man's ear, and cannot fail to reach the Father in Heaven. When mankind learns the spiritual meaning of prayer there will be no unanswered petitions. Knowing that prayer is the constant resource of all Christian Scientists who are striving to learn more of God, the writer has often wondered at the seeming resistance of Christians to the Christian Science interpretation of prayer, which so fully coincides with that of the Scriptures. It is based upon spiritual understanding, hence is understanding faith, rather than blind faith. Christian Scientists, as did James, show their faith by their works, through the application of an understood principle. Is it urged this is cold? James says, "If any of you lack wisdom, let him ask of God . . . and it shall be given

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him." If we are not to understand these mighty truths why do the Scriptures give more than two hundred and sixty references to understanding, making a clear distinction between the human and divine understanding, the material and the spiritual? Paul, that master metaphysician, says: "I will pray with the spirit, and I will pray with the understanding also."

Because we have proofs which are distinctly recognizable that our prayers are answered through the understanding of God's law, this in no degree tends to show that understanding is devoid of any of the comforting, endearing qualities of "the faith which was once delivered unto the Saints." Does it follow that the virtue of faith is lost because one understands upon what faith is based?

It has been said that the ignorant or uneducated person may find himself unable to grasp these metaphysical statements in relation to prayer, and thereby lose its demonstration or proof. That is not true, for the fundamental statements of Christian Science, as to what God and man are in their relation to each other, bear within themselves the possibilities of demonstration, which are so positive and clear and even simple to the child-like thought, that a young child may pray the prayer that "shall save the sick" as well as the sinning, even though he might not be able to express in words that which would convey to another an explanation of his faith. Christian Scientists owe a debt of gratitude, which can never be cancelled, to the Rev. Mary Baker Eddy, author of "Science and Health with Key to the Scriptures," that in that book she has taught them how to find the meaning of Jesus' words and works; the inspired sense of the Scripture, the power of prayer, the divinity of the Christ, the Omnipotence of God.

I. M. S.

In the *Grand Rapids (Mich.) Herald.*

## Defends Christian Science.

*To the Editor of The Standard Union:*—Will you kindly grant me space to reply to the criticisms on Christian Science contained in your account of a sermon preached by the Rev. Dr. A. C. Dixon of Brooklyn. If it were true, as Dr. Dixon asserts, that Christian Science is bequeathed to modern times by philosophic Athens, and that Christian Scientists are charmed by the new, rather than the true, how could it be explained that the movement has grown so remarkably, and that the firmest adherents are those who have longest practised its teachings. The facts repudiate the statement with which Dr. Dixon begins his sermon. Many who turn to Christian Science have conspicuously opposed it before accepting its teachings. Christian Science does not profess to introduce a new truth. Truth is God, unchangeable and eternal. Every statement in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has Biblical authority, based on the teachings of the prophets, and on the life and teachings of Jesus the Christ, as epitomized in the Sermon on the Mount.

Christian Science is neither un-Christian nor pagan. A comparison of Christian Science with any of the mystical philosophies of India exhibits ignorance of what it really is. The Indian cult, of which Dr. Dixon speaks, is a society of stoics, who do, indeed, ignore pain and suffering. This is not Christian Science, which recognizes that pain and suffering are real to those who have not overcome them. If the impression given concerning Christian Science by Dr. Dixon, is as far from correct as that conveyed to the public by his allusion to Pundita Ramabai, the effect of his remarks is not greatly to be feared. The delicate little lady, whose life work has been to elevate the condition of women in India, would be surprised to hear herself spoken of as "Ramabai" and described as "he." Is it possible that Dr. Dixon's statements are as unreliable in one case as in the other? Christian Science is not based on selfishness. In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 493, is given the tenets of our church, one of which reads as follows: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure.*"

The very essence of Christian Science is unselfishness. The highest form of compassion is to destroy whatever causes suffering and grief. Ineffectual pity, which emphasizes one's mental and physical distress, is not Christ-like. When the sick and deformed and morally unclean came to Jesus, he did not stop to commiserate, but healed them. Christian Science does the same, because it is based on Jesus' works, as well as his words.

The Rev. Dr. Dixon errs when he charges that Mrs. Eddy propounds pantheism by denying the existence of a personal God. Pantheism, while embracing several modifications of thought, is primarily the teaching that both mind and matter are the creation of God; that the Creator is in what He creates; that there are gods many. Christian Science is as far removed from pantheism as day is from night. Christian Science teaches that God is the tender Father-Mother of the Universe. He is Intelligence, Substance, Principle. The following explanation from "Rudimental Divine Science" by Mary Baker G. Eddy, refutes Dr. Dixon's statement that Christian Science denies a personal God: "In Christian Science we learn that God is definitely individual, and not a person, as that word is used by the best authorities, if our lexicographers are right, in defining *person* as especially a finite *human being*; but God is personal, if by *person* is meant infinite Soul."

Nowhere in the writings of Mrs. Eddy, or in the literature of Christian Science will Dr. Dixon find a warrant for these statements attributed to him: "Christian Science poses as the foster-mother of ignorance. It goes beyond agnosticism, which says, 'I do not know,' and declares that we must not know. Knowledge is power simply for evil. Boards of health are unnecessary. A city need pay no attention to its sewerage, or to cleansing its streets. Filth is as healthy as flowers," and so on. I would rather think that Dr. Dixon preached his sermon after very little thought on the subject of Christian Science than to believe he had given any considerable time to a study of this religion. It is kinder to recognize error due to ignorance than error impelled by malice. Christian Scientists are law-abiding citizens, none more so; conforming, in so far as it is necessary, to the health regulations of the community, and in no way doing violence to the opinions of those about them. Christian Scientists believe in purifying their own thoughts, thereby bringing out pure and clean surroundings in the world in which they live. In so doing, disease is prevented, since diseased thoughts are not entertained, and every effect has a mental cause. If in the future Dr. Dixon should meet Christian Scientists, he, like all other opponents, will change his opinion.

Yours truly,

WILLARD S. MATTOX.

In the *Standard Union,* Brooklyn, N. Y.

## Answers Rev. Galeener.

*To the Editor:*—In a recent issue of your paper is a report of a sermon preached by Rev. Chris Galeener upon the subject of Christian Science, and I hope that you will allow me space to call attention to a number of misconceptions voiced by him.

In the first place, let me say that Christian Science comes to humanity as a demonstrable religion—founded upon the Bible, and applicable to the needs of humanity in the every-day affairs of life. It is the Christianity of

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Jesus, and it heals the sick and reforms the sinner just as it did in his day. In fact, it is the fulfilment of his promise: "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." That Christian Science is doing this work is abundantly proved by the testimony of many grateful people who publicly acknowledge its healing and regenerating efficacy. Such testimony is given at the Wednesday evening meetings held by the more than four hundred churches of the denomination, and through the official denominational publications—*The Christian Science Journal* and the *Christian Science Sentinel.*

Mr. Galeener says that Christian Science appeals to people "along the line of their physical needs." In that respect it follows in the footsteps of Jesus, who did not scorn to appeal to the people of his day "along the line of their physical needs." His miracles, which were performed "along the lines of the physical needs" of humanity, are mentioned in thirty-nine of the eighty-nine chapters of the four gospels. May we not conclude that these signs are inseparable from Christianity, and that any criticism of Christian Science upon that basis is a criticism of Christianity?



He disputes the philosophy of Christian Science because a fundamental statement is "God is All-in-all." Does he mean that God is not omnipotent, omniscient, and omnipresent? I hardly think so, although that is the logical conclusion of his objection. He says that "Christian Science declares in unmistakable terms that there are no facts," but in that he is mistaken. Christian Science has but one text-book in addition to the Bible—"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and he will not find such a declaration therein. He will find, however, that it declares that God is the only Creator; that He is not the creator of sin, sickness, and death, and that in that sense they are unreal and nothing more than the illusion of mortal mind. Can we conceive of God as the creator of sin? or as the creator of the creator of sin? If God is not the author or creator of sin, then He is not omnipotent if sin is real, because it cannot be real without a creator. Is it not dishonoring God to charge Him with being the creator of sin, sickness, and death; and is it not dishonoring Him, and is it not unscriptural to say that He is not the only creator?

Mr. Galeener attempts to explain the healing done through Christian Science upon some other basis than that set forth in its text-book, but the explanation is useless. Who is competent to explain the healing except he who has sufficient understanding to heal? Because Jesus healed in defiance of mortal laws "Some of them said, He casteth out devils through Beelzebub the chief of devils."

Mr. Galeener says, "We may laugh at its philosophy and either discount its cures or accept them as we please, but when we come to look into its theology, we are horrified at its blasphemy. It denies the personality of Jesus Christ and substitutes its inane ravings for the Holy Ghost." To find whether this statement is true or false, we must refer to the text-book of Christian Science, "Science and Health with Key to the Scriptures."

He asks, "What shall we say of its moral tendencies?" If he speaks the truth, he will be compelled to say that a religion which impresses upon humanity the necessity of following in the footsteps of Jesus, and which iterates and reiterates that in no other way can we be saved from the miseries of mortal existence, is a safe guide, and this is precisely what Christian Science does. He asks: "What will be the effect upon a rising generation to be told that there is no evil or sin in the world; it matters not what you do, you cannot sin?" If Christian Science taught anything of the kind, it would be worthy of all denunciation, but it teaches nothing but the highest morality and the destruction of sin.

Mr. Galeener's statement that it (Christian Science) has "a tendency to dehumanize the world" and "laughs to scorn the world's woe" is not borne out by facts, and he practically admits that such is the case. His argument that Christian Scientists are not "inhuman," but will become so, is a theory only, and seems to be a contradiction of Jesus' saying, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

ARCHIBALD M'LELLAN.

In the *Press,* Danville, Ill.

### Substantial Improvements.

By all odds the best piece of macadam road bed in the city of Concord is that new piece constructed last summer from Fruit Street west, past Pleasant View, on the Hopkinton road. Its building was made possible by the generous gift of eight thousand dollars to the city by Mrs. Mary Baker Eddy.

It is understood that for charitable and public purposes Mrs. Eddy gave away last year between thirty and forty thousand dollars.—*Manchester (N. H.) Union.*

### Reprints from the Journal and Sentinel.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal.

The above reprints from the *Journal* and *Sentinel* will be furnished at the following prices: Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

In addition to the above reprints the following tracts may be obtained: Practical Demonstration. Expressions Concerning Christian Science. Is Your Prayer Answered? Rich Blessing. Beauty of Christian Science. Love. Are Christian Scientists Cranks? Is Christian Science an Opinion? Practicability of Christian Science. Price, one hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00

### The Granite Monthly.

The May number of the *Granite Monthly* contains an excellent article, by Henrietta H. Williams, entitled, "Among the Christian Science Churches." The Publishing Society is prepared to furnish copies of this number at twenty cents each, or two dollars per dozen copies, postpaid.

The Bible rings with one long demand for obedience. The key-word of the book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our souls with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy.

F. B. MEYER.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Scientists at Pleasant View.

WHILE there was no formal or public announcement of the fact, it was an open secret among the visiting Scientists during their recent gatherings in Boston, that the beautiful and spacious grounds of the Rev. Mary Baker Eddy, at Pleasant View, would be open to them. The result was that a majority of those from other places, at some time during their stay, availed themselves of the generous and loving act of their Leader and Mother, and passed a pleasant hour in looking over the grounds, and even being shown through her residence, at times when she was absent taking her customary daily ride.

Two or three times Mrs. Eddy appeared on her balcony and lovingly greeted her "children" in a short address.

Many hundreds of these children saw her for the first time, and the joy they experienced thereat is a sweet souvenir of their visit, which they alone can truly estimate. One of these children was a sweet and saintly lady whose mortal years number more than four score, who came from a western city more than twenty-five hundred miles distant, to be present at the Communion service, and see and hear "the dear Mother."

These exhibitions of tenderness and love are among the many latter-day evidences that the "Kingdom *is* come," and that the Christ-love is truly spread abroad in the hearts of men.

It is not necessary to say that all who saw our Leader were rejoiced at the opportunity afforded them, and looked with deep satisfaction upon her radiant face.

Many who had not other opportunity to see her, were greeted with bow and smile as she passed them in her carriage.

This visit, of course, crowned the otherwise festal occasion with the highest joy.

## A Pleasant Occasion.

IN the multiplicity of our labors we have thus far omitted to mention one of the pleasant events in connection with the recent annual gathering in Boston. We refer to the reception given to the visiting Scientists by Mr. and Mrs. Albert Metcalf at their beautiful home in West Newton, one of Boston's most attractive suburbs.

Their large residence and spacious grounds were placed wholly at the disposal of their guests, and when it is known that these numbered several hundred, the generosity and brotherly kindness manifested will be understood even by those who were not so fortunate as to be present.

We are sure our visiting brethren will carry away with them fond memories of this unusual exhibition of hospitality and fraternalism.

Another pleasant event was the reception tendered the visitors by Mr. James A. Neal at his pleasant rooms on Boylston Street.

These opportunities for friendly greeting and a better personal acquaintance, are cause for congratulation.

## A Mistake.

WE observe that a little story is going the rounds of the newspapers to the effect that I brought the testimony meeting held in Tremont Temple, Boston, June 6, to a sudden close because one of the speakers spoke of the healing of a person who had been pronounced dead by the physicians in attendance.

I suppose this item grew out of what one of the reporters of a Boston daily paper, who was present at the meeting, said in his report.

In reference to this I have only to say, the reporter's interpretation of my motive in closing the meeting was entirely original with him. Such a thought was not at all in my mind. It was my intention to close the meeting at nine o'clock under any circumstances, and this hour had arrived when I closed it. These meetings, when held in the Mother Church, are closed at 8.30.

SEPTIMUS J. HANNA.

## "Among the Christian Science Churches."

THE *Granite Monthly*, published at Concord, N. H., is one of the old reliable magazines of New England. It is devoted to literature, biography, history, and state progress as witnessed in the various manufacturing and other business enterprises, educational institutions, and religious organizations of the state. While it is a New Hampshire magazine and is of especial interest to those who live in the state or are bound to it by social and kindred ties, yet it contains many things of interest to all who are rejoicing in the growth and advancement of their fellow-men.

To the Christian Scientists throughout the world, the May number is especially interesting on account of the excellent article entitled, "Among the Christian Science Churches" by Henrietta H. Williams. The article is written in the author's well-known, pleasing and instructive manner, and contains much of an historical nature that is of interest not only to Christian Scientists, but to the public in general, and especially to those who are seeking reliable information regarding the great work that is being accomplished by Christian Science.

The article is illustrated by twenty half-tone reproductions of exterior and interior views of the Mother Church and various other churches in different parts of the United States, Canada, and England. These illustrations give one a definite idea of the work that is being accomplished in this era of church building. Many of these churches are substantial stone structures of modern architecture and stand as monuments to the faithful and enduring work that is being accomplished in Christian Science.

The article records the growth of Christian Science from the organization of the first Church of Christ, Scientist, by the Rev. Mary Baker G. Eddy and a few of her followers in 1879.

The reference to the prominent place that was given to Christian Science in the International Parliament of Religion in Chicago during the World's Exposition of 1893, recalls an event that perhaps did more than any other public gathering to call the attention of the world to Christian Science. Concerning this the writer says: "From this progressive event in the religious world, the first congress of its kind ever assembled in America or any other country, dates the widespread definition of Christian Science in encyclopædias, and some of the best biographies of its Discoverer and Founder were then issued."

Of the Discoverer and Founder of Christian Science, the Rev. Mary Baker G. Eddy, the author writes: "Christian Science has been built up first and last to its present influential capacity and great following of above five hundred thousand adherents, through the courage, energy,

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and enlightenment of this one woman, whose capability and wisdom have been inspirational to those laboring in its ranks." Again she says: "Her writings have met with an extraordinary degree of popularity, all pessimistic prophecies and predictions to the contrary notwithstanding."

Concerning the influence of Christian Science upon the home, Mrs. Williams says: "Christian Science is essentially a religion of the home, fostering that which tends in its highest and most tender sense and relationship to hallow the ties of kinship and the sacredness of that most powerful centre for good on earth."

The article closes with a most interesting account of the building of a church edifice in Wisconsin which was entirely the work of children. All the offices of the church, with one exception, are filled by the children, and the manner in which they perform their duties might prove a good object-lesson to those who are "older grown."

The May number of the *Granite Monthly* should be given a wide and general circulation. It is especially adapted to general distribution among those who are seeking information regarding the work of Christian Science. It not only tells of the progress that has been and is being made, but it answers many questions regarding the teaching and practice of Christian Science. The Publishing Society is prepared to supply any number of copies that may be desired. For prices see page 695 of this issue of the *Sentinel*.

### Our Leader's Message.

We have the pleasure to announce that the annual message of the Rev. Mary Baker G. Eddy, to the Mother Church on Communion Sunday, will be ready for delivery on or about July 2. It will be issued in pamphlet form, same size and style of binding as "Christian Science *versus* Pantheism." Price, prepaid, 26 cents; per dozen, $2.50. Address all orders to Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

### Supplement to the Sentinel.

The lecture by Edward A. Kimball of Chicago, "Christian Science: Its Promises and their Fulfilment," which was delivered in Tremont Temple, Boston, Mass., April 24, 1900, is issued as a supplement to this issue of the *Sentinel*. For price of supplements see page 703.

### A Request.

The Field is requested when ordering goods either from The Christian Science Publishing Society or Mr. Joseph Armstrong to remit by express order, post-office money order, or exchange on Boston or New York. Individual checks cannot be received.

## Among the Churches.

### The Work in Rochester, N. Y.

First Church of Christ, Scientist, of Rochester, N. Y., was organized April 4, 1894. Like many Christian Scientists, we had had our triumphs and defeats, and our congregation only numbered about seventy-five persons. Since then we have outgrown two halls, and are now occupying a large one in the Cox Building, prepared for us a little over a year ago. Most of the chairs are now filled Sunday morning and Wednesday evening.

The three lectures given in Rochester, two by Mr. Carol Norton of New York, and one by the Hon. William G. Ewing of Chicago, have been of great value to the progress of the work in our city. Through them many have learned that it is the very Truth they have so long been seeking.

Our Sunday School numbers about sixty-five pupils, and excellent work has been accomplished through it.

Progress in Christian Science work has not been confined to the church. Parents have long felt the need of educating their children under the influence of Christian Science thought, hence, we opened a "Boarding and Day School for Boys and Girls," September 11, 1899. This school has far more than met our expectations,—intellectually, morally, and spiritually. The public school course for the year (except physiology and kindred branches) was finished in twenty weeks, or one half the school year, without special effort on the part of the pupils. The improvement in the deportment of the children is wonderful.

Our teachers are people of noble character and staunch Christian Scientists, and thus are able to present to the children right ideas in a wise and forcible manner.

One morning as I was entering the building, I met one of the parents, coming from the main room where he had been attending the morning exercises. With tears in his eyes, he said, "It seems too good to be true! Just realize the thought established in the minds of those children." The principal had been giving them a beautiful lesson, as he very often does, planting in their consciousness pure and holy thoughts which are reflected in glorious demonstrations.

Many incidents occurred in the opening of this school which taught the parents valuable lessons; two I will give. One parent felt that he could not meet the financial demands, but so determined was his son, a boy of about eleven years, to attend, that he worked during vacation, saved his money for that purpose, and appeared in school at the opening. This demonstration on the part of the child enabled the father to make his, and the boy remained the entire year.

In another case, a lady promised a boy of fourteen years that she would assist him in paying his tuition. The parents told the little brother that he must remain in the public school, as they could not meet the expense. The little fellow was so overcome that he remained at home and cried, saying, that he must go to the school for the children of Christian Scientists, and Mrs. S. would send him too, if she only knew. On retiring he insisted on having his school clothes by his bedside, "For," he said, "she will come to-night and I shall go to school in the morning." Sure enough, the lady called that evening, and informed the father and mother that she expected both the children to attend that school. He went and the parents have been able to assist in the payment of expenses.

We are happy in the thought that this school is not alone for the benefit of Christian Scientists in Rochester, but that all who wish may test its efficacy.

SARAH A. PINE, Rochester, N. Y.

### From Worcester, Mass.

During the month of September, 1895, two students conducted the Christian Science service at their home, two others meeting with them. The following fall a hall was secured. Gradually outgrowing that, one still larger was obtained, the Sunday service and Wednesday evening meeting being held in separate halls. As the attendance increased still larger quarters were found to be necessary, and the Grand Army Hall was rented for the Sunday service. At the present time both services are held there.

March 25, 1898, the church was organized and a charter obtained, with eight charter members. Later a Sunday School was established, which has at the present time twenty scholars. The church membership is now forty, and the attendance about eighty.

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March 22 of this year a reading room was opened, located in Room 4 of the same building as the hall. All the Christian Science literature can be found here both for perusal and for sale.—WM. F. TUCKER, *Clerk.*

### Christian Science in Meriden, Conn.

Before organizing as a church in Meriden, meetings were held in a hall, but having found the old Universalist Church all furnished and vacant, in December, 1898, we moved into it and applied for a charter. We organized May 10, 1899, as a branch church with seven members. We now have eleven members and an average attendance of twice that number.

During the last year a Sunday School has been established; a reading room opened; "Science and Health with Key to the Scriptures" and "Miscellaneous Writings" placed in the Public Library; copies of the *Journal* are placed monthly in the reading rooms of two leading hotels; Journals and Sentinels have been left at the Town Farm, City Hospital, and at some engine houses.

The work is growing and the attitude of the people changing, being especially noticeable since a lecture recently given at which the attendance was about three hundred and fifty.—FRANK H. KELLEY, Meriden, Conn.

### Progress in Salem, Ore.

The Salem Church of Christ, Scientist, Salem, Oregon, was organized January, 1899, with thirty-one members and has had a normal growth. It holds two Sunday services and Wednesday evening meetings, and has a growing Sunday School. The reading room is doing good work. Since we have been organized as a church Dr. Fluno and Judge Ewing have delivered lectures here, which have done much to awaken an interest in Christian Science in the city.

In behalf of the church I wish to express its love and gratitude to our Leader, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, for this glorious Truth that she has labored to bring to the world. Our desire is loyally and obediently to live the Truth and follow the absolute demands of Christian Science. We are also grateful to The Publishing Society for its able publications and faithful work which goes out to the whole world to sow the seeds of Truth and Love.

SARAH A. WILSON, Salem, Ore.

### Form Organization and Elect Officers.

The members of the First Church of Christ, Scientist, at a meeting held at their place of worship, over the Scott store building on Second Street, perfected a permanent church organization. The following is the list of officers elected: F. C. Wooley, president; Mrs. O. C. Zinn, treasurer; Will Bruce, secretary. Board of directors: Mrs. Wooley, Mrs. Zinn, Mrs. Bruce. It was decided to open a reading room in the chapel in the near future, where all who so desire can find literature bearing upon the Christian Science faith.—*The Hastings (Neb.) Republican.*

### New Church Edifice.

The trustees of the First Church of Christ, Scientist, which holds services at Scottish Rite Hall, 1007 G. Street, have just completed the purchase of a lot, 79 by 114 feet on the corner of Erie and Ontario Streets, one block from Columbia Road and one block from the 18th Street cars. The lot is paid for, and the estimated value is $11,000. The congregation intends to build a church edifice on this property. The purchase was made of B. H. Warner & Co.

*Evening Star*, Washington, D. C.

## The Lectures.

### At Rochester, N. Y.

The Hon. William G. Ewing of Chicago, Ill., spoke at the Lyceum Theatre under the auspices of First Church of Christ, Scientist, of Rochester, to a large, intelligent, and appreciative audience Monday evening, May 21. The subject was "Christian Science, the Religion of Jesus Christ."

The speaker was introduced by Attorney G. Frost Slocum, who spoke as follows:—

*Ladies and Gentlemen:*—The highest human attainment is the knowledge of truth. In the problem of attaining unto this knowledge, there are two factors, the one permanent, the other changeable. Truth is absolute, the same yesterday, to-day, and forever, eternally and unchangeably complete; but to human consciousness truth is constantly growing in proportion to the ever expanding capacity of the human mind for its completer recognition. Abstract truth is not truth for us, until we have discovered it, appropriated it, and applied it in our daily lives.

It is written, "Ye shall know the truth, and the truth shall make you free." To a study of the truth as it is claimed by Christian Science to have been embodied in the life, the character, and the teachings of Jesus Christ, our attention is to be directed this evening. The gentleman who is to address us, is a trained thinker and reasoner, an experienced judge, and an earnest investigator of Truth. He will give us the reasons for the faith that is in him. Whether we are in accord with his views or not, we recognize the purity of his motives and character, and the fact that he gives us the Truth as it has been disclosed to him. Those of us who have doubts about the truth of this new teaching may put our fears away. If the teaching be of God, it will abide. If not, it will run its course and pass away.

To the committee of arrangements of First Church of Christ, Scientist, in Rochester, I extend my hearty thanks for the honor accorded me by going outside of their own number and selecting me to preside over this meeting. I now take great pleasure in introducing to you as the speaker of the evening, the Hon. William G. Ewing of Chicago.

*Correspondence.*

### At Poughkeepsie, N. Y.

An address of over an hour on Christian Science was delivered by the Hon. William G. Ewing, former judge of the Superior Court of Illinois, at Collingwood Opera House last night (Thursday, May 24).

The chief point of Judge Ewing's lecture was a plea for a fair hearing. He was introduced by Mr. Frank B. Lown of this city, who said in part:—

*Ladies and Gentlemen:*—In all ages, and in all climes, one who brought a message of healing has been received with attention and joy.

As man emerged from primitive conditions, the individual who possessed or claimed to possess the power of subduing pain and of restoring lost vitality, became the most eagerly sought of all; and now the one whose attendance is most urgently demanded and most anxiously awaited, whose opinion is more fateful than the mandate of king or emperor, who holds our happiness in his hand, and whose look or nod means joy or unspeakable sorrow, is the physician.

The speaker who will address you to-night will therefore speak on a theme whose interest exceeds any other; on a theme which involves the constant effort of man to exist.

He will unfold a theory which to materialists will seem strange, possibly absurd and impossible, which they will

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say removes us from the intelligence of the twentieth century, and relegates us to the superstition of the past. But this theory and belief has sufficient vitality and force to have already commended itself to a very large body of the most intelligent and cultured of the people, and is supported by evidence which leaves open for discussion the cause, rather than the effect.

I therefore take pleasure in introducing to you the Hon. William G. Ewing of Illinois, a man whom all may regard as sincere in his beliefs, and who will come marshaling facts which I am sure are entitled to your careful consideration and judgment.—*Poughkeepsie News-Press.*

### At Chattanooga, Tenn.

An audience composed of about six hundred of the most cultured people of the city gathered at the Auditorium yesterday afternoon (Sunday, June 10) to greet Judge William G. Ewing of Chicago, as he came to Chattanooga for the first time to lecture on Christian Science.

The first impression one has of this man is that he is an exponent of a religion which causes him to fairly radiate love to his fellow-men. His kindly, gentle presence at once prepossesses one in his favor, and the logical, scholarly manner in which he presents his thoughts are the result of years of legal experience. He is one of the most distinguished judges in the West, and was United States District Attorney for Northern Illinois under Cleveland. Fifteen years ago he was healed of a malady pronounced incurable by medical men. He has declined renomination to the bench, to remain free to expound the beauties of this religion to others.

Judge Ewing was introduced by Gen. Xen Wheeler, who stated that while he had many friends in the most exclusive and cultured circles who had become converts to the doctrines of Christian Science, he himself must plead guilty to having neglected an investigation of it, a fact for which he must confess a feeling of shame.

In a few gracefully chosen phrases he expressed his pleasant anticipations of the lecture and his gratification that so many had come out on such a hot afternoon to hear the distinguished speaker.

Judge Ewing did not attempt in this lecture to give any details of the work of Christian Science. He gave a number of reasons why people should feel free to depart from the ideas of their fathers on all questions, including theology.—*Chattanooga News.*

## From a Missionary in Turkey.

The following extract from a recent letter from a missionary worker in Harpoot, Turkey, may be of interest to the Field, so I send it.

"Thank you for the pamphlet on Christian Science. Yes, we have heard of it, even here, and one of our number, who is a noble Christian worker, Miss B., sends you her love. I gave her your letter to read and she said she wished she could write you, but she is one of our touring missionaries, and spends weeks and months in going about from village to village and city to city, holding meetings with the women and visiting them in their homes. Sometimes she has to sleep in a stable, but generally they can secure a room. There were few luxuries to be found before the massacre and now still less, but Miss B. bravely goes about over mountains, through streams and snow and mud and rain (and *fog* often, in winter), and she is always cheery and bright under all circumstances, trusting in the Lord and always looking on the bright side."

ADA J. MILLER, Cedar Rapids, Ia.

# From Our Contributors.

## Hope Set Before Us.

BY J. N. WHITE.

IF for Good we fain would labor,
Striving well to do our part,
We must pluck the weeds of envy
From the garden of our heart.

We must plant the seeds of kindness,
Strew them broadcast as we go;
Never give a thought to selfward,
We shall reap as now we sow.

Little band of faithful workers
Never fear shall overwhelm;
With Love's beacon light before us,
And our Mother at the helm.

## Why I am a Scientist.

BY NOLA MOLTKE ORGAIN.

BEING a child of a Methodist minister and a Methodist mother, one brother a Methodist Evangelist, four others and two sisters, pillars in the Methodist Church, and having borne the stigma of being the "black sheep" of the family on account of never having professed religion, I tried conscientiously to embrace orthodoxy, but failing to find satisfaction, I turned to Spiritualism. After studying it for several years, and finding nothing tangible in it upon which to centre my faith and hopes, after investigating many other dogmas and isms, I was what would be termed an Agnostic, doubting the existence of a God, heaven, or hell.

In the mean time, I became an invalid, suffering untold agonies from a complication of troubles; among them were muscular rheumatism, of eighteen months' standing,—a legacy of the grip,—female diseases, kidney disease, eczema, sciatica, and, as the last straw which broke the camel's back, I was seized by an attack of acute neuralgia. Having exhausted the skill of *materia medica,* and having gone to health resorts without receiving any benefit, I felt like a ship at sea, without rudder, chart, or compass, drifting aimlessly,—lonely beyond description, without one to guide me, when I floated into the arms of one who opened my eyes to Christian Science. Screaming at every move, unable to sleep or let others sleep, I turned to her in my distress, and she, in loving kindness, through her understanding of God, treated me for this trouble. After one treatment, I awoke the following morning and found that I could throw myself from one side of the bed to the other without an ache or a pain. It was with awe and reverence that I realized that some unseen and, to me, unknown, Power had healed me.

I began to read "Science and Health with Key to the Scriptures" determined to understand the true source of my healing, knowing that the Scientists had a knowledge that I did not possess. After studying diligently the light dawned; gradually my eyes were opened to the grandeur, the sublimity of that peace and rest; my troubles were all gone; fears all subsided; disease had vanished. I had found God, my friend, mother, father, sister, and brother all in one. I have been able to overcome the mortal mind beliefs that manifest themselves in a family of seven, besides many troubles of my friends. I have been healed and made "every whit whole." I now know there is a God, and that He is Life, Truth, and Love, and that I am His immortal child; and that if we obey the Bible admonition, "Seek ye first the Kingdom of God and His

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righteousness," we shall realize the promise that all else will be added—health, spiritual understanding, harmony, life, and love—remembering at all times that "God is All-in-all, and there is none else."

My children, five boys, and my husband are also Scientists. My little ones often rejoice that they are allowed enough of anything they wish to eat without admonition of fear from me accompanying their disposal of good things. They often exclaim, "We have what we want and all we want. Hurrah for Christian Science!"

For ten months, all troubles have been met without resorting to medicine: two cases of stomach trouble, one of seventeen years standing, another of six years; tonsilitis; incipient stage of pneumonia; and all the little ills of childhood, such as bowel troubles, mumps, colds of every description, nails in feet, headaches, boils, styes, toothache, burns, etc. Some time ago, I was called upon to treat my eighteen-year-old son who had fallen under an engine on the turn-table at a round-house and injured his knee. He walked home, having been working at night. He was, to sense, suffering terribly, saying, "'Tis as large as two knees."

I left his side and began treating him. I kept it up all day, off and on. He went to his room and threw himself on the bed,—clothes, shoes, and all on, thoroughly discouraged, as he had just accepted this position, anxious to become an engineer, and this his first night's work. I feared at first when I saw his shoes soaking wet that he would take cold in his knee, then I declared the Truth. He went to work and never lost an hour. I saw him limping three days after. I inquired for the first time, "Why limp, my son?" He replied, "It is not sore, only stiff." After two days he said, "Mamma, come here, the leader under my knee is broken." I examined it and found that I could hear it grate as I worked it to and fro, but it caused no pain. Five days after the accident, the leg was well and the limping gone. All the gold of the Klondyke could not purchase my interest in Science. May the light of Christian Science illuminate the world and reflect its glorious divinity over all nations.

## Some Convictions.

BY N. M. D.

SOME convictions which have come into my life with the entrance of Christian Science are the following:—

Willingness to "seek first the kingdom of God" protects man from being imposed upon and surely brings the needful things. Unwillingness and fear reverse this. This has been proved many times.

Self-condemnation is not always a humble thought but may be self-love carried to the point of self-destruction. It may lead one to condemn himself without courage, and cause him to think others are condemning him also, and this is an injustice to them as well as to himself. A false sense of God's man is already condemned. We have nothing to do with that but to know it. The Discoverer of Christian Science, the Rev. Mary Baker Eddy, has assured us on page 455 of "Science and Health with Key to the Scriptures" that, "The spiritually Scientific man reflects the divine law, thus becoming a law unto himself." Also on page 156, "Science reveals the possibility of every good achievement, and sets mortals at work to discover what God has already done." God, absolute Good, must be Perfection. Man, the reflection, image, of Perfection, cannot be imperfect.

A little girl truly expressed this truth of Christian Science to her mother who was having a struggle. It was evident the child had been listening to the reading of Science and Health and her ears had been open to the Truth, for these were the joyous words she voiced, "Why, mamma, if God knew about error He would be error, and if error knew about God error would be good." Her mamma very soon realized her freedom, and gives God the glory and is grateful for Christian Science.

One cannot honestly desire to understand Christian Science, unless he is willing to take some pains to find out about it, and to make what may seem a sacrifice of time at first to read without prejudice the books that have been prepared by the Discoverer, Mary Baker G. Eddy, with so much loving self-sacrifice.

Christian Science will not only be a blessing to the thousands who now have Science and Health, but to all who are desiring the Truth. The time has passed long since, and never was, in fact, when it could be said that, "Christian Scientists do not know what they are talking about." Yet it is said of late by those who either have not known, or have forgotten the fact, that some of our best judges, clergymen, lawyers, doctors, and business men have given all to help in this work by healing, teaching, and lecturing. These are all well known in their states and many are known throughout the United States and in the Eastern hemisphere, to have lived lives of loving usefulness, and had already demonstrated to the height of a prosperous and noble Christianity before the greater possibilities came to them through Christian Science, with its demonstrable Principle. Yet, there are those who say (even when they have been fair enough to read the books, and have failed to grasp the meaning in one reading), "I don't believe Christian Scientists know what they are talking about." The proof is in "taking the little book and eating it up," giving of what we receive—living it—then we shall receive more. My conviction is that those who are not seeking are "to be let" until their ignorance "be taken out of the way" through experience, as ours has been, and yet will be.

Another conviction is that when we are prompted to write of our experience to give to the *Journal* or *Sentinel* in return for the blessings we have received, we should not listen to error in its different phases and justify ourselves in not doing so. It is safe to do our best and send it, knowing that Truth will take care that all that may not be helpful, born of our inexperience, will be crossed out. I experienced the joy of a child that has anticipated the want of a loved one, when reading to-day the call in the *Sentinel* for experience in demonstration.

## Candid Opinion of an Honest Seeker.

BY CHARLES F. BROWN.

IT may interest our friends to know the candid opinion of an honest seeker for Good. A visitor attended our church last spring and requested a conversation with a Christian Scientist.

She wished to know if her eyesight could be helped so that glasses could be dispensed with. After receiving the answer, "All things are possible with God, and *all* can prove this Truth," the visitor remarked, "I would not care a bit about my eyes if I could just have half as lovely a disposition as a friend who is a member of your church. She was treated in Christian Science and restored to health, and from being an ordinary, not over good-tempered girl, she is now so lovely that we long to have her with us all the time. She claims all the credit is due to Christian Science." Assurance was given that if the life of a Christian Scientist is faithfully lived, one could not avoid having the same sweet disposition as her friend.

"Do you know," said she, "when I came here, I had no idea what a Christian Science Church was like, and when I saw such a bright, beautiful church so crowded with refined, intelligent, well-dressed people, I felt so small and mean I wished I could get out of sight. My! but you

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must have all rich people here,—and *such* a collection! I never saw so much money before; every plate was piled so full of bills the ushers had to put some in their pockets. It is all very wonderful to me."

The information was volunteered that the liberality shown in our collections is the visible evidence of our love. If we know that God is the source of supply, it is only right to prove our confidence in and show our love for Him in our deeds.

Think it over, you who are investigating Christian Science and see how much you actually trust in God and credit His love with power; put into practice your good thoughts, and noting the results, you will find Heaven is where you are, right here, for God has been revealed as practical, demonstrable Principle through the life experience of our beloved Mother and Leader, Mary Baker G. Eddy. Christian Science must be for *all*, for our Mother's selfless living example urges you to try to prove it for yourself, while hundreds of thousands gratefully testify that "it works."

## A Word of Gratitude.

*Dear Sentinel:*—The days slip by and I find I have not done what I assured myself I would do on my return from Boston: that is, just to send a word on paper, no matter how inadequate it might be, to express my sincere thanks to all who worked for our last Communion service.

Only by following the teachings of our beloved Leader as well as I know how, can I in any degree express my gratitude to her; for how can we ever repay her for her message to us, not to include the rest of the blessing.

That message is indeed the manifestation of Substance, Intelligence, beauty, and strength. I hope such a flood of Love and appreciation has come from the Field, that "the earth helped the woman," and our Mother knows by the manifestation thereof that her work is blessed.

I want to thank all those who helped to make our time in Boston so full of good, those who labored so fruitfully at the five services, our friends at The Publishing House, those who gave so much time on committees, and those who worked in the vestry.

But there are none who acknowledged their gratitude to our Leader by participating in any manner in those inspiring services who have not already received a plenteous blessing. The *Journal* and *Sentinel* convey to me a large portion of my daily food,—what wisdom they often bring from the little ones.—G. H. T., New York, N. Y.

## Gratitude for the Printed Lectures.

BY M. FANNIE WHITNEY.

I WANT to express my gratitude for the privilege of reading the printed lectures as they are given to us from time to time through the press. They always help me in some way, either mentally or physically. They have also helped me to gain clearer ideas of the practical application of Christian Science to meet the needs of every-day living.

While reading the lecture Mr. Kimball delivered in Tremont Temple, I was lifted above a seemingly darkened thought. Then the thought came to me that as the result of demonstration those lectures are written, delivered, and printed, and will surely bear fruit, for, "So shall my word be that goeth forth out of my mouth: it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We hear a great deal these days about testing seeds to find out if they are true, free from weeds, and that they will produce plants. It's a pretty good thing. But it is better to test our words before planting them. Are they good, pure, true; will they produce well?"—*Farm Journal.*

# Testimonies.

### How I was Healed by Christian Science.

In the fall of 1899 I gave birth to a baby girl. When she was four weeks old, I brought upon myself, by being too ambitious for my strength, a female trouble, a very uncommon and severe one. My strength entirely left me. I could sit up but a few hours at a time, and my suffering at times was intense. This thought was uppermost in my mind and I could not dismiss it, Why did this trouble come upon me? I had planned to take such comfort with my baby and had tried to be careful lest I should exert myself too much, and, like Job, the thing I greatly feared had come upon me. I was most miserable in mind and body. I knew something about Christian Science and had read some in the text-book, "Science and Health with Key to the Scriptures," but could not understand it, and never had thought it necessary to investigate it. But now I began to think more seriously about it. I knew it had healed my mother of many ills, among which was this same trouble, after doctors, medicine, and the hospital had failed to relieve her. It was pronounced by all to be a very uncommon and peculiar weakness, and they could not seem to reach it. I knew from her experience that I had no hope in material means, and was ready for Christian Science.

One day I was complaining that I must be an invalid all the rest of my life, when my mother said, "No; you need not be like this all your life. There is a cure-all, why don't you write to Mrs. D. for treatment?" I answered that I had thought of it, but was not quite ready to mention it to my husband. Though he did not oppose Christian Science, yet he seemed to be of the opinion that it was more for people who did not have much the trouble with them, than for a severe sickness or organic trouble. I felt that he would want me to go through the category of patent medicines for female trouble first, and then try Christian Science if they failed to effect a cure. Imagine my surprise when that very evening as he was reading the testimonials in the *Sentinel*, he looked up and asked, "Why don't you try Christian Science? Perhaps it would help you." Surely the spirit of Love moved him to speak.

I wrote to a healer the next day, and she took up my case. After I sent the letter my mother came in bringing "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for me to read. I remember thinking, "Oh, if I could only be healed without reading that book!" for I could not understand it enough to keep my mind on it. But she left it, and I opened to page 415 and read, "Never tell the sick they have more courage than strength. Tell them, rather, that their strength is in proportion to their courage." That whole paragraph seemed to apply to me and sounded so different from anything I had previously read in the book. I read it over and over and kept the book near me after that, and read constantly. My healer worked lovingly and faithfully for me for eight or nine weeks, and to-day I am in better health than I have been for years. I am perfectly well.

My healing was very slow, and for the benefit of those who expect the healing to come quickly I would like to relate some of my experiences while under treatment. I expected to be healed at once, and often wondered why it was so slow when I had turned to God first, without trying material remedies, and had so much faith in Him. In a few days I was much stronger, could sit up longer, stand on my feet longer, and in a week walked out on the street. The bodily suffering ceased almost entirely, causing me inconvenience only at times. The difficulty was not wholly removed, though I was gaining in strength all the time. I kept worrying because it did not yield entirely, and thought about it all the time, until I had

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melancholia. I was almost insane; I certainly was deranged at times I believe. Nobody can know what I suffered. I would sit for hours and cry, scream so I could be heard all over the house, up stairs and down, and I used to think I would write the Christian Science Publishing Society to print nothing but testimonials of slow healing; the others seemed to discourage me. But the healer was preparing the ground and sowing the good seed and this trouble was overcome, but not for several weeks.

Several other troubles yielded during the time, but the first trouble did not give up entirely. It occurred to me that possibly I was depending too much on the healer, and ought to work out my own salvation. I accordingly stopped treatment and began to help myself, and now I am fully realizing my birthright—health and strength. The completion of my cure has been so gradual that I cannot say when it occurred. I kept improving and forgetting myself until now I am "every whit whole." It was about six months that I was in error, but, praise be to God, I am not an "invalid for life." I have planted, Apollos watered, but God gave the increase. No one can convince me that Christian Science did not heal me, and to Mrs. Eddy, and the dear woman who helped me to find the Light I owe a debt of gratitude that can be paid in no better way than by daily striving to live the Christian life they are living.—Mrs. Maude A. May, West Concord, Vt.

### Grateful for Spiritual Uplifting.

Nearly seven years ago, I became interested in Christian Science. I was not interested by physical healing, although unconsciously, I was being healed. My attention was first attracted while visiting an aunt who is a Christian Scientist. I had just finished High School and found myself on the verge of nervous prostration. One day soon after my arrival, I noticed a Christian Science tract on my aunt's writing desk, a line of which held my attention, and read something like this: "Hold in thought that God is your strength." I remember that a sense of peace followed my effort to do this.

Later on, I began to ask questions and smile at the answers. Finally, I began reading "Science and Health with Key to the Scriptures." With this effort, I was relieved of threatened nervous break-down, also of a trouble with my eyes from childhood, and likewise a weak back. My first treatment was required nearly two years after, when, for a period of about three days, I had not been able to speak above a whisper. I was relieved in one treatment.

My experience has been full of examples of the healing of Truth, but I wish to speak especially of overcoming weariness. While at my aunt's house one summer, I was helping her with the housework. One morning I had been working very hard, and about eleven o'clock I dropped into a chair nearly exhausted. The first thought was that I should have to lie down, but the thought came, "Why not meet the sense of weariness with Truth?" In not more than fifteen minutes I had mastered it and thought no more of it that day.

This winter and spring I have worked very hard and steadily, and recently have thought of it a great deal. One morning, when nearly ready to go to my work, I was overcome with fatigue and gave up entirely.

I tried to meet it myself and succeeded pretty well, but did not go to work that day. The next day I worked, but the fourth day my employer decided about lunch-time, that I looked so tired and heavy laden that she would put me to bed, as she was quite sure I would have the grip. I told her I would go down and turn my case over to a healer. I went to the healer and had one treatment. Before I left the office I felt as active as ever, and have since kept at my post.

Of course, while I am very thankful for the physical healing, it cannot be compared with the mental healing and spiritual uplifting. I am not able to tell of the peace and joy that have replaced the sense of melancholy, loneliness, and even hopelessness that unhappily was my lot, even as a schoolgirl.

Only in my desire and effort to be a true Christian Scientist am I able to show my appreciation of our Mother, Mary Baker G. Eddy.

Lurline Sheafor, Kansas City, Mo.

### Made Free Indeed.

I had no intention of accepting Christian Science when I went to a healer last July for treatment, but I had heard of the cures wrought by it, and I wanted to be healed, no matter by what means it was done. I was suffering from several diseases, one of which had bound me for over six years, rendering me unable to attend to my household duties or to do much work of any kind. Beside this I had throat disease, stomach trouble, nervousness, weak eyes, and other troubles needless to mention. I have the kindest feelings for the physicians who did their best for me, but I never knew what it was to be well until I was healed by Christian Science.

I was under treatment only ten days, at the expiration of which time I was healed spiritually as well as physically. Just after my healing I lost my servant, and though I made repeated efforts to get another I could not do so. Then it dawned on me that divine Love was giving me this opportunity to prove I had been healed. I cooked, swept, shook rugs, and did the rest of my housework with the greatest ease and to the great astonishment of my neighbors. I am stronger than I ever was before, and am happy in my release from bondage and blindness.

I had been striving for spiritual growth for some time, but how ignorantly! I did not know *how* to read the Bible; now it unfolds itself to me in ever-increasing beauty. Truth has, indeed, set me free. I now know that error exists only in belief, and that God is All-in-all.

I can never cease to be grateful to our dear Leader, the Founder of Christian Science, nor to my healer, who so lovingly and patiently helped me into this blessed understanding of Truth. I write this in gratitude and in the hope that it will induce some one else who may be in the thraldom of error to go to the source of all help—Omnipotent Good.—Mrs. C. V. Bronson, Knoxville, Tenn.

### From a Business Man.

I was attracted to Christian Science about four years ago, on account of its religious phase, but have since had the most practical proofs of its healing efficacy. First, in relief, after a few treatments, from a severe case of deafness. Second, the tobacco habit (smoking) left me, with no effort or sacrifice on my part, although it had been a daily companion since my boyhood. (I now have grandchildren who are young Scientists.) Third, I have not used glasses for the past year for any purpose, while for the previous twenty years I depended on them for all reading and writing. I have also been relieved from a tendency to insomnia and now sleep like a child, although requiring less sleep than ever before. Science keeps me from getting tired and seems to roll back the wheels of time.

As an active business man I find it an ever-present and every-day help in all the activities of life, and I am deeply grateful to the Mother for her presentation of Christian Science to this age.—James Van Inwagen, Chicago, Ill.

He who has the truth in his heart need never fear the want of persuasion on his tongue. John Ruskin.

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## Religious Items.

The *Congregationalist* publishes the following prayer of Jeremy Taylor: "O Almighty God, give to thy servant a meek and gentle spirit that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous and easy to be entreated; let me never fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends and desirous to be reconciled. Let no sickness or cross accident, no employment or weariness, make me angry or ungentle and discontented, or unthankful or uneasy to them that minister to me; but in all things make me like unto the holy Jesus. Amen."

In a recent editorial the *New Church Messenger* says: "Why preach always to the sinner in ourselves or in our brother? Better a million times to make our appeal to the slumbering spirit of good, to the captive soul sleeping and bound with chains. What are the powers of evil beside the glorious and unconquerable might of the spiritual man aroused to break the illusory bonds of a lower inheritance and habit and to lay hold of his prior birthright to a share in the limitless creation and unfoldment of the Kingdom of Heaven? In the contemplation of our infinite opportunities how our petty impulses to wrong thinking and wrong doing shrivel up and roll away like a cloud that is past, and we stand facing the glorious East with its thrilling promise of a never ending day!"

Charles William Pearson, A.M., of the department of English literature in the Northwestern University, in an open letter to the General Methodist Conference, published in the *Chicago Tribune*, says: "The question is not, Are we doing some good? but, Are we doing all the good we can? How can we in consistency ask the heathen to abandon their errors if we refuse to abandon ours—ask them to receive new truth from us if we ourselves refuse new truth? If we refuse the flood of light that the nineteenth century has poured upon the world shall we not become blind leaders of the blind? 'Be ye perfect' is the law, and when once that is deliberately set aside not only is it impossible to progress, it is impossible to stand still: the only possible thing is decline and decay."

The following is an extract from a prose poem on "The Dew," by Mrs. Merrill E. Gates, published in the (Baptist) *Watchman:* "The dew suggests the unseen, gentle, actual refreshing of our inner nature by the Holy Spirit. Not consciously always does the divine healing of the dew of the Spirit fall upon our spirits. We are renewed, we are refreshed, we are lightened we know not how. We have heard no sound of rain. We have had no shower of overflowing moisture. Yet we are conscious of invigorated vitality. It is the time of dew-fall, and so we continue to be sure of the unseen realities. The dry, the hard, the stony and implacable aspect of life is softened, some entrance for the things of God seems to be given amid the sordid, sensual, hardened, and scoffing spirit of the world."

Concerning the cure of loneliness the *Sunday School Times* says: "Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come in to him from others. So the cure of loneliness may be the overcoming of selfishness. The medicines for this disease of loneliness are potions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses."

The New York (Baptist) *Examiner* says: "Our Saviour's heart was full of compassion for the suffering and needy, and those in whom his spirit dwells will naturally feel as he felt. Hard-heartedness and indifference in the presence of suffering is un-Christlike. It is the spirit of the world, of selfishness. We have need to beware lest the constant sight of the sorrows of poverty dry up our compassion, and render us callous to the need of our brother."

The following is from an article entitled "Cant and Business" by Charles S. Kay, published in the (Baptist) *Standard:* "We live in times when it is well to be circumspect, and to discriminate. Much supposed opposition to religion is not such at all; it is simply disgust with cant. There are few persons, indeed, no matter what their own opinions and habits may be, who, in their inmost hearts, despise 'pure religion and undefiled' as scripturally defined."

A writer in the *Universalist Leader* says: "Human sympathy and the sense of human brotherhood are larger to-day than ever before. Trade considerations and commercial advantage can no longer precipitate war against a weaker nation without calling forth a protest from the people who are waging such a conflict. And it is the progress of real Christianity which is bringing about such changes in the affairs of the world."

*New Church Life*, (Swedenborgian), says: "Outspokenness is often practised under the guise of frankness, without deserving that name. 'Plain speaking may be made a stalking-horse from behind which to shoot an envenomed dart.' To speak one's mind is commendable only when the mind is animated by charity, and by a wholesome fear of doing injustice in any way, even by mistake."

The *Congregationalist* says: "The statistics of Congregational churches for the last year indicate that the denomination is nearly stationary so far as numbers are concerned. The total membership, 629,874, is a net gain over the previous year of 1,640.

The New York (Baptist) *Examiner* says: "Lives that lift are lives that are hid with Christ in God, and so are strong in His strength who is 'mighty to save.' There is no other lifting power in the world that is of enduring value."

## Notices.

### Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on New York or Boston. Individual checks cannot be received.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or the Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Literature for Distribution.

The June *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

Notice is also given that back numbers of the *Christian Science Journal*, for free distribution, may be procured at five cents a copy. Orders for special numbers of the *Journal* cannot be filled at this price. Address The Christian Science Publishing Society.

### Supplements to the Sentinel.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

The price of the supplements is as follows: Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00.

The extremely low price at which the supplements are issued enables the workers in the Field to give them the widest possible circulation. Orders for supplements may be assorted as desired.

### Applications for Membership.

Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

Applications for membership to be presented at these meetings must be in the hands of the Clerk of the Church on or before the fifteenth day of May or October.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

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## The Christian Science Journal.

**Founded April, 1883,**

BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," THE REV. MARY BAKER G. EDDY, Discoverer and Founder of CHRISTIAN SCIENCE.

Official Organ of The First Church of Christ, Scientist, in Boston, Mass.

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SUPPLEMENT

# To the CHRISTIAN SCIENCE SENTINEL

[Reprint from the Christian Science Journal.]

## CHRISTIAN SCIENCE:

## Its Promises and their Fulfilment.

**A Lecture by Edward A. Kimball, under the auspices of the Mother Church, in Tremont Temple, Boston, April 24, 1900.**

In appearing before an audience like this I am conscious of being in the presence of those who entertain divergent views and opinions concerning nearly every question that engages the attention of man.

It is probable that you, among yourselves, differ concerning politics, religion and Christianity; concerning philosophy, economics, science, education, cause and effect, ways and means, and even what we call common sense.

I am aware that a lecture on Christian Science attracts unto itself people who widely differ in opinions concerning this subject—what it is, what it means, and what it does.

There are in this presence people whose hearts are overflowing with gratitude because they have been raised from abysmal depths of evil, and who are insistently giving thanks because Christian Science has bettered their lives and turned the currents thereof into channels of peace and health.

Others are emerging from the gloom of what has seemed to be an inevitable fate to peer wistfully towards Christian Science; to hope that it is true and that it may stay the havoc of disease and the dark hand of death.

There are others here who are indifferent; some who may be unfriendly, and others, perchance, in a state of antagonism to what they conceive Christian Science to be, but be this as it may, it matters not to me.

I have known what it means to entertain the most withering disdain for what I thought Christian Science was. I have known what it is to emerge from enmity to a state of tolerance. I have felt the fierce sting of agony and sat side by side with black despair. I have known what it means to be revivified by the faint hope, yes, the last hope, that in the purport and possibilities of Christian Science there might be some measure of deliverance for me.

I have known what it means to be healed thereby when all else had failed. I know what it means to gain some understanding of this Science; accurately to test and prove its value and to stand immovably fixed on the basis of achieved results in demonstration of its eternal verity. We Christian Scientists have traversed every inch of experience from violent antagonism on one hand to a satisfying consciousness that it is true, and that its blessings answer the dearest hopes of humanity.

In coming before you, therefore, I am impelled by a loving consideration for every man and woman in this house, regardless of your moods, regardless of what your opinions are or what they may be.

Coming together as we do, somewhat after the fashion of many men of many minds, a discussion of a subject like Christian Science is hampered to some extent by preconceived opinions and the native tendency of men to disagree; nevertheless, we can all of us meet for one moment, at least, on the common ground of universal admission that human existence is unsatisfied and unsatisfying.

This race stands historically as a self-confession of its own unhappiness, and has burdened the ages with its protest against its intolerable vicissitudes and its dreaded doom.

Meeting here as brethren in a kinship of human need, face to face with the miseries and hard conditions of the race, I ask this question: Are the ills of this existence inevitable, or is there a lawful and natural way of universal deliverance?

Is it proper and opportune for us to discuss the possibility of an imminent salvation from evil?

Assuming that you will admit the desirability of such deliverance, we invite you to give heed to some statements concerning the way made known in Christian Science.

I shall not attempt a technical exposition of this vast theme in one brief hour. The entire subject is fully stated and amplified in our text-book "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. He who would most wisely answer the sweeping question, What is Christian Science? cannot do better than to refer the inquirer to that book.

I shall, rather, speak somewhat of the promises of Christian Science and of their fulfilment.

That which I shall say will be new to some of you, and in order that I may gain my way to your mental hospitality, I ask you to remember that all revealed truth or scientific discovery comes to us by way of surprise. It revolutionizes, turns and overturns, supplants the old, supplements and substitutes, reforms and transforms. You know yourselves that the world is being called upon incessantly to discard the old and re-adjust itself to new discoveries and a more intelligent grasp of the facts of Being.

Christian Science announces itself as the Science of Being and the Science of God and man, the Science of Mind, the Science of Life, and the Science of healing; and as the Science of healing it promises that when understood it will abolish disease and eliminate it from human history. This statement is a surprise, surely, and is immediately met by old conditions of thought which declare that it is no Science at all. The issue is thus joined, and a contention is precipitated which will continue until the world shall have wrought out for itself a solution of the problem.

From whence proceeds this judgment that Christian Science is not a Science? It comes from the prevalent belief that the drugging system includes the only scientific treatment of sickness.

In submitting to the test, we are willing to have Christian Science judged by the highest standard that the mind can formulate.

One hundred years ago Benjamin Franklin wrote: "The rapid progress true science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. All diseases may by sure means be either prevented or cured, not excepting that of old age, and our lives lengthened at pleasure even beyond the antediluvian standard."

I quote this as one of many utterances by men of science prophetically indicating the discovery of the Science of healing which would infallibly cope with disease and exterminate it. The inexorable demand of science is that the Science of healing *must* heal. There is no other perfect standard; no other basis from which a righteous judgment can proceed.

The world has witnessed but one exhibition that was in accord with this exacting requirement of Science. Jesus of Nazareth healed the multitudes of all manner of diseases instantaneously. Not one single case baffled him; there was no instance of failure.

There are people who have claimed that the scriptural account of his healing is spurious, and that he never did it. Others claim that he went off into India and studied occultism and mesmerized his patients, and some have declared that it was his excessive bodily vitality that effected the cures, as though the Redeemer of the world were nothing but a magnetic doctor. But Christendom unites in declaring that Jesus voiced the eternal Truth to mankind and all the centuries; that he was the very mouthpiece of infinite Intelligence and manifested divine Wisdom.

He knew more about God and man, more about law and government, more about the cause and the cure of disease than all other people that have ever lived.

He said that he came to do the will of God and to seek and to save that which was lost. In fulfilment of this mission what did he do? He reformed or healed the sinner and he healed the sick man.

In thus healing the sick did Jesus, who manifested the infinity of Wisdom, choose the best way, the right way, the lawful and therefore the scientific way, or did he choose an inferior way? He knew that drugs had been used for two thousand years; the same drugs which some people have thought God devised for the purpose.

Could Jesus have done God's will had he overlooked or disregarded a divine provision and adopted means that were positively opposite? Has God two ways? One that is perfect and effective, and a poorer and antagonistic way which manifests itself in dismal failure?

An analysis of this subject necessarily involves these questions: Was Jesus wise, and, therefore, scientific? Was his work scientific or lawless? Did he manifest natural law and God's eternal order, or did he contravene all law and present a mere spasm of supernatural interference with the naturalness of Being?

Christian Science answers all these questions, and thereby overturns all the guessing, all the preposterous theories whose only tendency has been to minimize the deep significance of our Lord's mission, and present it as a mere spectacular show.

It shows that Jesus' work was based on infinite Principle; a knowledge of which enabled him to manifest the right way, and therefore the only scientific way in which to heal. It includes, moreover, a complete declaration of the Principle, and an exposition of a faultless rule whereby it may be demonstrated.

Christian Science is forcing these questions upon all Christian people; can there possibly be more than one science of anything? Can there be more than "one Science of healing"? Did Jesus understand and practise it? Was his original Mind-



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healing Scientific or unlawful? If Jesus' healing was lawful and Scientific, are methods which are extreme opposites also Scientific, or are they necessarily inadequate?

If Jesus presented the only right way, is there any other right way?

If Jesus' way was in contravention of law, how can it be a way for us to follow who are commanded to obey God's law? If it is an impenetrable mystery, how can it be of the slightest availability to mankind, who are expected to follow in that way?

Christian Science shows that Jesus was natural, lawful, and law fulfiling; that he was scientific and presented a way of healing which can be clearly understood and demonstrated with scientific accuracy. Thousands of people, once dying, are alive and well to-day in consequence of this Science and the understanding thereof, made available to any and every creature on earth.

Christian Science appears in an age when men and women, ministers and physicians, a revered judiciary and philanthropists of every type are earnestly endeavoring to Christianize the race and ameliorate its woe. It is no part of our desire to clip the wings of any righteous effort in this direction; indeed we glory in every good deed, every step of reformation, and every heavenly aspiration and desire; nevertheless, in considering all the endeavors that have been exerted in behalf of the sick, we cannot fail to notice that not one has ever attained to a state of excellence that satisfied the demands of Science or the practitioners who have ventured forth in its name.

Thousands of eminent men and professors in the different schools of material practice have confessed that, taken at their best, the results of their efforts have been inadequate and unsatisfactory.

After devoting their lives to the study and practice of medicine they have published innumerable opinions to the effect that medicine is not a science but is conjectural in theory and largely experimental or accidental in practice; that there is no theoretical or systematic classification of diseases or therapeutic agents that can be relied upon as a safe guidance in practice; that the primary cause or the essence of disease is practically unknown, and that the use of drugs as a remedy for sickness has destroyed more lives than war, pestilence, and famine combined.

If the drugging system were a manifestation of the Science of healing it would follow as a logical conclusion that Christian Science healing, which is the antipode of *materia medica*, was not scientific, but in view of the fact that it is admitted that the former is neither scientific, exact, satisfactory, nor adequate, and of the admission that there are very many diseases which it does not pretend to cure, it will be seen that it does not constitute a faultless standard that can be used to warrant the impeachment of any other system whatever.

I shall not pretend to prove that Jesus' healing was scientific, for no lecture ever proved anything, but it is proper to say that Christian Science, in explaining the Science of Jesus' ministry, removes it from the realm of the mysterious, miraculous, and unnatural.

He instantaneously healed all manner of disease. Imagination cannot possibly formulate a better way or depict better results.

The discovery of Christian Science reveals the Principle of primitive Christian healing and is re-establishing the efficacy thereof. In Principle it includes no admission that any disease is incurable, and in practice nearly every known disease has been healed thereby, including the entire list of those that have been counted incurable according to *materia medica*.

Christian Science healing of to-day is like the early Christian healing because it effects a moral reform as well as physical. It cancels temptation, destroys sin and its effects on the body. It touches the real moral and spiritual nature of man.

Through the action and supremacy of divine Intelligence divinely bestowed and directed, as the natural heritage of man, it reforms the sinner, reclaims the drunkard, heals the sick, spiritualizes thought, elevates and regenerates.

I have sat by the bedside of the dying and seen them thus withheld from death. I have seen the tear-stained cheek, the quivering lip, and the inebriate with his delirium; I have known people who were prostrated by grief, sorrow, remorse, and the inveterate anguish of disease, and I have seen all this, yes, more than this, dispelled by the touch of God as made known in Christian Science.

Another promise of deep import to the world is that Christian Science will reveal and establish an enlarged sense of the possibilities of salvation, and in this particular it overturns many old theories which have limited the deliverance of men from evil and prostrated their hopes.

Inasmuch as people have regarded the work of Jesus as miraculous and supernatural, it is no wonder that they have disagreed in their speculations concerning the scope of the salvation which he came to reveal. It seems absolutely amazing, however, that instead of allowing his own works to serve as the best interpreter of his words and his plan of salvation, the world has ignored the object-lesson, or demonstration of truth, and formulated a theoretical salvation which leaves out all possibility of divine deliverance of the sick. According to the Science of Christianity, Jesus manifested the will and law of God in man's behalf. He showed that the only way to "save that which was lost" was to heal it of sin and disease. The prevalent denial of this is a denial of the works of Jesus. It is a denial of the Christ ministry, and therefore a denial of Christ. To discard or reject it as "the way" is to mutilate Christianity and utterly abolish the efficacy of salvation and the operation thereof. Jesus said: "Preach the gospel;" "Heal the sick." "The works that I do shall he do also."

Jesus indicated his own sense of the scientific nature of salvation when he said: "The truth shall make you free." He indicated that there was nothing supernatural or mysterious about healing the sick and sinful, but that it was to be in consequence of the knowledge of the Truth or Science. His ministry was to overcome evil of every kind, and not to submit to it or urge his followers to submit. Many of the man-made theories of salvation involve the necessity of getting sick and dying in order to be saved, upon the supposition that when you are thoroughly dead you will be thoroughly happy; but Jesus never invited any man to be sick or to die. On the contrary, he taught them and urged them to gain a righteous mastery over disease.

The world which has been baffled by the mystery of evil has sought to solve the problem by assuming that evil was caused or permitted by God, and particularly that sickness and death were of divine procurement.

This dire mistake has shut out all supposition that salvation through Christ included salvation from disease.

People have speculated about evil and wondered whether they were going to hell or not, as though evil were inevitable and natural and hell a necessity. Their theories have never for a moment admitted the possibility of earthly deliverance and have never been in accord with the words of Jesus: "The kingdom of God is within you." It would seem, that instead of wondering whether they are going to hell or not, people would much better address themselves to the endeavor to get out. Go to humanity and witness its tears, sorrow, and broken hearts; its strife, woe, sin, disease, and death. Listen to its ceaseless wail of anguish and its pitiful appeal for deliverance, and you will find that it is enduring a hell upon earth. Now the question of vital concern to us is, Can we get out?

Nearly all the philosophy and religious systems declare that you cannot get out. They hold that most of the evil is inevitable and irresistible, and that salvation therefrom is impossible. They contend for the immortal continuity of evil and then assume that man can escape that immortality by the supremely evil process called death. Christian Science, which reveals the Science of salvation, declares that you can get out. It shows that evil is an abnormal and unlawful monstrosity which can be overcome, and as soon as people awaken to a perception of this, all the deadly philosophy whose siren's song constantly allures mankind to a dreadful and unnecessary doom will become extinct, and the perfectibility of man will come to light. There is no reason in logic, science, or sound theology for accepting Christ as the way revealed by infinite Wisdom and then assuming it to be the way of sickness and death, in spite of the fact that Jesus' practical example abolished sickness and death because they were unlike God and His law.

Christian Science promises to re-establish the natural, God-ordained dominion of man over evil. The Bible says that God made man in His own image and likeness and gave him dominion over all the earth.

Do you know of any man who manifests such dominion? On the contrary, do you not know that every creature on earth seems to be like a mere bubble, tossed to and fro on the sea of capricious destiny; the prey of disease and the reluctant victim of "outrageous fortune"?

Many of you have heard of the condemned felon who, on the day appointed for his execution, was turned over to some students for the purpose of experimenting with him.

They told him they intended to open an artery and bleed him to death. They bandaged his eyes; pretended to open the artery; allowed some lukewarm water to run over his arm and drop into a pail, and in due time the man, supposing he was bleeding, died. A perfectly healthy dead man! What killed him? Certainly there was no material cause, no violence, no abrasion or wound. Then why did the man die?

Will you permit me to suggest that he died simply because he did not know enough to live? He was too ignorant to live. If he had known enough to live, he might have done so, and that knowledge would have constituted his inherent dominion over his own life.

Some one has said, "What is the use of knowing a whole lot about anything if what you know isn't true?" This man knew a whole lot about himself that was not true, and what he knew that was not true was the cause of his death.

He belonged to a race that has not the slightest idea that it has any dominion over disease, and which, because of knowledge that is not true, is likewise submitting without necessity to a veritable maelstrom of evil. The whole world through ignorance, superstition, sin, and an utterly perverted sense of life and its possibilities, has disinherited and bereaved itself of its birthright of dominion. I do not know of any prevalent philosophy or religious belief other than Christian Science that induces the faintest supposition on the part of man that he has dominion over evil, and especially over disease.

At this point I want to say a word to the business men and all the practical everyday workers in this busy life.

I was for many years a successful manufacturer, accustomed to large affairs. I know that such people cannot do business on the basis of mysticism or blind faith. We find it necessary to keep pretty close to the line of legitimate cause and effect. And yet how often our best plans go amiss! How often our energy is wasted because of unseen influence, or of default on the part of

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some one we have relied upon. I know that you can look in all directions; you who are merchants, teachers, artisans, clerks, professional men or housewives, and count a multitude of failures, disappointed hopes and trials that you have been unable to control. Was it because these things were inevitable or part of a relentless fate? No! It was because you never understood the mysterious hidden influences that have beset you and your affairs, and have not known how to cope with and master them.

Christian Science reaches every nook and corner of every-day work, duty, and opportunity. The understanding of it enables every man and woman to accomplish greater results in every field of endeavor.

One of the most pernicious influences that prostrates the race is fear. It palsies hope and expectation, limits and dwarfs the capacities, impairs human judgment and reason, and opens the door to many of the failures and ills that harass the world's workers and shatter their hopes. I was what is called a broken-down business man because of over-work, anxiety, and fear, but I know that I would not have broken down if I had had the understanding of Christian Science which casts out fear and cancels its penalties.

Bankers, manufacturers, merchants, and people engaged in all kinds of legitimate business or labor are gaining a dominion over their affairs which to them is more wonderful than the healing of the sick, and which cannot be comprehended by any one who is not to some extent familiar with the limitless possibilities of divinely bestowed intelligence.

In a recent address Bishop Morrison said that although not endorsing Christian Science, he thought that one of the reasons for the rapid growth of our denomination was our insistent recognition of God. In this he was right. Christian Science so reveals the nature of God that we are learning to turn to Him in every hour and circumstance of our need.

I know that if any one had told me fifteen years ago that I could be healed by the interposition of God, I would have thought it the most far-fetched proposition that could have assailed my ears, but this was because I had been educated to believe that he was a God of wrath who had instituted sickness, and who had perhaps arranged for my own damnation.

Now we are learning that God, who is the intelligent basis, source, origin, and creating cause of all that has actual existence, has ordained for man nothing but health, holiness, perfection, and life.

We are learning that humanity is awry, not because of God and His law, but because it is involved in the violation of law and has entailed upon itself the wretched penalties which it has come to regard as natural.

If Mrs. Eddy's work had done nothing more than to break the pitiful fear of God and of Divine law, that alone would have been an unspeakable boon. Christian Science, however, goes much farther than this, and is establishing the individual consciousness of God as Good, as divine Love and infinite Intelligence, and brings to pass the realization that this ever-present wisdom and power of Good is the healer of disease and is far more available to mankind in business and the different departments of life, than what people have called human judgment or energy.

The Scriptural promises have been ample and far-reaching, but human misconception of God has, to a large extent, shut out a fruition until this day of Christian Science, wherein men are learning that these promises are not a mockery, but are based upon absolute law and power which are available to them in every step and incident of their lives.

Christian Scientists do insistently recognize the fact that there is no other way whereby men can be saved or ever will be saved from the prevalent miseries of this existence, except through a knowledge of God and the sufficiency of His grace, and as they come under the government of God they find that the results are adequate and satisfying. History recounts the fact that throughout the ages, men who have lived near to God have been able to accomplish what others could not do, and this history will repeat itself until all men shall have gained dominion through righteousness over all the earth.

Christian Science promises to compose the dreadful religious strife which with appalling industry and continuity has mangled and murdered mankind throughout the ages, and still mangles it.

If you were appointed to save the race from the evil which besets it, and if you were to look for the causes of its misery, you would find that sectarian strife has been "a murderer from the beginning." You would find that for ages men have been guessing about God, the Bible, and Jesus Christ; that they have formulated all sorts of creeds and established thousands of antagonistic religious sects, which have throughout history assaulted each other with the most demoniacal ferocity. It is probable that more men have been murdered in the name of God, the Bible, and Jesus Christ than have fallen in all the non-sectarian wars waged since the beginning of history.

If you could find the countless millions that have been the victims of religious fanaticism and hatred, and ask each one for an inscription to be placed upon his tomb, he would say, "You may write, This man was torn from a happy home and family; he was wounded and tortured; he was boiled in oil, sawn asunder, and burned at the stake by people who assassinated him because he had a different guess about God, the Bible, and Jesus Christ from theirs."

You may say that this has all ceased now, that religious people are not allowed to kill each other any more. You may refer to the fact that the criminal law has largely suppressed murder in the name of God; but I ask you, "Has the criminal law suppressed the miserable quarrel? Is there not the same sectarian bitterness, the same denunciatory sermon, defamation, and hateful assault?"

If you were the Saviour of the world, would you not stretch forth your hand in deep compassion to these dear people and say, "Ye do greatly err, not understanding God, not understanding the Scriptures or Jesus Christ."

In contemplating this bitter conflict and the long duration of its woes, would you not as of old say to the world, "Ye shall know the truth, and the truth shall make you free"?

Through Christian Science, the world will learn the science of Christianity or the Christ truth which "shall make you free." It declares God aright and furnishes a key to the Scriptures which effaces mystery and makes plain the word of God to man. An exact and true understanding of God will manifest itself in a true or scientific theology, which will tranquilize the strife and establish a Christian brotherhood, whose chief aim shall be to live in imitation of Christ.

It has been declared, however, by many people that Christian Science is not the Science of Christianity, and, indeed, that it is not Christian at all.

Inasmuch as there are one hundred and forty-two Christian sects, each one different from all others, there can be no standard with which Christian Science can be compared. In the absence of any unity of Christian creed, theory, or practice, I can only state our sense of what Christianity is and leave you to decide for yourselves as to its merits.

Christianity means Christian religion, Christian theology. Christian theology includes the understanding and acknowledgment of one infinite, individual, supreme God, who is, as the Scriptures declare, Life, Truth, and Love; who is Omnipotence, Omniscience, and Omnipresence, the sole creator of the universe, including man. He is the source, origin, cause, and Principle of all that really is. He is infinitely good. He is all-inclusive and self-existent Spirit. He includes all law and government. He hath already done all things well, and there is none beside.

This understanding of God impels man to learn His will and do it. Man thus governed learns that "God healeth all thy diseases," and is an ever-present help in trouble. Christian Scientists are learning to trust this God and rely on His promises. They are proving that God is Life and means life, that He does answer the righteous prayer and lead His own in the way of life and peace.

Christianity includes the recognition of the Bible as including the inspired word of God. Not that man must believe that all the errors of translation and interpolation need be subscribed to, but that one must gain the true spiritual interpretation of the Scriptures and find therein a perfect manual of life and a sure guide to salvation.

Christianity must include the recognition of a rational understanding of the divinity of Christ. It means Christian living rather than mere profession, and it means a literal obedience to the injunction "follow Me," "Go, and do thou likewise," and "Preach the gospel," "Heal the sick."

True Christianity involves the admission of the Christ way of salvation as the only way that is according to the will of God, including the salvation from disease as demonstrated by Jesus. It includes the necessity of observing the highest possible standard of morality and of individual and social purity.

It includes prayer without ceasing; the constant desire to live righteously, to love both friend and foe, and to find the life that is void of offence before God and man.

As Christians, we believe in the atonement; the resurrection and ascension; in the spiritual import of baptism and all the essentials of Christianity as taught by Jesus.

We believe that Christianity should reconcile mortals to the abandonment of evil and should satisfy and compensate them with the joys of holiness. Christian Science has not appeared to supplant historical Christianity, but to supplement and re-inforce it, and to add new impulse and larger scope to its efficacy.

There is no need or disposition to desecrate your religious sense by odious comparison, but I ask you for a moment to sit in conscientious judgment and say if you know of any form of religion that is more calculated to reveal to man the one actual God and incline him to a willing and profitable obedience. Do you know of one more calculated to establish for him "the Kingdom of Heaven within;" to heal his diseases; annul his temptations; exalt his motives and aspirations, and make of him a loving, upright friend and citizen, full of the business of doing good?

Mrs. Eddy, in her work, "Science and Health, with Key to the Scriptures," declares with much emphasis and amplification that Jesus Christ presented to the world a complete exposition of the way of salvation from all evil, based on a faultless understanding of the Science of Being, or a knowledge of the truth about life and its normal possibilities. She shows that Christendom, instead of understanding the Science of the Messianic mission has been guessing at its meaning for centuries, and has involved itself in one vast maze of doctrinal antipathies, which have engendered a fratricidal Christian strife, instead of Christian living, and has often mangled and slain men instead of saving them.

Infinite Science alone declares itself as the interpreter of the Truth, and until men gain a knowledge of the Science of existence,

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or the actual truth about Being, they will not be free from the ills that are entailed by ignorance, fear, superstition, and sin.

"Ye shall know the truth, and the truth shall make you free." Free from what? Is this a tangible and available promise based on Divine law and warranted by the fundamental Principle of being? Or is it merely a sentiment which first excites a transient emotion and then mocks the hope of the bondsman who is to look in vain for a fruition? Is it really true that knowledge of Science or the Truth will make men free from evil? Christian Science answers this question affirmatively. It discloses the Science of Life which delivers. It presents the rule for demonstration, and substantiates both Principle and rule by means of millions of proofs which are in faultless verification thereof.

The ages have hoped and prayed for the same measure of deliverance which Christian Science reveals as possible and natural.

Thousands have prophesied the time when the Truth or God, governing men aright, would abolish death, usher in the millennium, and establish the reign of heaven within. Is it possible for this prophesied millennium to occur until after some influence shall have destroyed sickness? Will it be possible until salvation from sin, disease, and death shall have become an accomplished fact, instead of a mere hope? Will it be possible until man shall have regained a lost dominion over all the earth, and until the strife of creeds shall have been composed, and all mankind shall unite in one universal, Christian brotherhood, in the common understanding and worship of our one God?

Objection has been urged to Christian Science because it has been discovered by a woman, as though woman were not fit to know the Truth, and in spite of the fact that all revealed truth has found its way to humanity through the consciousness of some man or woman, and always will.

I do not know that what I have said has impressed you at all, but suppose that we assume for a moment that Christian Science, its message, promise, and fulfilment are true, and that a supreme blessing really waits at your door for adoption.

Through whom or through what kind of a person would you desire this revelation to reach you?

Let me picture a girl born in New England of a pious ancestry, and reared in a home atmosphere of uncompromising rectitude. A girl who with Godly instinct appropriated the surpassing beauties of a deep spiritual culture, and sought prayerfully to lead a life that was without reproach before God and man.

Follow her through a consecrated childhood; through the years of education and the discipline of life's experience. Witness her researches in the depths of science, philosophy, metaphysics, and theology, as well as in the vast possibilities of Mind; her sturdy morality; her honesty; her tender love and ceaseless efforts for humanity,—indeed, sum up an instance of prayerful, God-serving womanhood, wherein are to be found the traits that adorn and dignify the human character, and then answer if you would be willing that such a woman should bear to suffering mortals a message from God that is to dispel the anguish of the ages. The Discoverer of Christian Science is and has been just such a woman, and her absolute fitness for the mission entrusted to her has been manifested by its work of healing and reform unparalleled since the time of primitive Christianity.

I represent just the difference between a live man and a dead man because of the discovery of Christian Science.

I am on this platform to-night instead of lying in a grave in Chicago only because of Mrs. Eddy's enduring faithfulness in making these things possible.

As one among a million beneficiaries of this endeavor, I would be less than man if I did not blend my voice with the others who are with sensible gratitude acknowledging the ministry of Christian Science.

Coming before you to-day as man comes to his brother man with a message of hope and deliverance, I have nothing whatever to ask of you, not even that you will bestow your approval on Christian Science or believe what I say simply because I say it. I am not here so much to ply you with discussion and entreaty as I am to tell you that we are escaping from dismal depths of woe, and to utter the hope that if ever you are stricken and desolate because of disease; if you are ever frantic with pain, or cast down by the tumult of sin, if hope turns to ashes and despair enthrones itself because of the supposed hopelessness of your lot, you will remember that Christian Science promises in the words of its Discoverer to "cure all thy sorrow and sickness and sin." It promises to bring to pass the prophecy of St. John, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."


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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

### Political and Governmental Notes.

Major-General Adna R. Chaffee has been ordered to sail for China at once and take command of the American military forces which are being sent to co-operate with European nations and Japan in restoring order. General Chaffee served through the Civil War, the subsequent Indian wars, and throughout the Spanish war. When he reaches China it is expected that he will have an American army of about six thousand men under his command.

Mr. Lloyd C. Griscom, United States charge d'affaires, on June 23 presented a fresh note to the Ottoman Government, insisting upon an immediate reply to the demand of the United States for a settlement of the indemnity in connection with the losses of Americans at the time of the Armenian massacres. Although vigorously phrased, the note is not an ultimatum.

The National convention of the Prohibition party was held in Chicago last week and nominated for President John G. Woolley of Illinois, and for Vice-President, Henry B. Metcalf of Rhode Island.

### Foreign News.

The allied foreign force of marines, commanded by Admiral Seymour of the British navy, which attempted to make its way to Pekin to protect or rescue the foreign ministers and other foreign residents, was headed off by hordes of armed "Boxers" and Chinese soldiers. After a continuous fight of fifteen days duration, during which 62 of the marines were killed and 312 wounded, Admiral Seymour was relieved by another force of two thousand allied foreign troops on June 27. He was intrenched eight miles from Tien-Tsin. In his report to the United States Navy Department under date of June 29, Admiral Kempff, in command of the United States squadron in Chinese waters, said that no news had been received from the ministers, but the Chinese officials report that they were safe on June 25, and that a strong body of Imperial troops was guarding them. All the great powers, including the United States, have sent regular troops to China to form a large allied army, which will be employed to restore peace.

Turkey seems to have entered seriously into the question of the construction of a railway from Damascus to Mecca, a route which, owing to the immense pilgrimages, promises to be productive of good revenue, and which, if built, will mean the opening of an important trade artery through the centre of Asia Minor. It is reported that the government is already negotiating with Krupp for rails. The Sultan has announced officially that he wil give one-twelfth of his civil income this year for the benefit of the new road, and by imperial irade has ordered an advance of 100,000 Turkish pounds by the Agricultural Bank for purchasing cars and locomotives.

The Boer war seems to have reached the closing stage, which, however, is expected to be somewhat protracted, owing to the opportunities afforded by the hilly character of the country for guerilla tactics. Two considerable commands, one under General Botha and the other under General Dewet, are in the field, there being several thousand men in each body. The British are rapidly drawing their lines tighter so that the maintenance of large fighting forces by the Boers will be impracticable. Last week the only activity manifested by the Boers was by bands small enough and well enough mounted to avoid battle with a pursuing force.

The present Lord Nelson, says *Cassell's Saturday Journal*, is still reaping the fruits of the victory of Trafalgar in the shape of a handsome pension of £5,000 a year, which was granted in 1806 to all the Lord Nelsons forever, in addition to special grants amounting to £110,000, £90,000 of which was laid out in Trafalgar House, Salisbury, in which Lord Nelson still lives. Altogether, reckoning to the end of the century, Lord Nelson's heroism has cost Great Britain £580,000, and will cost half a million sterling for every century the title lasts.

Nine of the insurgent leaders, including Generals Pio Del Pilar, Concepcion, Garcia, and Alverez, were released in Manila, June 27, upon taking the oath of allegiance to the United States government and renouncing all forms of revolution in the Philippines.

The Methodists have 142 missionaries in China, the Presbyterians 209, and the American Board of Commissioners for Foreign Missions 110.

The Emperor of Japan has given his consent to the expenditure of 50,000,000 yen toward the cost of military operations in China.

### Industry and Commerce.

California has jumped to fourth place among the States in petroleum production. The output there has increased from 1,245,123 barrels in 1895 to 2,292,123 barrels in 1899, and the prospect is that the output for the present year will be much larger than that of 1899. The importance of the development, as the *Los Angeles Times* sees it, is that the production of petroleum, by furnishing a cheap and convenient fuel, will give an immense impetus to the manufacturing industries in California, just at a time when vast markets for our products are being opened up in the Orient.

American painters have received seven gold medals in the Paris Exposition awards, a much better showing than at the last Paris Exposition. Speaking of the result, the eminent French artist, Carolus Duran, says: "I consider American art the best of all the foreign sections. The progress made has been remarkable. The American conception of art has advanced with giant strides during recent years. The diligence of American students in Paris augurs well for the future of American art."

G. M. Sherman of Springfield, Mass., is forcing the growth of all sorts of plant life. His apparatus supplies chemicals from the top of the ground to the roots of the plants, and he reports that he caused a year-old bush to grow fifteen feet high, while a companion bush under good natural conditions, grew only three feet. It is thought that shade trees nourished by this system, will grow of useful size in a year or two.

Yale defeated Harvard in the annual 'varsity boat race at New London, Conn., June 28. Higginson, the best oarsman in the Harvard crew, was disabled a few days before the race, and the man who took his pace collapsed within a half mile of the finish at a time when Harvard was in the lead. The time was 21:12 4-5.

The reign of violence in St. Louis has come to a close and the street cars were operated all last week without molestation. The striking employes have abandoned force and resorted to the courts. The only remnant of the former state of affairs is the boycott on the street car company's lines which is still maintained.

Texas, Mississippi, and Georgia, which have recently abandoned the system of hiring out convicts, have employed them to advantage on farms, especially in raising cotton. This form of employment has been found to work the least injury to free labor and to insure the best returns.

Thus far the banks have pledged the new 2 per cent United States bonds for circulation to the amount of $233,080,750, and to secure public deposits to the amount of $43,914,750. This leaves about $26,500,000 of the new 2's in private hands, or in process of exchange.

The Delaware Electric Light & Power Company of Delaware, O., is arranging to supply the whole town with a hot water heating system, the water being heated from the exhaust steam of the engines.

### General News.

Booker T. Washington, in a speech at the Harvard Dental Alumni banquet, on the "Future of the African Race," said: "No matter what adverse criticisms are made, no matter who prophesies defeat, no matter how many temptations are held before us, what we as a race must be sure of, day by day, is that we are making real, tangible, indisputable progress. In the face of such progress all that is said against us will be harmless, without such progress all that is said in our favor cannot help us."

The *Scientific American* says that every British soldier carries in his haversack what is known as his "emergency ration." This consists of a small tin cylinder, divided into two compartments. One of these is filled with four ounces of cocoa paste and the other contains a similar quantity of concentrated beef (pemmican). If consumed in small quantities, this ration will sustain strength for thirty-six hours, and is not to be eaten except in case of direct emergency.

The first contingent of the Cuban teachers invited by President Eliot to attend the Harvard summer school, arrived in Boston June 30. The total number of Cuban teachers who are now quartered at Harvard is 1,445. The fund collected by the officials of Harvard College for the maintenance of the visiting teachers while attending the summer school amounted to $66,735.34 on June 29.

The extensive docks of the North German Lloyd Steamship Company in Hoboken, opposite New York City, together with the steamships Saale, Bremen, and Main, belonging to the company, were destroyed by fire on June 30, and about three hundred persons perished, mostly members of the vessels' crews. The loss of property is estimated at about $3,000,000.

Among the distinguished men upon whom Harvard University conferred the honorary degree of Doctor of Laws, at the recent commencement exercises, was Baron Julian Pauncefote, the British ambassador to the United States.

Governor Rollins of New Hampshire has issued a general invitation to absent sons and daughters of the Granite State to return and take part in the "Old Home Week" festival from August 11 to August 18 next.

A member of the Cambridge, Mass., City Council is endeavoring to have money appropriated for the purpose of buying the house of James Russell Lowell, to be used as a free library.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Marvels Wrought in One Hundred Years.

THERE were but 5,300,000 people in America when this century opened. France had five times as many people; Germany, and even Austria, had four times America's population; Italy had three times as many, and so had Great Britain. Even Spain had double our number of people, and little Portugal was almost our rival in numbers.

We have more people now than any European nation except Russia, which alone leads us. We have as many people as live in all Great Britain and France combined. We have one half more people than Germany. We have, practically, seventy-five million people in the United States, and ten million more in our new possessions.

There were only five large cities in America in 1800. Philadelphia, with sixty-six thousand, was the largest, the seat of government, and the centre of wealth and culture. New York was next, with sixty thousand. Baltimore was third, with 26,500; Boston fourth, with twenty-five thousand, and Charleston, South Carolina, fifth, with nineteen thousand people.

Chicago was unheard of in 1800. The century was three years old before the government even built a fort where Chicago now stands, and it was not until thirty years later that a city was thought of and incorporated.

There was no western city. The mighty modern cities of St. Paul, Minneapolis, Omaha, Denver, and Kansas City were unheard of. There was a small trading-post at St. Louis. That was all. The Pacific Coast had two or three missions under Spanish control. All the rest of the West was given over to Indians and wild beasts.

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In what are Illinois, Indiana, Michigan, and Wisconsin now there lived six thousand people in 1800, spread over that whole territory. The "Far West" was then Kentucky, Ohio, and Western New York. Beyond the Alleghenies was practically a wilderness. Now fifty-three million people live within the area that belonged to our nation in 1800.

The United States is larger now than all Europe in point of area. It has 3,600,000 square miles—one-fourteenth of the land surface of the entire globe. In 1800 we had just 825,000 square miles.

We are the richest nation on the globe. To-day our wealth is estimated at over one hundred billion dollars; in 1800 it was two billion dollars. A man worth three hundred thousand dollars was then considered abnormally rich; to-day we have several hundred men who are worth three million dollars or more.

Uncle Sam spends each year, on his government, five hundred and fifty million dollars, not including the extra outlay occasioned by our late war and the new accession of territory. In 1800 he spent twelve million five hundred thousand dollars. In four years he now spends more than the entire wealth of the nation in 1800.

It is amazing how people lived in 1800, judged from modern standpoints. Half of them dwelt in log huts. Window glass was a luxury even in the coast towns. Some people used oil-paper; others had simple openings in the walls, which in winter were closed with planks split from logs. The iron stove was a positive luxury; the furnace was unheard of. Great fireplaces supplied heat, but could not keep these huts comfortable in winter.

There was not a mile of railroad in 1800. The first line built was the Baltimore and Ohio, in 1830. It was fourteen miles long. Three years later, when the South Carolina Railway line of one hundred and thirty-six miles was finished, it was the longest railroad in the world. To-day in the United States alone there are one hundred and eighty-five thousand miles of railroad, or more than a third of the mileage of the entire world. In 1833 there were but sixteen passenger locomotives in the United States; to-day there are ten thousand.

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No steamboat existed in the world a hundred years ago. Sailing vessels crossed the Atlantic Ocean and took from two to three months for the voyage. Bullet-proof packet-boats, propelled by sails, horses, and poles, attended to most of the commerce between river towns. Passage from New Orleans to Louisville cost one hundred and twenty-five dollars. It was not until 1807 that Robert Fulton built his "Clermont" and the first steam-propelled boat in the world steamed up the Hudson River.

The street car was unknown in 1800. The century was a third over before the first horse car appeared—in New York City. The trolley car came only twelve years ago. Now we have nineteen thousand miles of trolley roads in America, running sixty thousand cars.

The newspaper had hardly started. There were about one hundred and fifty publications of all kinds in the United States. About one tenth of them were newspapers, and were issued daily. Not one of them sold more than a thousand copies a day. To-day we have twenty-two thousand different periodicals of all kinds.

There were 903 post-offices in 1800. To-day we have seventy-five thousand—that is, in America alone. It took a letter sixteen days to go from Philadelphia to Lexington, Kentucky; twenty-two days to Nashville, Tennessee. The cheapest letter postage was eight cents, and to send a letter more than a hundred miles cost a shilling. Three million letters and papers were then sent in a year; at the present time the post-office handles about thirty million pieces of mail in a single day.

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The telegraph was undreamed of. Not until 1844 did Morse send his first telegram. When the Battle of Waterloo was fought, in 1815, unusual measures of haste were adopted to get the news to London, where it was received three days later. The guns of Dewey's fleet were hardly quiet before the result of the battle was known in New York. To-day we have one million miles of telegraph wire in America, and seventy million messages are sent over them each year. There are one hundred and fifty thousand miles of cable on ocean beds, but none of this was laid until the century was sixty-six years old.

This is how people lived in 1800. Every community was isolated from every other community. New York was farther removed from Philadelphia than Africa is now.

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It was New Year's Day before Boston knew what had happened in New York on Christmas Day. There were practically no conveniences; people of those early days knew nothing whatever of comforts. And yet by the people of those days was laid the basis of the country which we enjoy to-day—a hundred years later.

An interesting thought: What will the people of a hundred years hence think of how we lived in 1900?

There was no kerosene nor gas; both were unheard of. The tallow dip was the standard light, and on the frontiers even tallow was scarce. There the torch of the forest was used. Lamps then were in the homes of the very rich, fed with whale or vegetable oils, but they were few, and the flame hardly brighter than the candles. For fifty years into the century these lights were used, for it was not until 1858 that petroleum was discovered, and even in 1861, kerosene was very expensive, costing sixty cents a gallon.

There was no such thing as a match. The flint and steel of the old family musket was the means of kindling a fire; or a live coal was brought from a neighbor's sometimes many miles distant. When the friction match came, in 1827, people were afraid of it and would not have it in the house. To-day we in America alone use over one hundred and twenty-five billion matches each year.



The cooking stove was unknown. The cooking was done in the fireplace in pots and kettles standing on long, slender legs well above the coals. The old brick oven was fired once a week to almost blazing heat and filled with appetizing dishes.

Table linen was made by the housewife, and it was beautiful. China and silverware were lacking. Pewter spoons and steel knives and forks were choice heirlooms and highly prized. Hand-made wooden trenchers, platters, bowls, and noggins comprised most of the tableware in use a hundred years ago. On the frontiers meals were often eaten off chips freshly cut from the forest trees.

Garments were spun by hand, every member of the family doing a part. There were a few cotton-spinning mills in operation, but the spinning jenny, the carding machine, and the loom with flying shuttle were almost unknown in America. The century was thirteen years old before the first power loom was set up—at Waltham, Massachusetts.

A woman could spin between dawn and dark from forty to sixty knots of yarn. Now, with modern machinery, one operative can spin one hundred and fifty thousand knots in the same time.

Carpets were a luxury in 1800. There were a few woolen carpets in Philadelphia and New York: a few ingrains, and here and there an imported Turkish rug. But these were used for state occasions. The rag carpet was the glory of the housewife. A few Axminster carpets were made in Philadelphia, but the century was well begun before ingrains appeared. Up to 1850 there was not a power loom for carpet-making in America.

Not a cast-iron plow existed in 1800. The farmer used the sickle, the scythe, and the flail. His plow was home-made—of wood covered with a thin sheet of iron. Seeds were scattered by hand; the hoe was the cultivator. Grain was gathered by hand, threshed on the floor during the winter, and crushed beneath a stone pestle into flour, or ground in the neighboring flour mill. The mower, the reaper, and self-binder were unheard of.

To go to New York from Philadelphia meant two days by the swiftest stage; to-day it is done in two hours. To go from New England to Oregon it took Doctor Atkinson eight months, even in 1847. To-day one can go from New York to San Francisco in one hundred and two hours.

GEORGE B. WALDRON.

In the *Ladies Home Journal.*

## Selected Articles.

### The True Orthodoxy.

JESUS was a thoroughly practical teacher. Some writers speak of him as visionary, as an amiable dreamer; but far indeed is this from the truth. Jesus, the anointed of God, came illumined with divine light, so that he was able to say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He gave certain signs by which we could recognize orthodoxy whenever we found it. That word goes back, etymologically, to two Greek words, and simply means right thinking, or judging. We recognize that every act is preceded by a thought; consequently all the action that is found in the world among men proceeds from a right basis or a wrong basis. If I am working from a right basis of thought, then my thoughts will be harmonious with all other men who are right thinking. But if my thinking proceed from the basis of a wrong theory, then there will be no possible reconciliation of my actions and thoughts with those of other men. Jesus gave us a series of signs by which we might be able to see where there was right thinking. These signs are universal. He said, if you remember, "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."

Now I would like you to observe that this orthodoxy of which Jesus spoke includes both medicine and theology; it includes both the healing of sickness and the healing of sin. So if you and I come to the point where we are orthodox in Jesus' way, being orthodox, we shall find ourselves in agreement with all men who do right thinking throughout the world; we shall find ourselves able to be well, and able to be righteous. And that understanding will not be gained by going to some one who gives us a drug or a dogma, it will not come by going to some one else for advice, but will be within us. Jesus' words understood are in the hearts of men like a fountain of water springing up into everlasting life.



Do you not recognize that such a result must come from a system of religion, an understanding of Truth, which merits the title of orthodox? The true orthodoxy is the right thinking which Jesus taught, the scientific understanding of Life which will make our lives as harmonious one with another as the closely fitting parts of some of the structures which men build; which will cause the whole building to be fitly framed together, every part supplying comfort, and strength, and beauty to every other part, fitted together into a unity which has for its head and insignia the same Mind or Spirit which was in Christ. This, then, is the problem of our lives, to have the same Mind which was also in Christ Jesus, the Mind which enabled him to let sickness and sin disappear. If that same Intelligence is operative to govern your thought, sickness and sin will disappear from your consciousness. And as the good is illumined and unfolded, and the presence of divine Love becomes a regular and a constant thing, then you will know that the kingdom of Heaven is come to earth, and that it is possible for men and women, as the children of God, to dwell in happiness and in peace, and in mutual brotherly love here below. And thus is wrought out the atonement between man and God.

No change needs to be made in the evolving of everlasting goodness, the Principle of man's life, but a change does need to be made in the consciousness and understanding of man. We need to get rid of the idea that life is in body and dependent upon matter. We must get rid of

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the idea that there is any happiness in sin, or that man can find any joy whatever in anything contrary to what is good and true. And when the illusion of sickness and the illusion of sin has been displaced by the illumination of Truth and the understanding of divine Love, then is brought to pass the proof that sin and sickness are swallowed up in victory; and that there is no death, since man, understanding God, loving God, being at one with God, recognizing God as his life, recognizing God as the source of holiness, understanding that he is related to God actually as father and child are related, as Mind and idea, as Principle and manifestation, as the Sender-forth of love, and the answerer to love,—man thus developed and related knows that all that is, is Good and its manifestation as it was in the beginning when God saw all that He had created, and, behold, it was good.

Brethren, there is a warfare to which we are called. We cannot afford to spend our time fighting one another upon matters of opinion or theory. We cannot afford to engage in those warfares which divide mankind. Lately this country was aroused to enthusiasm because of war. Multitudes of men went marching to the battle-field to the beat of the drum, and the shrill sound of the bugles made their hearts thrill, and as they walked between rows of spectators, the waving of handkerchiefs, and the jubilant cheers of the multitude made them feel that war was a magnificent thing. But when they got into the tropical climate, the weariness of long marching, lack of food sometimes, the excitement of conflict, and then the sight of wounded men lying upon the field, long trenches full of the dead, and hospitals full of the sick, showed to them what war really is. But here is a warfare not against other men, not to destroy the lives of men; but a warfare against the evil theories, and beliefs, and traditions, which enslave and destroy men. It is not a war against poor, enslaved men, but a war against the error which enslaves them; and the result of this warfare is not the destruction of men's lives, but the saving of them. It is the elimination of darkness, the elimination of despair, sickness, sorrow, and the fear of death. And there is a book, "Science and Health with Key to the Scriptures" which opens the armory of God to us. Every one who will patiently, honestly, lovingly study this text-book of Christian Science, written by Mary Baker G. Eddy, can understand how to live a Christian life that is healthy and holy, and also how to bring health and holiness to others. And so friends, brethren, sisters, fellow-workers, you have the key of the world. I invite you to enlist in this great army which is spreading its work over the whole world at this present time, and I invite you as Christians, as those who are benevolent in desire and who wish to make the best of their lives, to study Christian Science, which I firmly believe will eventually redeem the world, establish the brotherhood of man, and make men and women understand the Fatherhood of God.

WILLIAM P. MCKENZIE.

In the *Grand Rapids (Mich.) Herald.*

## Some Statements Regarding Christian Science.

IN the sermon of Rev. T. J. Thompson published in *The Journal* of May 28, one notable admission is made, in this, that Christianity is called "Science," and the theme of the discourse was "True Christian Science."

Now, if the reverend gentleman will permit, we shall add somewhat to his definition of "science," and insist that no system of knowledge can be classified as a science, unless its principles can be demonstrated or proved by practical application to matters and facts within the scope of such science. In mathematics one can demonstrate its principle in so far as one understands it, and this is equally true in Christian Science. Thus the breach between theologians and scientists is healed by Christian Science which satisfies the demand for proof by practical demonstration of the power of God (Good) over all evil and disease. What, then, is the scope of Christian Science? And what demonstrations may be fairly demanded of its professors? One answer is, that Christian Science is the Science of Life (eternal), and hence has to do with "the life that now is," for eternal life cannot commence in a future existence, but is without beginning as well as without end. Now the Science of Life must solve the problems and correct the mistakes of life. One common mistake is in supposing that man is a slave, and subject to sin, sickness, and death. Under this mistake we have seen Americans who would resist bravely any encroachment on their civil or political liberty, turn pale and prepare for unconditional surrender to small-pox, yellow fever, etc. Whereas, when we understand the perfect law of liberty, then we shall hold with Paul that, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "Now are we the sons of God," and one cannot imagine a son of God in sin, in sickness, or in death.

We agree with Brother Thompson in saying that the "supreme purpose," in healing is to bring men to a knowledge of God; but we affirm that one cannot scientifically understand the Truth, as it is in Christ Jesus, without being able, with the Truth, to heal the sick. "Ye shall know the truth, and the truth shall make you free." And this freedom, or "glorious liberty of the children of God," does not mean a partial freedom, as from sin only, but a full salvation from sin and sickness also. It is well to know our freedom from sin, it is better to know that we are in bondage to neither sickness nor sin. When God made man, He gave him dominion over all the earth, and this word of our God shall stand forever.

Our Lord Jesus Christ preached the kingdom of God and healed the sick. He also commanded his students (disciples) to preach the kingdom of God and to heal the sick. There is no commission or authority from Christ to preach the gospel of the "Power of God" (Good) that does not also include the command to heal the sick.

Some suppose that the command to heal is no longer to be obeyed, but our Master said, "If ye love me, keep my commandments." Who will dare attempt to make an exception of a command so humane, and hold that the rule of obedience does not apply to this, one of the best commandments? How can we think of limiting the healing power or good-will of God (who is impartial and no respecter of persons) to any period, or to any people? God is the creative and governing Principle of man, made in His image and likeness, and God's dominion is an everlasting dominion.

No man has a right to read into this beautiful commandment of Christ, "Heal the sick," his own unbelief in, or limited sense of, the presence and power of God to heal and save unto the uttermost all those who call upon Him.

Christian Science is the same yesterday and to-day and forever, and these signs shall always follow them that understand it and practise it: "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."

Now the public will naturally expect such signs and demonstrations of the power of Spirit (or Mind), for God is Spirit or Mind, and as there is but one God so there is but one Spirit or Mind in reality, and this is the Mind of Christ; "but we have the mind of Christ." and by the omnipotence of this Mind is wrought the works of Christ.

Christian Science shows "How that the blind see, the

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lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Blessed is the man who shall not be offended, but shall see in such works that, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father."

It is because we understand and confess that "Jesus Christ is come in the flesh," and that "Jesus Christ the same yesterday, and to-day, and forever," is with us "alway, even unto the end of the world, and that we "can do all things through Christ which strengtheneth" us. I say it is in meekly following our Master that we teach that man is the image or idea of God: and as every idea reveals its creator (Mind), so we, as sons of God, must manifest Godliness, thus revealing our God (Light, Truth, Love), to the seekers for Truth. The errors called sin, sickness, and death, not being in God, do not appear in His likeness—the perfect man. Hence we maintain that sin, sickness, and death are enemies of God and man, cast out and conquered by Christ (Truth). To such as say: "Lo, here!" "Lo there!" is Christ or Christian Science, look for their fruits of healing, and if they are barren and unfruitful in Christ-like deeds go not after them, for "by their fruits ye shall know them."

Christian Science works among us the works of God and His Christ, and does not lay aside as useless the hundreds of cases of healing recorded or referred to in the Scriptures. If any man would know how the sick are healed, let him study the Bible and "Science and Health with Key to the Scriptures," and he will come to know that God is Good, hence that Good is almighty—leaving no might for evil.

WM. HOLMAN JENNINGS.

In the *Nebraska State Journal.*

## The Rights of Christian Scientists.

*Editor of The Daily News:*—

The article in Tuesday's issue, "The Rights of Christian Scientists," would seem to give out the impression that Christian Scientists are not law-abiding people, but religious fanatics and a menace to the public health and safety. If you will please allow me, I wish to make some corrections without any desire for controversy, but simply with the desire to set forth a candid, unprejudiced view of the subject. Christian Scientists, as a rule, are fair-minded people and of ordinary intelligence. They have arrived at conclusions in regard to this Science, not as the result of impulse and blind enthusiasm, but as the outcome of much thoughtful and serious consideration, and with each step of investigation have come added proofs of its utility. They have learned that Mind can minister to the diseased body, and sickness and pain be made to flee away.

Christian Scientists are a law-abiding, unobtrusive people, with no desire to force their views upon any one or proselyte in any way. And it is well known that most of the people who are now Christian Scientists have become such because Christian Science has raised them from the couch of pain and disease after all known medical means had failed. As a last resort they went to God through Christian Science, and they do not feel much like going back to material means which have already proven useless in their past experiences.

In regard to the treatment of what are termed contagious or infectious diseases, Christian Scientists are willing to comply strictly with the law in every respect, in so far as they know the legal requirements.

Christian Scientists have gained such a realization of the true God, whose presence healeth all our diseases, that they humbly, and with thankfulness, give a reason for the hope that is within them, and with love and patience wait for the time when this grand Truth of Christian Science, which is so rapidly dawning upon a sin-sick world, shall be understood, and ignorance and prejudice will give place to an enlightened faith in the one true and living God.

Christian Science and its practical results is still in its infancy, and all who are honestly striving to follow in this line of light and reason are endeavoring to bring out better conditions mentally and physically. If Christian Science will heal the sick, aid the sorrowing, and bring peace of mind, is it not a duty to acknowledge it, and a further duty to humanity to proclaim it? If there is a failure to bring out its practical results it is certainly not the fault of the Science, but arises from lack of understanding how to apply its rules. To turn away from God—Mind—to matter or inert drugs, is to leave God out of the question. And there never was a law and never will be one that compels man to do this. Really there is but the one divine Law, yet human codes must be complied with until this is understood and demonstrated.

CHARLES M. HOWE.

In the *St. Joseph (Mo.) Daily News.*

## The Baltimore Sun.

THE *Baltimore Sun* through its special correspondent, who was among the visiting Scientists in Boston, published daily accounts of the different meetings held here in connection with Christian Science, commencing with the Communion service in the Mother Church and including the Wednesday evening meeting in Tremont Temple.

We herewith republish in part the account of the Wednesday evening meeting, as it appeared in the *Sun*:—

A monster testimonial meeting was held in Tremont Temple to-night by the Christian Scientists who have been attending their annual meeting here.

An overflow meeting was held in the smaller hall, fully four thousand persons being present at both gatherings. The meeting in the main hall was presided over by Judge S. J. Hanna, First Reader of the Mother Church. Mr. Edward A. Kimball, of Chicago, presided over the overflow meeting. After some brief opening exercises of a religious character, the testimonies began, and for an hour and a quarter men and women in the hall told of their experiences in Christian Science.

There were thirty speakers in the main hall, and about forty-five cases of healing were given, thirty-six of which were cases said to have been pronounced incurable by physicians. Nineteen were organic and three were functional diseases. Eight cases were given where the afflicted person had been healed by reading the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, without any other treatment.

An elderly lady who attended the meeting said she had been obliged to walk on her hands and knees for many years, but is now erect. A man told of his son having been healed of paresis, after having had three specialists who pronounced him incurable.

A lady from Dallas, Texas, said she had tried thirty-six physicians, had undergone four surgical operations, had been to six sanitariums, and had traveled the world over for health, but was finally healed by one treatment in Christian Science. A man said he was cured of smoking, drinking, chronic asthma, and eczema by reading Science and Health. Two cases were given of persons having been healed of consumption by reading the same book. A man told of his having been healed of deafness of twenty-five years' standing, as well as loss of eyesight.

A case of lameness produced by an injury to the sciatic cord and the spine was reported healed. A lady told of having seen a man who was pronounced dead restored to perfect health. An instance was given of the healing of a deaf mute. Cases were also related of the healing of

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cancer, nervous prostration, broken legs, tumors, epilepsy, Bright's disease, catarrh, spinal meningitis, and many other diseases of long standing.

Ex-Rabbi Wertheimer of Dayton, Ohio, who recently left the Jewish faith and resigned from his Synagogue for Christian Science, made an exposition of his reasons. He said,—

"I was not healed of physical ills, but of theological blunders. I admire Christian Scientists not because they believe, but because they know; not because they guess, but because they understand."

Rev. George Tomkins of Camden, N. J., former associate of Rev. Mr. Spurgeon, in London, also spoke of his conversion to Christian Science.

The overflow meeting was similar in its character to the one in the main hall.

We publish also the following despatch from Concord, N. H., published in connection with the above:—

Concord, N. H., June 6.—Several hundred Christian Scientists from the convention at Boston came here to-day to visit the Concord Christian Science Church and view the home of Rev. Mary Baker Eddy, the Founder of the denomination.

Mrs. Eddy is the picture of health, having a remarkable vivacity and the complexion of a young girl, contrasting beautifully with her white hair. Her associates in the house say that she is an indefatigable worker. The following Baltimoreans were among the party:—

Mrs. Summerfield Baldwin, Mrs. Henry Jones, Mrs. Eugenia Pierce, Mrs. Arnold S. Hyde, Mrs. Dr. T. S. Waters, Thomas S. Waters, Jr., Mr. and Mrs. Hermann S. Hering.

## Saved from Blindness.

Editors *Evening Democrat*:—

In the *Democrat* of April 27 is an item recording the fact that a man, a former resident of your city, was saved from blindness through Christian Science, yet the writer of the item was so little impressed by this marvelous occurrence that he was unable to report it seriously. Perhaps it should not occasion surprise that it is lightly spoken of, for it is recorded that when Jesus entered the house of Jarius, whose daughter he raised from the dead, the people "laughed him to scorn." But permit me to say that it should be a matter for serious consideration instead of levity that "these signs" are following "them that believe," and that Christian Science is a demonstrable religion which is healing the sick, giving sight to the blind, and feet to the lame, as well as reforming the sinner.

ARCHIBALD MCLELLAN.

In the *Evening Democrat,* Kankakee, Ill.

## Facts About the Bible.

A prisoner condemned to solitary confinement obtained a copy of the Bible, and, by three years' careful study obtained the following facts:—

The Bible contains 3,686,489 letters, 733,602 words, 31,173 verses, 1,179 chapters, and sixty-six books.

The word and occurs 46,276 times.

The word Lord occurs 1,855 times.

The word reverend occurs but once, which is in the ninth verse of the eleventh Psalm.

The twenty-first verse of the seventh chapter of Ezra contains all the letters in the alphabet except the letter J.

The finest chapter to read is the nineteenth of the Acts of the Apostles.

The nineteenth chapter of 2 Kings and the thirty-seventh chapter of Isaiah are alike.—*Selected.*

## Peas and Pills.

A WOMAN, who had raised with care
Sweet peas, so lovely, large, and rare,
Into a bottle the succeeding fall,
Put by for next year's planting, all
That ripened well. When winter came,
She suffered from a sense of being lame,
And hearing of some wondrous pills,
Thought she would try them for her ills.

By spring she found herself so well,
Most gratefully she sought to tell
For publishing in Daily Press,
The story of her late distress;
A picture of the miseries
Entailed by hampering rheumatiz.
Those pills—she eloquently told—
Were "more than worth their weight in gold!"

Ere long came planting day,
Vain was the search for peas she'd put away,
Instead, appeared the bottled pills
She *thought* she'd taken for her ills;
Sweet peas had wrought a magic charm,
And idle pills had done no harm;
The moral you can plainly see:—
"As a man *thinketh,* so is he!"

H.

## Reprints from the Journal and Sentinel.

The True Law. Healing the Sick. The Brotherhood of Man. The Real and the Unreal.

The above reprints from the *Journal* and *Sentinel* will be furnished at the following prices: Ten copies, five cents, prepaid; one hundred copies, fifty cents; two hundred copies, seventy-five cents; five hundred copies, $1.75; one thousand copies, $3.00.

In addition to the above reprints the following tracts may be obtained: Practical Demonstration. Expressions Concerning Christian Science. Is Your Prayer Answered? Rich Blessing. Beauty of Christian Science. Love. Are Christian Scientists Cranks? Is Christian Science an Opinion? Practicability of Christian Science. Price, one hundred, fifty cents; two hundred, seventy-five cents; five hundred, $1.25; one thousand, $2.00.

## A Request.

The Field is requested when ordering goods either from The Christian Science Publishing Society or Mr. Joseph Armstrong to remit by express order, post-office money order, or exchange on Boston or New York. Individual checks cannot be received, as a charge is made for their collection.

We request that our co-workers throughout the Field carefully observe the rules on page 723.

## Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June 3, 1900, is ready for delivery. Issued in pamphlet form, leatherette covers, deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid. Address orders to Joseph Armstrong, 95 Falmouth Street.

## The Granite Monthly.

The May number of the *Granite Monthly* contains an excellent article, by Henrietta H. Williams, entitled, "Among the Christian Science Churches." The Publishing Society is prepared to furnish copies of this number at twenty cents each, or two dollars per dozen copies, postpaid.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## A Card.

To the donors of the certificate of one thousand shares in stock of Acme Smelting and Refining Co., Phœnix, Arizona, accompanied by a kind letter, I beg to say: Accept this public, as well as my private, acknowledgment of your liberal gift, the certificate whereof, I returned with my thanks on April 24, 1900.

On June 20, 1900, I received two certificates from Ada M. Surbaugh; one representing 306, and the other 732, shares in stock of the Argus Mining and Milling Co., of Bingham Canyon, Utah. These I have also returned, in like manner, to the dear donor, with my grateful thanks for her gift and excellent letter which accompanied it.

I publish these facts to inform said givers of my action relative to these certificates of mining stock, because I have not yet heard from them in reply to my letters, and the certificates which I have returned. I am not at present, never have been, and never shall be, in any way, directly or indirectly, connected with mining stock. I am looking for my treasures above, and not beneath. Besides I am not inclined to stock-holding.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 2, 1900.

## The Search for Truth.

MAN is possessed of an inherent desire to know the Truth. A few desire the Truth for Truth's sake and are ever ready to make any sacrifice necessary to gain it, but the great majority are disinclined to accept it unless it is in strict accord with their preconceived opinions. It has been said that mortal man will work harder and longer, will make greater sacrifices and more of them, to satisfy himself and convince others that he already has the Truth, than he will to find out what the Truth really is. Strict adherence to one's present sense of things is oftentimes one of the greatest barriers to progress. Such conservatism satisfies the person that he already has the best there is, and this thought excludes the possibility of finding anything better.

We see this sense manifest in politics, religion, and many other phases of human experience. The politician, prejudiced in favor of his own party and principles, views all things from that standpoint and, for this reason he is oftentimes unable to weigh the arguments of his opponent in that unprejudiced manner in which they should be considered.

The adherent of some special religious doctrine is, in a like manner, prevented from realizing how much of true, genuine Christianity is embodied in the teachings of the one who adheres to another form of faith. In the study of the Bible he may be profoundly impressed with the passages which, to his sense, are in harmony with his own convictions, while he passes lightly over those passages that seem to teach something different from what he believes.

Mortals may not be as desirous of knowing the Truth as they think they are. The honest, earnest search for it requires moral courage surpassing that possessed by many. The unwillingness to acknowledge himself in the wrong is one of the weaknesses of mortal man that hampers his efforts to gain the Truth.

All will acknowledge that Truth is one and unchangeable. Every idea or statement of Truth must of necessity harmonize with every other idea or statement. Above and beyond all creeds, beliefs, opinions, suppositions, or convictions is the Truth, undisturbed and uninfluenced by mortal thought. No mortal opinion can affect it. No matter how firmly one believes a thing to be true it cannot make it so. Truth is absolute and final. Human opinion can neither make nor unmake it. It rules with a rod of iron. It makes no concessions but demands implicit obedience to all its requirements, whether it be applied to mathematics, music, religion, or anything else with which mortals have to do. It must be understood before its benefits can be fully realized. Mortals sometimes fancy that a belief, if it is honest, is sufficient to merit and receive the blessing, but this is not so, and experience is teaching this much-needed lesson.

No doubt all are firmly convinced that Truth will ultimately prevail, and that its final triumph will bring infinite blessings. The discords and failures of life result from error, and these bitter experiences are preparing the human mind for the recognition and acceptance of Truth.

One of the strange things is that mortals do not gain the Truth more rapidly than they do. No doubt the greatest barrier to progress is the unwillingness to recognize one's errors. Why is this so, since all will admit that one must see his error and turn from it before he can gain the Truth? "I am in error," is a hard thing for mortal man to say, and because it is so hard, he leaves no stone unturned to convince himself that he is not in error. He can readily see that another who pursues this course is only adding a second error to the first, both of which must be repented of, but it is difficult for him to see that he is guilty of the same folly.

It is possible that no two persons have exactly the same concept of any one thing. The present finite attainments of the human mind cause mortals to view all things from slightly differing standpoints. There may be countless beliefs regarding the Truth, but there is, there can be, but one understanding of it. In the understanding of Truth and nowhere else can true harmony and enduring unity be found. Men have sought to establish unity of thought and action by formulating beliefs to which certain persons could assent. But this has succeeded only for a time, for the individual who is really progressing has to-day outgrown the belief he entertained yesterday, consequently there is no longer complete oneness of thought between him and his fellow-men who still hold to that belief. The remedy then is not in harmonious beliefs but in understanding. True there is a growth in understanding, but the gaining of a new idea of Truth to-day does not separate one from the idea he gained yesterday, for they both agree in one.

Since Truth is Truth and nothing can change it, should there not be the heartiest co-operation on the part of all? Since the acquirement of Truth means everything, should not all be united in the earnest endeavor to gain it? Suppose the time and energy spent in endeavoring to prove that others are wrong were spent in the honest, earnest search for Truth, how much better off the world would be.

Experience is the great teacher. Theorizing amounts to nothing unless the theories are put into practice and thus found to be right or wrong. In his search for Truth one need not attempt to put every theory into practice that is presented to him. It would be foolish for him to do so. The mere presentation of some theories may serve to satisfy him that they are impractical, but it does not follow that he should leave his own work

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of investigation to proclaim those theories from the housetop, and declare they are impractical and misleading. It were better for him to leave the working out of those theories to the one who evolved them, while he continues the even tenor of his way, learning through experience and practical application.

The wise man learns from observation as well as experience. He never fails to profit by the achievements of others. Instead of believing he has gained the whole of Truth he realizes he has just begun to approximate it. He realizes that his present concept of it is rather imperfectly formed and he is so busily engaged in righting the wrongs of his own thought that he has little time, and still less inclination to find fault with the imperfections of others.

Such a man is the true friend of humanity. You may not agree with him in politics, and his religious convictions may differ from yours, but you cannot help but feel that his sympathies and earnest endeavors are on the side of right. You do not fear him. You realize he is laboring for the cause of Truth and humanity, and that he will rejoice in your achievements as well as his own.

The influence of such a man is both seen and felt. He seeks not to drive men into the Truth but goes before them pointing out the way by example as well as precept. Some one has said, "He who would lift me must stand on higher ground." The wise man realizes the truth of that saying and governs himself accordingly.

In the world of business, art, or science, and more especially in the religious world, no influence is so potent as the might and majesty of a truly Christian character. Brotherly love and true charity stem the tide of sectarian bitterness and reveal the saving power of Truth. These Christian graces bring a truer concept of the one God who is Lord of all.

The ceaseless chiseling of human experience is rounding the sharp corners and smoothing the rough edges, giving graceful and harmonious outlines to the human conception of Truth's ideal. Since all who are progressing are being daily lifted into a higher, and consequently more correct, conception of Truth, would it not be well for each honest seeker to say to every other in the language of Abram to Lot, "Let there be no strife, I pray thee, between me and thee. . . . for we be brethren"? Thus each could go his own way, working from his own standpoint of experience and observation, fully realizing that in the future they will all be united in the understanding of Truth.

## Among the Churches.

### Christian Science in Winchester, Mass.

The Christian Scientists of this town who have been holding meetings and services here for about six years, the past few months as a Society, in the Town Hall, have now organized as First Church of Christ, Scientist, in Winchester, Massachusetts, having been duly incorporated under a state charter.

This Church is a branch of The First Church of Christ, Scientist, in Boston, Massachusetts—the Mother Church—the services being identical with that church, as is the rule with all the Christian Science churches throughout the United States, Canada, England, France, Germany, and other parts of the world wherever a church of this denomination is established.

A Sunday School for the children is held immediately after the morning service, and Wednesday evening meetings are also held in the same hall at half past seven o'clock, continuing for one hour, which time is largely given up to testimonies of those who have been healed by Christian Science, all testifying to a higher and clearer understanding of the Scriptures through this teaching.

On Easter Sunday this First Church of Christ, Scientist, held its first service, at which the First Reader made a brief address setting forth the growth of the cause in this community. The platform around the Readers' desk was tastefully decorated with potted plants and Easter flowers, making an attractive display, the whole occasion being one of great rejoicing and thankfulness to the Scientists here.

*Winchester Star.*

On the above occasion the address of the First Reader was in part as follows:—

*Dear Friends, Brothers, and Sisters:*—This beautiful Easter morning, amidst the evidences of returning spring, so significant of the resurrection morning, and beholding now Our Risen Lord in the consciousness of the possession of that gift of God—eternal Life—is the occasion of our coming together as an organized church — First Church of Christ, Scientist, in Winchester, Mass.

There can be seen in this event, this historical landmark, the budding of the Scriptural promise "where two or three are gathered together in my name, there am I in the midst of them."

It may prove interesting if I briefly sketch the growth of Christian Science in this community.

Some five or six years ago three children, as it were, who had seen the true Light, gathered for the purpose of studying the Bible and "Science and Health with Key to the Scriptures," that they might gain more of the Divine radiance and so be better fitted to do the will of Wisdom. The numbers and interest were slowly augmented, and about three years ago, the place of meeting was changed to the parlor of G. A. R. Hall, located in the centre of the town, and about a year later another change was made to the Grand Army Hall.

In the beginning these meetings were held on Sundays, and after a few months they were changed to Tuesday evenings, and subsequently to Sunday evenings, and when held in G. A. R. Hall partook more of the form of regular services.

Last fall we organized as the Christian Science Society and engaged our present quarters, holding here regular Sunday morning services and Sunday School, and now, still walking obediently, we have become an organized Church.

These several changes with attendant experiences have been natural, not forced. We see in each step that has been taken a fuller realization of the promise, and we are confident that the seed which has been sown by this body of faithful followers of the Christ-Truth, will flower and bear fruit, resulting in a plenteous harvest.

Our friends and neighbors will awaken to this glorious Truth and we shall have a steady and sturdy growth in our surroundings which will later on cluster around the nucleus which this church forms. Going out into the world exhaling an atmosphere of Love, the human heart, or consciousness, which needs our ministry, will reach out for the harmony expressed through the healing influence of divine Mind.

This is the healing gospel of Truth and Love to which we have individually pledged ourselves—truly a sacred promise—and with God's help we shall "pray without ceasing" that our fruits may prove our work.

Let us pray that the tones of the beautiful message of the Hillside Preacher of Galilee, reproduced in glorious grandeur by her whom we all love—"that ye love one another, as I have loved you"—may re-ehco in our midst; proving a benison to our church.

### New Quarters at Portland, Me.

The Christian Scientists of the Second Church of Christ, who formerly had headquarters up-stairs at 559 Congress Street, have removed to commodious apartments on the third floor of the Baxter Block.

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The apartments consist of two connecting rooms, one being a large one fronting on Congress Street nicely lighted and fitted up with comfortable furniture, such as easy chairs, book cases, pictures, attractive rugs and druggets, reading tables, etc. This room is used for a reception and reading room, and in it can be found all the literature bearing on Christian Science. A little in the rear of this room is a much smaller apartment used for patients' quarters, where consultations with the sick are held. This room is tastefully arranged for the purpose for which it is used.

The new quarters are open every day except Sunday from 9 A.M. to 12.30 P.M., and 2 to 5 P.M. An attendant is constantly on hand who will extend a cordial welcome to all who care to call.

Reports on the progress being made by the Christian Science workers indicate a rapid growth, especially in the western section of the country, while in the east there is a steady growth, though it is not so marked as in the west.—*Portland Sunday Telegram.*

### New Quarters.

The Christian Science organization of Chattanooga, officially known as First Church of Christ, Scientist, has moved its place of meeting and reading room to 721 Walnut Street, under the Russell House. The hall is on the ground floor, with an office cut off near the front entrance, very tastefully fitted up, with a seating capacity of about one hundred and fifty. The progress of the movement in Chattanooga is very gratifying to its followers, and all are rejoicing at this new step. It is said that no Christian Science Church has ever languished, but on the contrary, all have prospered and grown more or less rapidly from their beginning. There is something refreshing about the earnestness and unity in which they work, and the happiness and peace they seem to express in their religion. They disclaim all kinship with hypnotism, animal magnetism, or thought transferrence.

*Chattanooga (Tenn.) News.*

### From Aspen, Col.

The Christian Scientists of Aspen have moved their place of meeting into a new hall on the ground floor. It has been newly fitted up. Our congregation is small as some of our members have moved elsewhere. While we miss them we know that our loss is some one's else gain. The remaining few are very earnest and doing much good in the cause of Christian Science. When we thought of changing our place of meeting some said, How can we afford it, when there are so few of us? Then we thought that all things are possible with God, and we began to raise money for the necessary expenses. Every one responded at once, and we soon had the required amount. We now have a hall that presents a very pretty appearance.

We have a free reading room open every afternoon from two to five.—MRS. JULIA WATSON, *Clerk.*

### Organization at Tacoma, Wash.

Articles of incorporation of First Church of Christ, Scientist, of Tacoma, Wash., were filed for record at Olympia, April 20, 1894, with a charter membership of six. We now have a membership of thirty-five and an attendance of one hundred and thirty. We have a children's Sunday School, and a reading room with all our Leader's books for sale. We have a church building fund and hope soon to build a church as we are crowded out of our hall.—CAPT. CHARLES A. ENELL, *President.*

## The Lectures.

### Memphis, Tenn.

Despite the fearfully inclement weather quite an appreciative audience gathered at the Grand Opera House last night (Thursday, June 14) to hear the lecture of Judge William G. Ewing on Christian Science. The jurist-lecturer was introduced by Judge W. W. McDowell.

*Memphis Commercial-Appeal.*

Judge W. W. McDowell in introducing the Hon. William G. Ewing, said:—

It is my privilege and pleasure to introduce to you a brilliant and distinguished member of the profession to which I have the honor to belong, who, during his long professional and official career, was held in high esteem by both bench and bar. As a lawyer he achieved great success. As a United States District Attorney in the state of Illinois, and as a Judge of the Superior Court in its great city by the Lake, he discharged his duties with a signal ability, alike creditable to himself and pleasing to the public. As a Democrat, he stood high in the councils of his party; yet he cast aside the judicial ermine and the alluring prospects of further public honors, to go forth, as a John the Baptist, to proclaim to the children of men a religion which he believes will not only purify the soul and give greater peace of mind, but will also bring health and joy to the sick and afflicted.

He is now an accredited lecturer of the Church of Christ, Scientist, and, upon the invitation of its First Church of this city, will tell us what Christian Science is, and give us his reason for the faith that is in him touching the church he is serving so devotedly, and loves so well, and which he, as well as the Founder of his Church, declares is the old time religion taught by Christ and preached and practised by his apostles and by Paul.

Than this learned jurist and devout student of Holy Writ, there is no man better equipped or more eminently qualified to expound to us the tenets and healing faith of this new Church, which has made such wonderful progress in the last few years, about which so much has been spoken and written, and of which so little is known and understood by the great masses of the people. In consequence of this misconception in respect to the religion of this new Church which exists in the minds of its ill-informed friends as well as in the popular beliefs of its opponents, the Mother Church in Boston, Massachusetts, has established a Board of Lectureship, for the purpose of correcting these common errors. This is the mission of him who will address you to-night.

In casting my eyes over this large and intelligent audience, I am pleased to see so many persons in its midst who, like myself, are not Christian Scientists, but are members of other churches, and have adopted articles of faith in accord with the creeds of your respective churches, each of which differs from each of the others, and yet, each and all of you worship the same God and are marching onward, under the same Christian banner, to the same camping grounds in the realms of eternal rest and joy.

This manifestation of fraternal fellowship and amity between Christian men and women evinces the fact that the sectarian bigotry, as well as intolerance, of former generations, has melted away before the effulgent light of advancing civilization, like dew before the rays of the morning sun.

I may therefore assume that the members of this enlightened assemblage, representing many beliefs, came here to learn from him who is authorized to speak for and in the name of this new Church, what the Christian Science religion is, and what it stands for.

Nineteen centuries ago, when the enemies of Christ's

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infant Church in Judæa took counsel to slay his apostles, "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, . . . and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men, . . . for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

This saying is no less true to-day, and hence, we may well give a listening ear, a patient hearing, and an impartial consideration to the lecture of the Hon. William G. Ewing, who will now address you. *Correspondence.*

### At Chicago, Ill.

Mrs. Annie M. Knott of Detroit delivered a strong address on the subject of Christian Science at the Second Church of Christ, Scientist, La Salle Avenue and Goethe Street, last night (Tuesday, June 19). She was introduced by former Judge William G. Ewing, who said that the purpose of the lecture, like many others that have been given in Chicago and other cities, was to clear the public mind of false conceptions of Christian Science and the prejudices resulting therefrom.

Mrs. Knott, in her opening remarks, referred to Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, as an example of all that is noblest and best —a woman deeply alive to the greatest problems of life. It was she who, having been a sufferer, knew that she had been healed through the power of God alone, and revealed her discovery to the world.

*Chicago Times-Herald.*

### Lectures at Other Places.

Milford, N. H.—Rev. Irving C. Tomlinson, May 10.
Chicago, Ill.—Joseph R. Clarkson, May 17.

## If We Knew.

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,—
Often we would find it better,
Purer than we judge we would;
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathed the sin.
Could we know the powers working
To o'erthrow integrity,
We would judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

*Selected.*

# From Our Contributors.

## Much to be Thankful for.

BY MRS. EVA N. SWENSON.

"OUT of the abundance of the heart the mouth speaketh," and my heart should be very full of thanksgiving for this blessed Truth as revealed to us in "Science and Health with Key to the Scriptures." It has brought to me everything good. After searching through all the hedges and by-paths to find out God, I was pointed to a straight and narrow way, where I truly found all that was promised and much more than I had ever dared to hope for here. I saw it was the way and determined to walk therein, but I found I must work, watch, and pray every step of the way. Surely these are the footsteps of Truth we find in Science and Health, but it has been blessed and profitable, for it has shown me myself, my duty, and how to work out my own salvation.

Our Mother in Israel has given us strong thoughts in her pamphlet entitled, "Christian Healing." They have been very helpful to me of late. I have seen them so much clearer than ever before. One sentence has come to me very forcibly, and has shown me how extremely watchful we need to be of our thoughts. She says, "This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts." Thus we find that our work lies within ourselves. How prone we are to wish we might change some person who to our sense seems to be doing wrong. When we see them as God's perfect child, then shall we help them to see it for themselves. How often the words of the Master come to me when I find myself wondering why some do not seem to grasp Christian Science, "What is that to thee, follow thou me." I find I must not be watching what another is doing but strive to obey. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "The curse causeless cannot come." The Scripture says, "And there shall be no more curse." When we live so our thoughts and acts can cause no more curse, there can be no more curse, neither sin, sickness, nor death. Then shall we behold the new heaven and the new earth, for there shall be no more sea (error), for the former things have passed away.

How clear the Scriptures seem to us when the searchlight of Christian Science is turned upon them. Often when reading the Bible I seem to be with the disciples amid the scenes where Jesus strove to open blind eyes and cause deaf ears to hear. How my heart goes out to our dear Mother when I think of her patience amid so many trials, her great and grand work to bring the bread of life to her hungry children. I ask every day that I may never forget my duty to God, to our Leader, and humanity. It is such a blessing to know that we have carried a crumb to even one hungry child of God. It is our privilege to feed many. How watchful we should be never to miss an opportunity to say a word of Good that may cheer a heart already struggling along the way, or that may help some poor wanderer to find the straight and narrow path. Let us strive to be cheerful, always ready with a smile and kind word. We never can tell how one little act for Good may help one of His little ones. Christian Scientists have, it seems to me, everything to be thankful for.

We can afford to be patient, to watch and strive to do everything that will show the way to the dear ones still wandering in the wilderness of doubt, weary and discouraged, trying to find something to satisfy, somewhere to rest, almost afraid to reach out to Christian Science for fear of again being deceived. Oh! how closely we need to watch self, for these same dear ones are watching us to see if we indeed have found the Christ. Our acts more

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than words will answer them. How we need to reflect that compassion of our Master to draw those to him for rest, peace, and joy, so they may be able to hear the "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a debt of love I owe our Leader and Mother and my dear teacher, and all who have helped by word or deed to gain this glorious Promised Land, where our feet are planted on the Rock, Christ, no more to roam. I look up with a heart full of praise to God for all His blessings to me.

## Be Not Deceived.

BY A.

If there is any one thing more than another that we, as professed believers of Christian Science, need to look at often, it is the question of deception. It is so easy to say we believe in Christian Science. It is another thing to show by our fruits that we *believe*.

No one ever became a mathematician until he had proved his claim to such by the working of not only hundreds, but thousands of problems. He had to have a sense of the principle; then to learn the rules; then solve the different problems stated to prove for himself the correctness of both principle and rules. No two rules are just the same, and yet all rules are but for the purpose of leading the student step by step up to the top of the ladder of the science of mathematics.

Studying the life of Jesus closely, we find him constantly healing human infirmities. When he taught he always illustrated by healing something considered incurable.

Our Teacher, in tune with the Mind that was in Christ, tells us in "Science and Health with Key to the Scriptures," p. 291, l. 5 to 7, what is necessary to our understanding. She has no different code from that which Jesus gave. She encourages no new line of development; but by precept and example urges upon us the need of fulfilling every requirement of the spiritual law.

Her sermons are healing every day. For example: A young man was sent to the writer to talk about Christian Science. He was asked to get Science and Health, and did so. He had been unable to read and had to leave college on this account. He took the book home and read from about four to eleven in the evening. Next day he read almost all day and was healed. This is but one case of many thousands.

This shows us, then, that if we would go and do likewise, we must live and work as she who wrote this book lives and works. We must, above all else, *do*. It is no use to say, "I am too young;" "I am too busy;" "I am preparing to enter the work," when there is no evidence of preparation. These are the elements of deception. Many are the arguments advanced by this so-called mind which would subtly and gradually rob us of a fixed purpose to do something.

We must not be so important as to require all our time for ourselves. Some may say, "I take care of myself, and sometimes I treat a friend." Is this life fulfilling the demands of Jesus, "Go ye into all the world;" "Preach the Gospel"?

This is a finite conception of the infinite scope and application of our text-books—the Bible and Science and Health. The teachings of these books, when honestly accepted, overcome pride, selfishness, and ignorance. Take the statement in "Science and Health with Key to the Scriptures," p. 157, "We should forget our bodies in remembering God and the human race." Can we ever arrive at the destination this statement implies by going the opposite way?

I rejoice in this one great fact, that there is only just *one way* to arrive at the heaven of divine Science, that is through honest, honorable, patient, ceaseless effort. This line of thought is always expressed by good works, and we can always locate ourselves by our work.

There are some questions which it might be well to ask ourselves each day and sometimes many times each day: "Is pride in any measure or way affecting my life?" "Am I honest?" "Am I working only for the advancement of our Godly Cause?" "Have I any other god than the one and only God?"

## Meeting Opposition with Love.

BY V. M. M.

An article in the *Sentinel* of May 10, in regard to the overcoming of resentment through the power of Love, reminded me that I should acknowledge a similar demonstration.

One morning a lawyer came into the office where I am employed, to borrow a certain law book. As I laid down "Science and Health with Key to the Scriptures" which I had been reading, to get the book he asked for, he picked it up, and his seeming disgust on seeing the name of my book, knew no bounds. He then proceeded in a very violent, sarcastic, and emphatic way to express his opinion of Christian Science and Christian Scientists, and talked so loud and so fast that I had no opportunity to speak a word. He was soon recalled to his own office, which is on the same floor with ours, but in a day or two returned to the charge,—his opening remark being loud enough to have been heard across the street. There were other persons present each time who seemed to support his views of Christian Science, and as before I had very little opportunity to say anything.

The statements made were very unjust, unreasonable, and unkind, and when the gentleman had gone out, the first impulse of self was to have a good cry. Then I remembered that if Christian Science were really what he thought it to be, I would be as much opposed to it as any one could be. And this admonition came into my thought, "At all times, and under all circumstances, overcome evil with Good" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 563). Also from the same book (p. 393): "Is there no divine permission to conquer error of every kind, with Truth and Love?" Then I recalled the lecture of Judge Ewing in the current *Journal* and thought I might take it to the lawyer to read. At first this seemed an impossible thing to do, but with another inspiring thought from our text-book (p. 562), to "Give them a cup of cold water in Christ's name, and never fear the consequences," I took the *Journal* and went into his office. This was about fifteen minutes after he had gone out of ours, but in this time his entire manner had changed. The "roaring lion" had become as gentle as a lamb. He received me very cordially, and thinking I had come in to see his daughter, told me where I would find her. But I said that I had come to give him some advice, but would not charge him any fee, and reminded him that in order to avoid prejudice, one should never judge in advance of the evidence for the defense. He laughed and said, "If you have something there about Christian Science, I will be glad to read it." I then spoke of Judge Ewing and said that I knew he regarded him as a sound man professionally and politically, and that I considered him sound religiously. The gentleman told me that he knew Judge Ewing, and knew that he was a lecturer on Christian Science, and that he would be very much pleased to read his lecture. I met him the next day in the elevator and he asked if he might not keep the *Journal* long enough for his wife to read the lecture, saying that she considered Christian Science a "menace to orthodoxy." In a day or two he came to me for more literature, and in a few weeks

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introduced our Christian Science lecturer, Judge Ewing, telling me that it gave him pleasure to do so, as he "felt very kindly toward the Scientists."

When I meet this gentleman now he always manifests a spirit of kindliness and good fellowship that could only be brought about by the Principle of Christian Science, which is Love.

## Letter to Mrs. Eddy.

Chicago, Ill., May 19, 1900.

Rev. Mary Baker G. Eddy, Concord, N. H.

*My Dear Mrs. Eddy:*—Some years ago four physicians exiled me to Florida to end my days in comparative comfort. Well, I did not follow out their programme. Instead, I hunted, fished, and camped, sleeping on the ground in the woods weeks at a time. I have long since given the lie to the "three-score years and ten." I find Christian Science affects me much as the Bible did when I began to read it sixty years ago, *i.e.*, the more I read it the better I like it. I find in making the change from orthodoxy to Christian Science, one can answer all that is worth answering.

I enclose some verses I wrote in Florida twelve years ago. Verse ten seems to be prophetic and points to Christian Science. I look upon the verses mainly as hallucinations.

With great respect,

B. F. WILSON.

Commonly known in the slums as FATHER WILSON.

The following is the verse referred to.

Besides, you need to learn more good,
The language of the people,
Which is not always understood
'Neath cloister roof or steeple;
Then go to those of worthy deeds,
Of all the earth the leaven,
For they alone may know your needs
And the dialect of Heaven!

## Letter from a Clergyman.

The following letter was written by a prominent Episcopal minister to a friend who had sent him Christian Science literature.

Clinton, Iowa, February 27, 1899.

*My Friend:*—I have read carefully all you sent over by your little girl and wish to thank you for your courtesy.

As you know I am broad in my sympathies and independent in my thinking and have been pained at the somewhat ill-natured treatment accorded you and other disciples of Christian Science by the three pastors of the city. I would apologize for them if I felt in any wise responsible for their attitude or conduct.

The real Truth is true and never suffers from human antagonism, although it may be obscured for a time. I shall be pleased at any time to gain further light upon your system, which to a thoughtful mind, demands, at least, fair treatment and intelligent investigation. Such I am ready to accord it most cheerfully, for I foresee that so widespread a movement will confront us for a hearing more in the future than in the past. I do think, however, that, so far as I can see or judge, the movement is passing into its second epoch, one of defense and explanation under prejudice or attack. This will purify it and free it from misconception or misunderstanding. This is an inevitable feature with all new expositions or systems, and in the end will doubtless prove a blessing. With renewed sentiments of kind regard and friendly interest.

Yours very truly,

HENRY H. MORRILL.

# Testimonies.

### An Octogenarian Healed.

At my mother's urgent request, the following account of her healing is lovingly submitted. Five years ago she was badly crippled and partially paralyzed from the effects of rheumatism. Truth, as set forth in "Science and Health with Key to the Scriptures," was explained to her by a loyal student, and without further treatment than this audible presentation of Truth, she was thoroughly healed of that disease.

A little over two years ago she came on a visit to the South, and while with me, she began the daily study of Science and Health. This systematic study, with only an occasional denial, audible or silent, from me, healed her of prolapsus uteri of over forty years' duration.

One evening she suffered an attack of periodic bladder trouble. Under medical treatment this trouble sometimes kept her in bed, in agony, for days and sometimes weeks, and catheters were necessary to give temporary relief. This time Christian Science was the one thing she desired, and a half hour's treatment healed her completely.

Her long journey from Florida to Kansas was made last spring with no trace of fatigue.

A severe case of grip was met for her through one week's absent treatment last winter, and she wrote: "I *felt* your treatment the moment you began. I knew just when you were reading my letter." In a recent letter she says, "When the people express astonishment at my health and vigor and constant work, I tell them that God is my strength! I feel grateful and uplifted when I think that I am making myself useful at an age when others are usually a burden to their families, as I would be if it were not for Mrs. Eddy and Christian Science."

Though a foreigner by birth and education, mother never had any difficulty in reading Science and Health. She has overcome many simple ills by going at once to the book and reading until harmony was experienced.

She was reared a Roman Catholic, but many years prior to my own, and then her, acceptance of the Science of God, our entire family were Agnostics of the most pronounced type. Mother is now a member of the Mother Church, loves Mrs. Eddy dearly, and is an earnest student of her works. She reads *only* the periodicals issued by The Christian Science Publishing Society of Boston.

She is deeply grateful not alone for her own healing but for the healing of two daughters and two grandchildren. While only five of us have received the physical healing of Christian Science, *spiritual* benefit has been experienced by the entire family of eight. Though mother's eighty-second birthday comes on the 17th of August next, she is a walking advertisement of the rejuvenating power of Christian Science correctly and conscientiously applied.

Let those dear ones who *think* they are "too old to begin" the study of Science and Health bear in mind that Abraham was ninety-nine when the Lord appeared to him and said, "I am the Almighty God; walk before me and be thou perfect."—C. DREYER, De Funiak Springs, Fla.

### Heartfelt Gratitude.

I have long wished to give expression to the deep gratitude of my heart for what Christian Science has done for me. It is now more than four years since I was healed of many diseases contained in the regular catalogue, one being hereditary consumption.

My mother and other members of her family had died of that disease, and every indication seemed to prove to my mind that my doom was sealed, and that I had but a few months at most to call my own. While in this dark hour of suffering and despair, this God-given message came to me and lifted me above the black illusion of disease and

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death into the glorious consciousness of the fact that "God is Love" and ever-present and always the same; and that He is not the author of our sickness or sorrow. From that hour to the present time I have been striving to learn more and more of this blessed Truth, to live it, to imbibe it, and to demonstrate its power in overcoming error in its many and varied forms both in myself and others. My husband had been almost an invalid for fifteen years, suffering from stomach and bowel troubles, and was healed about the same time I was, and has never had to lie down from a claim of sickness but one time since being healed, and that was for only two hours. He is sixty-seven years of age, is a farmer, and plows all day or does any work that comes to hand, and such a thing as medicine is never thought of. At times my battles have seemed very hard, and the words so often read in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, have been brought to memory: "It is easier to desire Truth than to rid one's self of error."

I am very thankful for the establishment of the Board of Education under the auspices of the Massachusetts Metaphysical College, for thereby I have had an opportunity to receive class instruction from one of our pioneer workers, a loyal teacher who was among the number selected by the Board at its first session to teach Christian Science. For this privilege words are inadequate to express my gratitude, for the light and unfolding of understanding that now daily comes to me is the soul's rich harvest that banishes forever all doubts and fears and enables me to reflect more and more the true image and likeness. After class I laid aside my glasses after having used them constantly for many years, and am able to read, write, sew, and do any necessary work. My heart is full of love for our Leader, and it is only by trying to live by her God-inspired teaching that we are able to appreciate what she has done for suffering humanity. How can any one who has received the blessings that come from this revelation do otherwise than love her. I also want to express my appreciation and gratitude to all concerned in the publication of our *Journal* and *Sentinel*, and also the *Quarterly*, all of which are of great help.

MRS. ELLEN W. HUFFAKER, Lampasas, Tex.

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### Physical and Moral Benefits Realized.

During one and a half years just preceding my acceptance of Christian Science my wife and I lived in the home of a Christian Science practitioner. My attitude toward my host's beliefs, although I respected the rights of others, was very cynical and intolerant. I was always reasonably well myself and could see no science in a person praying over error or sickness in order to remove it. I had abundant opportunity to read and study, but refused to be enlightened about such palpable foolishness. This condition of mind was intensified because of my very great dissatisfaction with the doctrines of the Church to which I had subscribed when a mere boy. This brought me to a state of mind bordering on atheism.

Those who have suffered from stomach and bowel complaints can understand how miserable I was from an attack of this kind for several weeks until, not liking doctors but ready for almost anything which promised relief, I yielded to my wife, and a Christian Scientist was called. From the first I was surprised by the logical conclusion which seemed to be the basis of the doctrine and I began to read "Science and Health with Key to the Scriptures" to find out for myself what seemed to be working so great a change in me. On the occasion of the healer's second call we attended a midweek service at the Mother Church and I so far forgot my miserable condition as to run some distance through snow and water to catch the car and hold it for the ladies. In a few days more I was eating as usual, and at the end of each meal thanking God for a good appetite.

During my illness I had experienced no desire to use tobacco, and in a week or two after being perfectly healed I woke up to the novel surprise that I had completely forgotten my pipe. I have had no desire for tobacco since then.

This is the physical and small part. My whole life has been changed through the partial understanding of God's power and my true being. All praise to our beloved Mother, whose patience and perseverance has given the grand truths of Christian Science to this and future ages.

A. E. ALFORD, Beverly, Mass.

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### Faith in the Bible Restored.

I was raised to believe in the Bible. My parents said, "Attend any Protestant church." For some time I tried to follow what I believed the Bible to teach, but not being able to see any particular results, discarded all belief in the Bible.

About seven years ago I became acquainted with a Scientist family and made considerable fun of their belief, but read some of their literature. After quite a struggle with myself in re-accepting the Bible as authority, I concluded that "Science and Health with Key to the Scriptures" contained the Truth.

I did not take up Christian Science for physical healing, but because it seemed to be reasonable. While an understanding of Christian Science heals the sick, the main object is to make Christians, and healing the sick follows as a necessary accompaniment. If I cannot heal the sick there is something lacking in my Christianity. My wife and myself have found the Truth equal to overcoming numerous troubles, and it is our only physician. We are expressing our gratitude to our Leader by living up to our highest understanding of Truth. We became members of the Mother Church last November.

I find that studying the faults of others, commenting on them, etc., does not improve their condition nor add to my own store of understanding and is worse than waste of time.—J. B. COOK, Weston, Ore.

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### A Case of Instantaneous Healing.

One day while visiting with a sister at her home in Chicago a man came to the door. He had called two days previous and asked for material aid. My sister seeing that he was paralyzed and needed something more, explained to him in a few words the nature of Christian Science and directed him to the reading rooms to obtain help. He went there but becoming weak in faith he failed to ask the Scientist in charge for treatment, but asked her instead for food, which she gave him. When he appeared again on the morning of which I speak he related his experience and added, "I can't be healed, my trouble is hereditary, my father had it, and my uncle had it, and I have been afflicted seven years," etc. We both denied the error as he voiced it. A few more words of love and encouragement were given, when we were overwhelmed at a great change coming over him. At first he could not speak, but pointing to the paralyzed hand he finally exclaimed, "Oh, dear! Oh, dear! Look! Look! Look! It moves! It opens!" and his hand became red; the rigid muscles relaxed, he could move first his thumb, then his fingers, and finally raise the hitherto helpless arm! The tears rolled down his cheeks. His joy and gratitude can never be expressed by words. We stood in awe in the presence of Omnipotence.

ADELE K. KAHN, South Bend, Ind.

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## Religious Items.

Bishop Paret's address before the Episcopalian Convention regarding the religious instruction of children is given an important place in the *Church Standard*. Concerning the duty of parents toward their children, the bishop says: "Common notions of these later days have confined it almost entirely to the mothers. God put it first of all upon the fathers. It was to fathers He was chiefly speaking when He commanded concerning the principles and precepts of His earlier religion, 'thou shalt teach them diligently unto thy children.' It was to fathers He said, through St. Paul, 'bring them up in the nurture and admonition of the Lord.' It was to Abraham and not Sarah of whom He said in praise, 'I know him that he will command his children and his household after him, and they shall keep the way of the Lord.'"

I cherish the virtue of humility in proportion to the scarcity of it in the world. When associated with active and energetic powers it is truly admirable. But there is great danger in that humanity which implies the sacrifice of one's own judgment to the opinions and wishes of others. In all the relations of life, public and private, I have found this difficulty constantly recurring, and, when compelled to decide, have erred, sometimes in following the dictates of my own mind, and sometimes in yielding to the persuasions of others. The only true reliance is from above.—JOHN QUINCY ADAMS.

The Rev. T. A. King, in a sermon published in the *New Church Messenger*, says: "No matter what the outward life may be—clean, polished, and cultured, or disfigured and unclean—internally the individual is an idolator until he fully and sincerely turns away from loving himself. If one is sincere in this supreme moment of his life, fire will fall from heaven, a real, genuine love will descend from the Lord into his heart, as truly as fire fell from Elijah's altar. He will then see that self has no such power; that no fire of an all-consuming divine love can come into life so long as it is self-centred and self-seeking."

In an editorial concerning the Bible, the New York (Baptist) *Examiner* says: "The printed book shall pass like all else in the fire that shall consume all things. But its truths shall remain through eternity. As history it is confirmed by evidence dug up from the depths of the earth. As philosophy John Stuart Mill said, 'It is impossible to find in the ideas of any philosophy, even the latest, a single truth which is not anticipated and ennobled by Christianity.' As morals, its teachings rest on universal experience. Happiness follows obedience to its precepts; misery is the penalty of their disregard."

The *Universalist Leader* published a children's number recently, the leading editorial of which presented some characteristics of child thought from which adults could learn much wherewith to sweeten their own lives, noting especially the trustfulness of childhood. Commenting on the opposite characteristic, the editor says: "The confirmed doubter of other people's virtue and ability exerts a harmful influence in society and in business walks, and weakens the courage of him against whom depressing criticisms are directed."

The (Baptist) *Watchman*, in an editorial article entitled "The Power of Preaching," says. "One of the most serious symptoms of the church life of our time is the gradual decline of the value set upon preaching. There is a tendency everywhere to crowd the sermon into a secondary place in the scheme of public worship, and the tone in which some ministers are described as 'mere preachers' discloses the lessened appreciation of this function of the ministry."

Miriam Hope says, in an article in the (Baptist) *Standard:* "If we spend an afternoon calling on friends we find the majority full of various worries, some one thing, some another; there is hardly a word in the dictionary more freely used—we really do not stop to think how much we worry over this, that, and the other. Distrust is a great disintegrating force that scatters far and wide blessings that might be ours."

On June 22 the town of Northampton, Mass., paid a long delayed tribute to Jonathan Edwards, the great preacher who was expelled from the pastorate of that parish in 1750. A tablet was placed on the walls of the church which expelled him, inscribed with a brief story of his life. The tablet cost $2,000 and a large part of this sum was collected in England.

The (Baptist) *Standard* quotes Richard Fuller, D.D., as saying: "The gospel is transcendently glorious because it reveals our common parentage, because it discloses God to us as a common father, a father from whom we have most unnaturally estranged ourselves, but who still yearns over us with the tenderest love."

A writer in the *Congregationalist* says: "In the sermons and the prayer-meeting talks of a generation ago the question was often asked, 'Where will you spend eternity?' That question served its temporary uses, but with our modern thought of God and of life the better question for us is, 'How are you spending eternity?'"

The (Unitarian) *Christian Register* says: "It is a rule of nearly universal application that in all lands and churches men and women of the same range of intelligence, learning, and culture, take almost identical views of religion, morals, and manners. Barbarism divides, while civilization unites."

Better one idea carried out, walking on the ground and working in the world, with real hands and feet, than a dozen beautiful fancies—than a hundred beautiful dreams.

*Sunday School Times.*

"It is hardly consistent to say that interest in the Bible is declining while 2,500,000 copies of it are being printed every year," says the *Congregationalist*.

The Reformed Presbyterian Synod at Atlantic City decided not to ordain tobacco-users to the ministry.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on New York or Boston. Individual checks cannot be received, as a charge is made for their collection.

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All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

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Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Literature for Distribution.

The Publisher's Department of the *Journal* devotes two pages to a list of publications, all of which are suitable for distribution among those whom it is desirable to inform regarding Christian Science. The following notice is also given, "that pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work."

The prices now are, for pamphlets: One copy, or more, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

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No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

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No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4—Christian Science: Its worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

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Regular meetings of the First Members of The First Church of Christ, Scientist, in Boston, Mass., are held on the Saturday next preceding the first Sunday in June and on the first Tuesday in November in each year. At these meetings candidates for membership with this Church are admitted.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass. U.S.A.

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## Items of Interest.

### Political and Governmental Notes.

The National Democratic convention, in session at Kansas City last week, unanimously nominated William J. Bryan for President. On the first ballot for Vice-President nearly two-thirds of the votes were cast for Adlai E. Stevenson of Illinois, who was Vice-President during Cleveland's last term. When it was found that Stevenson was so far in the lead, all the states which had voted for other candidates changed their votes for Stevenson and he was thus unanimously nominated on the first ballot. The platform which was adopted begins with a re-affirmation of faith in the Declaration of Independence and the Constitution of the United States and a denial of the right of one nation to impose upon another a government of force. This part of the platform deals at some length with the issues growing out of the Spanish war. The trust issue is the second plank of the platform, and promises that the party will employ the whole constitutional power of Congress over inter-state commerce, the mails, and all modes of communication, to make such monopolistic trusts unprofitable. The third plank denounces the Dingley tarift law and declares for a tariff framed solely to meet the expenses of the government economically administered. Fourth in order is the currency plank which re-affirms the demand of the Chicago platform for free coinage of both gold and silver at the ratio of 16 to 1 without waiting for the co-operation of any other nation, and an additional clause is attached denouncing the recently enacted currency law. A number of subordinate issues are briefly touched upon. Election of United States Senators by direct vote is favored. Government by injunction is denounced. The establishment of a national department of labor, with a secretary having a seat in the Cabinet is recommended. A liberal pension system is endorsed. The immediate construction of the Nicaraguan canal under the exclusive control of the United States is demanded. Statehood for the territories of Arizona, New Mexico, and Oklahoma is promised.

The National convention of the Silver Republican party, which was held in Kansas City at the same time as the Democratic convention, nominated William J. Bryan for President by acclamation, and referred the nomination for Vice-President to the national committee with power to act. After the convention adjourned the committee met and named Adlai E. Stevenson for Vice-President. The convention endorsed the Democratic platform.

Colorado is in evidence in the nation's political conventions this year. Thomas M. Patterson, a Denver lawyer, was permanent chairman of the Populist convention at Sioux City; Senator Wolcott of Colorado was temporary chairman of the Republican convention at Philadelphia, and Governor Thomas of Colorado was temporary chairman of the Democratic convention at Kansas City last week.

The United States battleship Oregon ran ashore off the island of Hoo-Kie, in the Miao-Tao group, 35 miles northeast of Chefoo, on June 28, but has been floated off and is expected to reach port safely.

A story is going the rounds of the press that Mr. Bryan predicted his own nomination in 1896 when seated in the convention in Chicago before balloting for the nomination began.

### Foreign News.

The uprising in China against foreigners is now believed to be about the most serious affair the great powers have ever had to face. Last week the report of the murder of the German minister was confirmed and fears were entertained for the safety of the ministers and other foreigners in Pekin, which number about one thousand. However, on July 7 there was a change in the character of the reports. The United States consul general cabled to Washington that the foreigners, including Minister Conger and his family, were holding out on July 3, and dispatches at the same time show that the great powers have all agreed to empower Japan to put a large army into China at once, to work in the interests of all nations. On July 9 comes the report that the loyal troops under Prince Ching have started a counter-revolution against Prince Tuan, who is reported to have made way with the Emperor and Empress Dowager and usurped the throne in behalf of his son, the heir-apparent. The report states that Prince Ching has attacked the forces led by Prince Tuan, and this revives hope that the uprising may be checked in time to save the foreigners.

A Berlin dispatch of July 6 says: "Emperor William has telegraphed to the commander of the German squadron in Chinese waters, to the governor-general of Shangtung, to the viceroys, and to others, offering one thousand taels to any one accomplishing the deliverance of any foreigner of any nationality whatever, now shut up in Pekin, who is handed over to any German magistrate, and offering to pay the expenses of the publication of this offer in Pekin.

Count Zeppelin made an experimental trip in his air ship on July 4 from Friedrichshaven to Immenstadt, a distance of thirty-five miles, when it descended, owing to the steering apparatus having become deranged. The ship was four hundred feet long and had a carrying capacity of five men. The experiment was not considered very successful.

An equestrian statue of Washington was unveiled in Paris on July 3. The statue was a gift to the French people from an association of American women. The United States Ambassador, General Horace Porter, presided at the ceremonies and Sousa's band furnished music.

Reports of events occurring in the field of war in South Africa were printed under small headlines in the newspapers last week. No important moves were made by either the British or the Boers.

An official ukase was published in the *Official Messenger* July 3 providing in a large measure for the abolition of banishment to Siberia.

The Khedive of Egypt is on a visit to England. He is receiving much attention.

### Industry and Commerce.

The largest railroad tunnel in the world is nearly completed through the Cascade Mountains west of Kalispel, Mont. It is the project of J. J. Hill, president of the Great Northern road, and will save that road twelve miles and several hours in the transcontinental run. More than two miles of work is completed, and a third of a mile remains. Almost one thousand men are at work with the latest and most powerful appliances known to rock-drilling and masonry. The sum paid for labor to date is nearly $3,000,000 and the tunnel will cost more than $4,000,000.

Probably the largest mortgage in the world was executed recently, when the Carnegie company made a mortgage to the United States Trust Company, as trustee, for the sum of $160,000,000. This mortgage covers all the properties and securities of the different individual companies which make up the great Carnegie company, to secure the issue of $160,000,000 worth of five per cent 50-year bonds, which have been negotiated abroad.

A Pittsburg dispatch says that the window-glass factions controlled by the American Window-Glass Company, that had been operating since th shut-down on June 15, closed on June 30. Fully ten thousand window-glass makers will be idle during July and August. All the flint, bottle, and chimney glass factories are also closed, the former for two months and the latter for six weeks, leaving ten thousand flint-glass workers idle also.

An agreement between the St. Louis Transit company and its former employes was signed on July 2, and the strike was declared off. The company will retain all the non-union men, but will add to the force of employes from the ranks of those who were employes of the company on May 7 last.

One Lovell, a rural postman of Luton, Eng., now retiring on a pension after twenty-six years of service, is said to have walked in pursuance of his vocation a distance equal to three times around the world, and never to have missed a day from his rounds through illness.

All the union coal miners in Alabama, about ten thousand in number, quit work July 2, pending the settlement of the wage dispute. The old wage contract expired July 1, and the miners demanded a forty per cent raise and other concessions.

The Newfoundland sealing season has been the largest in twenty-five years, 375,000 seals having been captured.

The *Los Angeles Express* estimates the capital invested in orange growing in California at $44,000,000.

Under British rule, the cotton crop of India has doubled and now amounts to 500,000,000 pounds a year.

### General News.

Washington day was celebrated in Cambridge, July 3, the observance commemorating the 125th anniversary of the taking command of the American army by Washington, an event which took place Monday, July 3, 1775, under the famous Washington elm on Garden Street, near the Cambridge Common.

Considering its great, but unknown age, the old elm is fairly well preserved. The tree is believed to be a survivor of the primeval forest. The trunk is six feet in diameter, and the tree reaches to a height of about one hundred feet, with a ninety foot spread of its branches.

The 1,250 Cuban teachers now at Cambridge in attendance at the Harvard summer school, formed in procession on July 4 and marched to the famous Washington elm underneath which they laid a wreath of roses and laurel as a tribute to the memory of Washington and as a mark of grateful courtesy to their American entertainers.

The Government this summer is going to explore the least known region within the limits of the United States—that mysterious country in western Texas, where the old-time adventurer, Coronado, was lost, together with his band of followers, while searching for the golden village of Gran Quivera.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## A Woman in Alaska.

### Her Life in a Cabin in the Klondike Region.

IT is a strange, wild life, that of a woman in an Alaskan mining camp. There are no conventionalities of civilized life, no drawing-room receptions, no enforced hypocrisy growing out of the courtesies of civilization. Here the rough miner is just what he appears—plain, rugged, and honest, with a chivalry and respect for woman unknown to a more refined civilization.

The mines of the Birch Creek district are not being worked as generally as they were a few years ago. The camp is not so extensive, the present number of miners on the creek not exceeding possibly one hundred, the camp having dwindled from four or five hundred engaged here a few years ago to this number, by reason of the new discoveries in various sections that have attracted those who had the less desirable class of claims. Then, too, the grounds on this creek have been pretty well worked, though there are a number of very rich mines that will yield handsome profits for years to come.

With my female companion, having reached Dawson in June, we came on to this camp, where we have been most of the time since, having made our home in a snug little cabin where we have been comfortable during the coldest weather, indicated by the mercury for a short time at eighty-two degrees below zero and standing for several days at sixty. My companion and myself each have a claim in this district, I having won mine at the end of a contest, as two miners attempted to take it from me. The matter was settled by submitting our claims respectively to a jury consisting of all the miners in the district. I took charge of my own case and was given a verdict by a majority vote, having been sustained by all except seven of those voting.



Our cabin is ten by twelve feet, has one door and two windows, and is warmed by the regulation sheet-iron stove of this country, which answers for both heating and cooking. The bedstead, cupboard, table, and shelves are made of whipsawed lumber, our stools being made of huge logs and covered with fur. The bed-covering consists of furs and skins, including a large robe made of the skins of thirty-two red foxes, lined with a heavy woolen blanket. On our floor we have a large moose skin and two caribou skins for carpet. The walls of our cabin, which have been hewn until reasonably smooth, are decorated with caribou antlers and wings from various wild birds of this region, together with the leaves of ferns in endless variety, gathered after having become beautifully tinted with the first snows of September; the hues of these ferns being most delicately blended. The winter following summer without the period of autumnal preparation, the emerald green of the foliage takes on a most beautiful appearance when covered with the pure white that enshrouds all nature for almost nine months in this latitude. The mountain scenery, deep gorges with the green foliage of the trees wrapped in mantle of snow, presents a beautiful and fascinating picture.

We are now in the midst of the long winter where daylight lasts not more than three hours; that portion of the year when the nightly displays of the Aurora are most fascinating and enchanting. This wonderful exhibition of nature, to be seen in all its grandeur only in this far Northern latitude, surpasses the power of words to describe. Often I sit for hours in the silence of the night, and through the little window in my cabin watch the wonderful display of the Aurora, until my soul seems to fathom the infinite, so grand and so inspiring is the appearance of this celestial visitant of the polar regions. The isolation and the dreariness of the long night is more vividly impressed upon the mind by the howling and screeching of great packs of wolves that, coming out of their hiding places in the mountains, visit the valley at night in quest of food. With the nearest neighbor a mile distant, the loneliness of a night in this bleak, cold, dark country of ice and snow, with the storm roaring and hungry wolves howling without, produces a feeling of total separation and isolation from the world.



Our wearing apparel while in our cabin is about the same as that worn in the States, save only in the matter of foot-wear, which is always in this latitude moccasins with heavy stockings; leather foot-wear being entirely out of the question. When out for some time it is necessary to keep the hands and face well protected, the body being kept warm with rapid walking. In fact, there is danger of dressing too warmly for the trail, as when this is done, the exertion causing perspiration, a moment's quiet is sufficient to freeze the garments and thus envelop the body in ice. When traveling with dog teams, however, riding a greater part of the time, it becomes necessary to dress warmly, wrapping the body well in fur robes. The traveling dress of women in Alaska is usually a short skirt, and fur cap covering the head entirely, the same as worn by men, with an extra piece buttoned across the face to protect the nose and cheeks. The gloves and mittens worn, are made by the natives, of heavy moose skins with blanket lining. The feet are dressed with two or three pairs of heavy woolen stockings and over these socks made of blankets, these covered with socks made of caribou fur and over all the moccasins. The men do not wear overcoats, but dress in heavy sack coats made of blankets, some preferring sweaters, and in very cold weather wearing a parka made of heavy drill cotton, occasionally of fur. The parka resembles a Chinaman's shirt, worn on the outside, but generally reaching to the knees. The trousers worn by men at work in the mines are made of heavy blanketing, and with socks reaching to the knees on the outside of these trouser legs, the appearance is that of a knickerbocker suit.

We think but little of distance here, and, in fact, we think no more of the mile between cabins than we would of a block between residences in town. After the morning work of adjusting matters in the cabin, we generally hitch the dogs to the sled for a drive up the creek, visiting the mines where the men are at work, the drive affording

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pleasant recreation. Of course, news from the outside is eagerly sought, and upon the arrival of any person in the camp from Circle City, all gather eagerly waiting to hear the news brought in.

During the short summer wild blueberries, currants, low bush cranberries, and raspberries grow in the greatest profusion upon the bushes that cover the foot of the mountains, extending into the valleys. From these bushes we gathered large quantities of this fruit, which we made into jams and jellies for winter use. About the first of October the miners went on a hunt for moose and caribou, returning with sufficient supplies of meat to carry the camp through the winter. The animals are dressed and quartered, and the meat laid upon the top of the cabins, where it freezes, remaining so all winter. When wanted for use it is taken down and a steak or roast chopped off with an axe. Hence, with jellies and jams from the berries that grow upon the mountains and the sweet meat of the caribou and moose, we are living pretty well, having a good supply of other provisions, shipped into the country. In addition to this, the Indians, before the freezing of the Yukon, catch the king salmon, white fish, grayling, trout, and pickerel, curing and drying this fish for winter use, always in quantities sufficient to supply the miners. There is also a bird, the ptarmigan, white and very beautiful, strongly resembling a dove, save that its feet are covered with a thick down. These Arctic birds come down into the valleys daily throughout the winter in great numbers, enabling a person with a gun to secure all they may desire. The flesh is very much the same in appearance and flavor as that of the quail. Having learned to use a shotgun I have killed a number of birds.



During the summer I planted a little garden and was successful in growing some radishes, lettuce, cabbage, and turnips. The cabbage, though not large, was very sweet and tender, and the turnips grew very large and were very firm and brittle; some of them weighed from three to five pounds. The tops we used for greens, and from my little garden I had quite a supply of vegetables that I stored away for winter use. Of course, they become frozen as hard as rocks, but we have learned in Alaska how to cook frozen vegetables so that they afford excellent eating. A few potatoes have been raised in the valley, though they were small, but of an excellent quality. The growing season here being so very short, with almost an all day sun and very hot, vegetables grow with great rapidity, and hence are much more tender and sweet than those grown in latitudes farther south. Our supplies of staple and canned goods are brought to the camp with dog teams from Circle City, we being able to obtain evaporated potatoes, condensed vinegar, milk, and cream, canned butter, crystallized eggs, and all kinds of meats, vegetables, and fruits, dried or canned for this northern country.

There is much evening visiting among the miners, the entertainments being singing with the accompaniment of the guitar and banjo, there being in the camp a number of these instruments, or reading from the poems of Bill Devere, he being above all others the popular writer among miners. Card playing, whist and cribbage, afford a good deal of amusement for the long evenings of winter darkness. The days begin to lengthen about February and grow longer until May, when we have nearly twenty-four hours of daylight, the sun being almost visible at midnight.

On Christmas day my companion and myself entertained fifteen miners at dinner, and while I shall not attempt naming the items on the bill of fare, yet we had a dinner as sumptuous as we might have enjoyed in a good hotel in the States. So that even in this far-away, bleak, cold, dark country of ice and snow, amusements and pleasure may be found, to pass the hours of an Arctic winter. The summer of this latitude is made much more cheerful with the beautiful green covering of the valleys and mountain slopes, bedecked with a thousand varieties of wild flowers, while the myriads of small bird make the summer air ring with the music of their songs, so that even in far-off Alaska, where men are tempted to search out the hidden wealth of the frozen earth, nature has not forgotten to adorn and beautify the region.

EMMA L. KELLY.

In the *Boston Transcript.*

## Selected Articles.

### Christian Science Ideas.

*To the Editor of the News:*—In a recent issue, you give a report of a criticism on Christian Science by Rev. C. S. Holton. Will you kindly give space in your paper for this correction.

As Christian Scientists we cheerfully concede to all men the peaceful and undisturbed privilege of their honest opinions, and we will not even criticise a religious body which cannot conscientiously grant letters to the Church of Christ, Scientist, but will patiently wait to be better understood. We do not believe that our friends would intentionally misrepresent us, yet it is true that we are to a great extent misunderstood and therefore misjudged and misstated. The most careful investigation on the part of some who are vitally interested in this method has proved that a very large per cent of the past reports of fatalities under Christian Science treatment, are without foundation, while others are greatly exaggerated. It is also true that a much smaller per cent of patients die under Christian Science treatment than under the treatment of any other system.

It is stated by our critic that "Christian Science has disturbed many a Christian home, and been forced upon helpless children." We would ask, why have not Christian Scientists an equal right with others to choose a remedy for their children, since they have proved to their positive satisfaction that children as well as adults are more safe under Christian Science treatment than under any other method of curing the sick which they have experienced. Who is better able to judge in a matter of this kind than the Christian Scientist himself, who has based his decision upon years of personal experience, and observation?



It is admitted by our critic, "that there is a truth in this so-called science," and that "it is the relationship between mind and matter." We will agree with him that "psychology" from a material standpoint, is just what he claims it to be, but we would also affirm that Mrs. Eddy's theory and practice concerning "the relationship between Mind and matter" differ very widely from all others. It is Christian metaphysics which is based upon the idea that God, the one infinite Mind, rules, governs, and operates the universe. Christian Science is based upon the Scriptural declaration, "Not my will but Thine be done," and does not heal by the exercise of human will, but by yielding to the influence of the divine.

He who is not a practical Christian Scientist is in danger of misstating this Science when he undertakes to explain it. The mathematician would say, "No one is capable of explaining mathematics who is not able to solve problems or demonstrate propositions according to its rules." So the Christian Scientist would say, "No one is capable of giving an intelligent opinion of what Christian Science really is, without being able to heal the sick and reform the sinner through the understanding and practice of this Science." In the language of our Master we would ask, "For

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which of these works do ye stone me?" So a Christian Scientist would ask for an enumeration of the evils that have occurred through the practice of this Science. Through this benign influence I have witnessed the healing of thousands of cases not only of disease, but of various sins, such as drunkenness, the use of tobacco, profanity, scepticism, atheism, and infidelity in general.

In our Master's time, a tree was judged by its fruits. In these times it would seem that some would overlook the fruits entirely, and would merely ask the question, What do you believe?

Alas for that age when dogmatical theories and beliefs are counted of greater value than good works, and when people are treated with disrespect not because their deeds are evil, but because their beliefs differ from others.



What did Jesus mean when he said, "The flesh profiteth nothing"? He was certainly a Christian and understood all things. He spoke absolute Truth on all occasions, yet he never had a kind word to say of the flesh; indeed, he came to destroy the world, the flesh, and the devil. Christian Science does not deny the existence of creation, but merely the finite, material conception of creation. The Bible teaches that spiritual things can only be discerned spiritually, that "the natural man receiveth not the things of the Spirit of God." Material sense and spiritual understanding are forever at war with each other. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." If one is good, how can the other, which is opposite, be good? Indeed, Spirit is the source of all good, while matter is the source of all evil. One is eternal and the other is temporal. One is omnipotent and the other is powerless. These facts, however, must govern our lives in order to be understood, and the sinner will never get rid of his sin until he forsakes it.

I concede that encouraging words on the part of nurse and physician are helpful to the sick, and that some seeming results have been effected and are being accomplished by the mental suggestions to which our brother refers, but this sort of suggestion is all on a mortal mind basis, is not certain, is neither scientific nor Christian, is not a general success, and does not bring out the reformatory results of Christian Science, which operates alone upon the basis that God, the infinite Good, is the only real power or influence.



It must be apparent to our critic as well as to our readers that Mrs. Eddy's statement that "changes of time and tide, cold and heat," etc., will not affect the crops of the agriculturist, refers to that day in which God reigns supreme in the understanding of man, and when all lesser influences are put down. Such a perfect day may not be reached for ages, and no Christian Scientist claims it for this period. The Bible refers to that time when the "lion shall eat straw like the ox," the young lion and the fatling shall be together, and "there shall be no more pain" and "no more death." What is to bring about this state, if it is not the full establishment of Truth, and the complete destruction of error?

It is stated, "The mistake on the part of the Christian Church, is that it does not emphasize as it ought, the present personal reality and power of God." I desire to say that the "peace and content born of the genuine and hearty trust in a heavenly Father," can only come to this world as the understanding of mankind in respect to God is changed and enlarged, and the definition of God as Spirit, Love, is understood and lived.

New and better ideas concerning God must be instituted and practised by men in order to bring out new and better results.

When I first learned of the efficacy of the Christian Scientist's prayer, I thought that his method of praying was the same as mine, and that his understanding of God was the same as mine, but that he brought out better results because he had greater faith. Later I learned that his greater faith in God was due to his more exalted ideas concerning God, and what I lacked was this very understanding of the Being to whom I prayed.

It is stated, "The whole of this so-called Science rests upon the declarations and teachings of a single individual, while all the true, scientific knowledge of our day has come down to us as the priceless legacy of the greatest philosophers and teachers the world has ever known, not the work of a single individual, but of the multitude." This is true, and it is also true that each individual has in turn brought out to the world his own peculiar inventions and discoveries, which have been revealed to him in his own particular age. So has Mrs. Eddy. Progress is the outgrowth of experience, and is fostered by reason of the "survival of the fittest." Each successive step in experience interprets the next necessity, and that necessity in turn "is the mother of invention" and discovery. Why is this not true in respect to the discovery of Christian Science? The peculiar experience of Mrs. Eddy had step by step prepared her to recognize, first the insufficiency of materiality, and at last that there was nothing in it,—that it could neither afford health, prosperity, nor happiness. In this extreme moment, she turned away from all materiality to God, Spirit, and found the object of her search, Christian Science. Her use of the discoveries and inventions of others had lifted her to that point in experience where Christian Science was found.

ALFRED FARLOW.

In the *Newburyport (Mass.) News.*

## Spiritual Law vs. Material Law.

PERHAPS the most general and often repeated criticism made against Christian Science, is its denial of the correctness of the evidence of the physical senses, and its denial that what is termed natural or material law manifests the absolute law or nature of God.

Christian Science denies that God is both good and evil, and affirms that He is good only; therefore, that the law of God is not destructive, except to His opposite, and is not manifested in pain, disease, or death; that evil does not and cannot represent or express the law of God, or even symbolize a single quality of His Being, but denies them all.

Christian Science emphatically declares that God is the only Creator of the only real universe, and is its only real law-giver.

That whatever does not manifest His infinite goodness, love, and wisdom, does not represent His real law and nature, and is not real in the true sense, because not God-made and therefore not abiding.

Jesus taught that it is man's God-given privilege to know the Truth, to understand God, His creation and laws, and in every age to bring these laws and their glorious results, in some degree, to human apprehension and into human expression.

It should not be forgotten that while Christian Science denies the correctness of the physical senses and the material law to which they bear testimony, it explains the real facts and rules which these senses, through false education and slavish submission, misconceive, and pervert. But neither God, His creation, nor His laws are really perverted or changed by this misconception, except only to the false senses that do the misconceiving; that the right conception of God and His laws will and must destroy the misconception of them; and through this right conception must be manifested the glory and goodness of Him and His righteous kingdom. Rarely if ever has the writer

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found a believer in the Holy Scriptures who is aware to what extent he denies the experience of his physical senses and what he terms natural law. If he does not deny these senses and their laws then he must deny nearly, if not quite, every event recorded in Scripture which emphatically represented to the children of men the power and presence of Omnipotence.

The Scriptures do and must ever live through the denial, not the acceptance, of this sense experience.

The demonstrations of Moses before Pharaoh, the crossing of the Red Sea and later the River Jordan; the falling of manna from the skies and the flowing of water from the rocks, the saving of the children of Israel from the plagues, the demonstrations of Elisha and Elijah, and in fact all the marked events recorded in the Old Testament were contrary to the experience of the senses and material law so-called.



In the New Testament Scriptures we find that the sayings and works of the Christ-man were one continuous round of denials of the experiences of the senses and natural law. His conception, resurrection, and ascension; his raising the dead, healing the multitudes, walking over the waves, and stilling the tempest, showed that he was not operating under a material or human sense of law; for he was overruling and annulling these laws.

He claimed to be manifesting the law and power of God in all these acts. Can any Christian reasonably deny that he was acting under and by virtue of spiritual law? A spiritual law must be a rule of Spirit, not of matter.

Then the question arises, is the spiritual law the same in nature as the material, differing only in majesty and power? The right solution of this question is of supreme importance. It is vital to the welfare of mankind. Jesus said, "It is the Spirit that quickeneth; the flesh [matter] profiteth nothing." He said, "God is Spirit." Paul says, "For the flesh [matter] lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

Here we have the positive statement that Spirit is the opposite of matter. Then spiritual law must be the opposite of material or natural law, and it inevitably follows that the spiritual law of God—good—is made manifest not by or through its opposite, material law, but through its destruction.

So light is not made manifest by, or through, its opposite, darkness, but through the extinction of it. Good is not manifested by, or through, its opposite, evil, but through the annulment of it. Error cannot overcome error, Truth only can do this; but if Truth were akin to error it could not annul it.



So one high rule in mathematics does not overcome or set aside another, however simple this other may be; for if it did the science of mathematics would be at an end. Christ overcame and annulled not that which was akin to God, but that which was opposed to Him; hence his unqualified power over disease and death. Thus is deduced the logical and irrevocable conclusion that the positive cannot be developed by or through its negative opposite, but can only be brought into view through the annulment of this negation.

How plain and clear from this standpoint is the statement of Paul that "the wisdom of this world is foolishness with God," not because this material wisdom is of the same character as the Divine, differing only in degree, but because it is the antipode of the Divine. One form of Truth or Good is not at war with any other form, but is only at war with that which is not of its own kinship.

If, through the understanding and action of spiritual law, the Christ-man nineteen hundred years ago, from the beginning to the end of his spiritual ministry, reversed the experience of the physical senses and annulled what is called natural or material law and thereby wrought such glorious results for mankind, shall not the true Christian to-day act under the same law and employ the same methods and rules so far as he can, if he would lift humanity toward the divine.

Is there any different way to reach the kingdom of heaven now than then? Has God changed His ways whereby to draw mankind to Himself?

In Christian Science, Spirit and divine Mind are synonymous terms.

If the law of life and peace are in the divine Mind, why so diligently look in His opposite, matter, for it? If the law of Christ is in the Mind that is spiritual, then why look for it in the so-called mind that is material in its nature and methods? Is a knowledge of music gained by studying discord?

The true Christian will not look to the infinitesimal material atom for the source of life and intelligence, but to Infinite Mind.

From this wide departure must come such widely differing results as will crown human life and progress with blessings both scientific and enduringly Christian.

The supposed unity of good and evil is a partnership so unrighteously conceived and wickedly carried on, that it must, as it does, reach its climax in the silence of the sepulchre.

Revelation and reason alike proclaim that this fatal union of opposites never had any divine origin, and Our Lord's Prayer, "Thy will be done in earth as it is in heaven," recognizes that it has no rightful or abiding place even in the human consciousness. Finally, if the law of Christ in the first and preceding centuries was made so gloriously manifest among men by breaking what is called material law, must not like results be attained in all succeeding ages by the same unerring rule?

Do not the teachings and works of Jesus emphatically proclaim that the spiritual law can only be kept through the breaking of the material? J. C.

In the *Grand Rapids (Mich.) Herald.*

## A Golden Rule for Avoiding Sin.

Be thou in the fear of the Lord all the day long.

WHEN you *think,* when you *speak,* when you *read,* when you *write,*
When you *sing,* when you *walk,* when you *seek for delight;*
To be kept from all evil, at home and abroad,
Live *always* as under "*the eye of the* LORD."
Whatever you THINK, both in joy and in woe,
Think nothing you would not like GOD to know.
Whatever you SAY, in a whisper or clear,
Say nothing you would not like GOD to hear.
Whatever you READ, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look
If GOD should say solemnly, "*Show* ME *that book!*"
Whatever you WRITE, in haste or in heed,
Write nothing you would not like GOD to read.
Whatever you SING, in the midst of your glees,
Sing nothing that GOD's listening ear can displease.
Wherever you GO, never go where you fear
GOD's question being ask'd you, "*What doest thou here?*"
Whatever the PASTIME in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing
Were GOD to look down and say, "*What are you doing?*"

C. OVERTON.

The above was published many years ago in the form of a tract by the Church of England Sunday School Institute.

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## Original Irrigators of the West.

FOUR hundred years ago, according to the narrative of that intrepid Spanish adventurer, Cabeza de Vaca, the portion of southern Arizona now occupied by the Gila Indian reservation, grew luxuriant crops of fruit and maize for the friendly Pima Indians. This explorer describes them very much as they are to-day. They occupied the same lands as at present and were industrious farmers and irrigators, as they continued to be for many years after the acquisition of Arizona by the United States. They have raised corn, wheat, pumpkins, beans, sorghum, and vegetables in profusion; they have lived in small villages and held their lands in severalty, and they are expert weavers of fine blankets and cotton fabrics. All this has been accomplished through irrigation, practised by them since before the discovery of the new world.

What is the situation in this reservation to-day? Those philanthropists who bewail the passing of the American Indian, may well turn their attention to the destitute condition of the Pima Indians, brought about by the push of the white settler and the criminal neglect of the government, whose wards the Indians are.

The Pimas have always been friends of the whites and enemies of the Apaches. They gave aid and succor to the early white pioneers and their tepees were always open to peaceable whites or Indians when hard pressed by the savage foe. It is to-day their boast that their hands have never been stained by the white man's blood. It was under these conditions that they were joined about a century ago by the Maricopas, who came as fugitives from the more powerful Yuma tribe. When the belligerent Apaches broke out upon the warpath, the troops of the United States often obtained substantial aid and subsistence from the gentle Pimas. Their agriculture has been carried on entirely by irrigation with water diverted from the Gila River. The tribes have always supported not only themselves, but have shared their world's goods with the poorer Indians to the south of them not favored by irrigation. They have learned readily at the Government Indian School and their progress towards modern civilization has been regarded as one of the encouraging features of the Indian problem. During the last ten years their irrigating water —their life blood—has been taken away from them, and they are perforce, lapsing into indolence, misery, and vice.

The waters of Gila, above them, have been diverted by white settlers, and instead of waving fields of green, they now, during the summer, look out upon the dry, parched earth. Year after year they ploughed and sowed and irrigated their crops, only to see them wither and die before maturity owing to lack of sufficient irrigation water in the dryer months. A few who are favorably located at points where water appears in the dry bed of the Gila, can still mature their crops, others can eke out a bare existence by hauling wood or other precarious employments while the larger number have become more or less dependent upon charity or have degenerated into thieves and vagabonds.

About six thousand of these Indians are dependent for their subsistence upon the lands of the reservation, which contains three hundred and fifty thousand acres, while the water supply in the Gila last year, owing to use for lands above, has not been sufficient to irrigate one thousand acres belonging to the Indians. Fully half the crops planted have not produced enough for seed, notwithstanding the great fertility of the soil. Two acres per Indian of irrigated land has been shown by competent authority, as ample land for their use and comfort.

Government engineers have pointed out the solution of the problem through the building of a storage reservoir on the Gila which will supply water not only for the Pimas, but for thousands of other Indians whom the government could then move to this reservation and commence the process of education and agricultural civilization. Statesmen have urged upon the government the necessity for such action, from standpoints of justice, humanity, and even economy, but thus far Congress has turned a careless ear to such entreaties. Had the Indians been private American citizens, they could have claimed their rights and enforced them, but being wards of the nation, others have come in and taken the water to which they have had undisputed title for four hundred years, and the government turns indifferently away, even directing its attention to new wards thousands of miles distant, while its original friends and allies are left to steal and beg an existence or starve.

The United States has expended large sums of money for the introduction of irrigation on the Indian reservations where it is desired to educate the Indian into agricultural habits as a means to his civilization. Here is a tribe of Indians who have for centuries been engaged in agriculture by irrigation, and who were, until recently, the only successful irrigators in Arizona. They are now deprived of their water through the agency of the white man, directly encouraged by the United States Government. Is it not an imperative obligation of honor upon the American people that their supply should be restored to them? The only means lies through the construction by the government of a storage reservoir on the Gila. And instead of the uncertain possibility of elevating a savage or hostile tribe the necessity presents itself of preventing the destruction of a civilization already attained among a friendly and, in times past, hospitable people.

*Galveston (Tex.) Semi-Weekly News.*

### A Request.

The Field is requested when ordering goods either from The Christian Science Publishing Society or Mr. Joseph Armstrong to remit by express order, post-office money order, or exchange on Boston or New York. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

We request that our co-workers throughout the Field carefully observe the rules on page 739.

### Our Leader's Message.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June 3, 1900, is ready for delivery. Issued in pamphlet form, leatherette covers, deckle-edged. Price, 26 cents; per dozen, $2.50 prepaid. Address orders to Joseph Armstrong, 95 Falmouth Street.

### The Granite Monthly.

The May number of the *Granite Monthly* contains an excellent article, by Henrietta H. Williams, entitled, "Among the Christian Science Churches." The Publishing Society is prepared to furnish copies of this number at twenty cents each, or two dollars per dozen copies, postpaid.

### The Gift of Love.

It is in loving, not being loved, the heart is blest;
It is in giving, not in seeking gifts, we find our guest.
If thou art hungry, lacking heavenly food, give hope and cheer;
If thou art sad and would'st be comforted, stay sorrow's tear.
Whatever be thy longing or thy need, that do thou give;
So shall thy soul be fed, and thou, indeed, shalt truly live.

MRS. M. M. PAINTER.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Readers in Church.

THE report that I prefer to have a male, rather than a female, for First Reader in the Church of Christ, Scientist, I desire to correct. My preference lies with the individual best fitted to perform this important function. If both the First and Second Readers are my students, then without reference to sex, I should prefer that student who was most spiritually-minded. What our churches need most is that devout, unselfed leadership which spiritualizes the congregation.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., July 9, 1900.

## The Recent Classes.

THE Board of Education, acting under the auspices of the Massachusetts Metaphysical College, held its sessions according to announcement, commencing June 13, 1900. The maximum number of thirty-three students attended the general class in Christian Science, and there were in addition several who sat in the class by special invitation, but who, with two exceptions, were not applicants to teach.

There were in the Obstetric class a large number of students. Both classes contained representatives from all parts of this country and from some parts of Europe and the Canadas.

The course of instruction in each class was comprehensive and thorough, touching the essentials of Christian Science in their practical phases and application to the healing of sin and sickness.

Of the significance of these classes, as well to the students as to the Cause, we shall now undertake to speak only in a general way. The ways and means for this important work were provided by the Rev. Mary Baker Eddy through Church By-laws duly adopted by the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and they have had the practical effect of establishing, on a broad and firm basis, an educational system, which if well and faithfully carried out by those to whom it has been, and may be, entrusted, will redound in incalculable benefit to our movement.

There is no more important work in connection with Christian Science than right teaching, and right teaching means that the teacher shall lay aside every personal motive and have for his sole end and aim the good of humanity. Any other motive is sordid and will result in harm to him who yields to it. The trust conferred is a sacred one and must be sacredly fulfilled. Not otherwise will the purpose of teaching be accomplished.

The proper discharge of this trust implies that the teachers shall work in harmony; that there shall be no sense of rivalry nor spirit of "mine and thine;" that each shall labor to a common end; that no unjust distinction of any kind or nature shall be made as to the students of different teachers; that the arrogance of personal dictatorship shall be scrupulously avoided; that divine Principle, and not personal will-power, shall control the teacher in all his relations to his students; that brotherly regard and Christianly consideration shall prevail among the students of different teachers and their associations, rather than an exclusiveness which is but the outgrowth of fear and selfishness. The spirit of broadest charity and closest amity must prevail, rather than that of self-righteous pharisaism or superstitious ostracism. It will be the duty of the teacher to thus teach, and the privilege of the student to be thus taught. Each may require of the other the fulfilment of this mutual obligation. The teacher and student alike are, of course, under obligation to make good this teaching in life and action; the teaching were otherwise useless.

It should be distinctly remembered that the teaching of Christian Science rests on the Bible as unfolded in our text-book, "Science and Health with Key to the Scriptures," and whenever a teacher departs from these guides it may be known that he has violated the tenor, purpose, and spirit of the authority given him.

These text-books, with the Church Manual, should be frequently consulted by the teacher.

It is the duty of those conferring the authority to see that it is properly exercised, for only on this basis can the validity of the certificate be perpetuated. Invalid teaching will invalidate the authority to teach.

It should be an accepted fact that our Leader has set in motion this new order of instruction, and there should be no doubting and quibbling as to its authorization, wisdom, and purpose. To question the wisdom of the agencies provided for the advancement of our Cause, is to question the wisdom of their author, and this is not consistent with obedience. To oppose the institutions established for promoting the Cause is to impede the work, and this is disobedience.

It will be the endeavor of every teacher so to protect himself against adverse influences from within and without that his labor shall result only in good to all mankind, and thus fulfil the divine purpose of teaching.

Each of the classes sent loving messages to Mrs. Eddy expressing their gratitude for the great privilege afforded them, and conveying, in earnest words, their deep appreciation of her unselfish labor for all who receive the blessings thereof.

## Grateful for Blessings Received.

THE apostle James tells us that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Here is the emphatic declaration that God is the source of all that is real, and that we are indebted to Him for all that we have and are. God has created all things and freely bestowed them upon us, not because we loved Him but because He first loved us. What then should be the attitude of thought toward Him who has freely given us all things? Should it not be one of deepest gratitude,—a never-ending song of thanksgiving?

The gift of divine Love is freely bestowed, but the limitations of mortal thought prevent the recognition of this fact. The changes that take place in human consciousness cannot change God nor cause Him to do more than He has already done; but that which imparts a truer sense of God and His creation enables one to partake more largely of that which God has already bestowed.

The promises of the Scriptures are verified to those who have faith. Jesus frequently said to those whom he healed, "According to your faith be it unto you," showing that the blessing was in proportion to their ability or fitness to receive.

It is evident then that if one would enjoy greater blessings he must be prepared to receive them. Infinite Mind knows no limitation. It is human thought that seems to limit God either in His power or willingness to do. In the degree that these limitations are removed it is found

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that God has already done that which mortal thought said He either could not or would not do.

Two things are necessary to remove the limitations imposed by mortal thought,—a better understanding of God and a more ready acknowledgment of the blessings wherewith He has blessed us. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 371, says: "A just acknowledgment of Truth, and what it has done for us, is an effectual help."

The Christian Science healer has many times proved the truth of this statement. The patient who is most ready and willing to acknowledge the benefits received is soonest healed, while the one who is unwilling to see wherein he has been helped is the hardest to lift out of his discord and suffering.

This thought is applicable to all the experiences of everyday life as well as to the healing of sickness. The Christian Scientist is learning that of himself he can do nothing. God is his Intelligence and Life, from whom he receives the health and strength that enable him to perform his daily tasks. If he constantly remembers his blessings and his heart is filled with gratitude to God for all that he enjoys—even the little things—he is in a condition to receive more. But if on the other hand he fails to remember his blessings and constantly thinks of what he would like to have and feels that he should have, and especially if he is disposed to complain because of his lot, feeling that he is just as deserving as others and should be permitted to enjoy all that he thinks they enjoy, he is closing the door of his thought to the realization of the very blessings God has bestowed upon him.

Ingratitude causes one to take a limited view of all that is good and true, while the honest recognition of benefits received fills the heart with gratitude to God and makes it possible for one to receive more largely of the blessings that are ever to be found in the storehouse of infinite Love.

If one is tempted to murmur or complain he should remember his blessings. As he recounts them the sense of error will disappear and he will behold God and His creation everywhere. To him there will be a new heaven and a new earth, not because God has created all things new but because the eyes of mortal man have been opened to see things as they are. Through the understanding of God man is being saved from all evil, and the honest recognition of what God has done brings a higher idea of life and its joys.

## Among the Churches.

### What is being done in Poughkeepsie, N. Y.

I located in Poughkeepsie in July, 1897. There were then about ten persons interested in Christian Science, two or three of whom had done some good work in circulating literature. None, however, knew enough about Christian Science to make the smallest demonstration. To-day we have forty-six students in the Field who can and do demonstrate the power of Truth and Love to heal sickness and sin. Among these are some of our best-known business men; one professor in Eastman's Business College, one principal, and three teachers in public schools.

In April, 1898, our church was chartered with twenty-one members. In April, 1900, we have enrolled fifty-two members and an attendance at our services of from fifty to eighty persons. We have had four lectures. The attendance at the first lecture was eighty; at the last, given by Judge Ewing, May 24, there was an audience of about seven hundred.

We find the distribution of literature a most potent factor in our work and we have an organized literature committee whose business it is to distribute systematically our literature in a manner calculated to do the most good. Our literature committee have just placed in the library at Vassar College a complete set of Mrs. Eddy's works, and have obtained the privilege and great pleasure of subscribing for the *Christian Science Journal* and the *Sentinel* to be sent to the Vassar College reading room. Vassar ranks among the most popular schools for girls in our land, and our readers will be pleased to know that we have a number of students from the college at our Sunday and Wednesday services.

Our reading rooms, which were started before we had public services, have been an indispensable help in the church work. The reading room register at this date shows 1,425 calls since January first of this year.

Among the diseases cured here in the past three years are the following: consumption, congestive chills, tuberculosis, tumor, Bright's disease, paralysis, neuritis, rupture, deafness, rheumatism, diabetes, tobacco habit, liquor habit, insanity, dishonesty, sensuality, profanity.

I have the permission of three persons to mention their cases specially. Mrs. G. of Wappinger Falls, N. Y., was a helpless invalid for twenty years. She wore a truss for twenty-seven years and glasses for several years. She was healed of her invalidism in four weeks, of the rupture in eight weeks, and wears a truss no more. Mrs. G. healed herself of poor eyesight which was the result of old age, and she now reads the finest print without glasses.

Mrs. —— of the same village came one day directly from a specialist in New York to the Christian Science reading room here, and was healed in one treatment. The woman listened for thirty minutes to the explanation of the Truth and the Truth made her free. She was suffering with neuritis which the specialist had that day pronounced incurable, and that day the power of God proved man's wisdom wanting.

A child, who the physicians said was born with consumption, had never had the use of one leg, which was withered and paralyzed. After one treatment the little one was found in its crib kicking both feet in the air—the first time it had moved the crippled limb during its lifetime. This child's peculiar illness and the verdict of the physicians, was well known here. In two weeks time this child was perfectly healed. This was nearly two years ago, and the child is a fat, chubby boy now, as healthy as one could wish.

Mrs. W. of this city, was pronounced a victim of diabetes. Her own son, a physician in New York City, pronounced her in the last stages, and incurable. She had lost both the sense of taste and smell. These she regained instantly at the first treatment, and she was perfectly healed in two weeks. I saw a letter from her son, after an examination had been made, which stated that no traces of the disease could be found.

The above-named persons can be addressed if any wish to verify these accounts. No wonder the world doubts such wonderful stories. They cannot see how we do it, and in that the world is right, for we do not do it. God does the work and we have but to know that God can do it and know how to put ourselves in a position to allow him to do it. This knowledge we gain from the study of "Science and Health with Key to the Scriptures." Is it any wonder that we love the book and its author? Science and Health is not only the Key to the Scriptures but points the way to health, manhood, purity, and heaven on earth. The understanding of this book will heal the nations of sickness and sin, and all peoples shall call the author blessed.—J. EDWARD SMITH, Poughkeepsie, N. Y.

### Progress at Grand Rapids, Mich.

This branch of the Mother Church is growing rapidly, not only in numbers, but there are many evidences of spiritual development which we know is indispensable to every fruitful branch of the parent vine.

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The past year shows an increase of thirty per cent in membership and forty per cent in attendance. The present membership is 103. The congregation exceeds four hundred. The Sunday School grows in interest and attendance, numbering between sixty and seventy. Many of the children are faithful demonstrators of Truth.

We have had five lectures, after each of which an increased interest and attendance at our services has been manifested.

The city press is very friendly. They have, at our request, without hesitation, published the lectures in full, with kindly comment. Several instances have also come to our notice of a refusal to publish articles of a critical nature which had been urged upon them by those opposed to our cause. The leading daily has for some time given us from one to two columns each Sunday morning for such articles on Christian Science as we chose to give them.

Though some of the ministry have seen fit in the past to preach against our Cause, their general attitude at present it at least tolerant, and parishioners deprecate any unkind expressions.

In February, pleasant reading rooms were opened in one of the best business blocks, with the result of largely increasing the sales of the works of our Leader and of The Publishing Society.

Our missionary committee has done good work in the jail, Soldiers Home, and other institutions. Nine copies of "Science and Health with Key to the Scriptures," as well as other works of our Leader, have been placed in the Public Library. Literature has been distributed in other institutions, Homes, etc., including the fire-engine houses.

The Church Building Fund is growing through the addition of the collection on the first Sunday of each month.

Many faithful workers are doing good healing. A general sense of harmony prevails, and though we are often reminded of the necessity for constant watchfulness we have great reason for thankfulness for the progress of our cause.

IDA M. STUDLEY.

### A New Church.

The First Church of Christ, Scientist, held services in their new edifice Sunday (June 10).

This congregation, while one of the smallest in this city, without asking for aid or resorting to festivals, restaurant, and other methods, so often and freely employed to build churches in this and other cities, has without the public knowledge completed the most cosy little church in our city, and Sunday threw open its doors to the public and invited them to "come into our new church and worship God with us." The writer was there and was impressed by the absence of allusion to debt, notes to be paid, etc. On the contrary, neither from the pews nor pulpit was a word uttered on "Our new church."

*Fort Worth (Tex.) Daily Gazette.*

### From Monmouth, Ill.

The first public service held in Monmouth, Ill., was on the first Sunday of July, 1898. Very few besides the Readers were present.

April 27, 1899, we organized as a church with nine members.

Judge William G. Ewing delivered our first and only lecture, April 7, 1900.

HARRY M. HARRINGER, *Clerk.*

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The *Morning Star* says: "In this closing year of the century the Bible may be read in 451 languages and dialects, and before the twentieth century shall have advanced very far it is probable that men of every language will be privileged to hear and read in their own tongues 'of the mighty works of God.'"

## The Lectures.

### At Red Oak, Ia.

Judge William G. Ewing of Chicago, lectured at the Armory Monday evening (June 25) on the subject of Christian Science, under the auspices of the local Christian Science organization. Notwithstanding the extreme heat of the evening four hundred persons, including many of the best people of the city, came out to hear the subject discussed, and they were repaid by listening to a calm, scholarly discussion of a much misunderstood subject. This is the first time local Christian Scientists have appeared before the public and marks an epoch in that organization. The speaker was introduced by W. F. Dutton, who said in part:—

The words Christian and Science, are the two largest words in the vocabulary of the English language, and their meaning, in connection with the mighty movement which they designate, perhaps the least understood.

Humanity is crying out for more practice and less preaching; more of that Mind which was in Christ Jesus, and less of the medicine that he never used; more of the love which he lived, and less observance of material laws. It wants the minister who can heal the sick as well as the sinful. It wants the physician who can bind up the broken hearted, as well as the crushed limb. It wants the lawyer who can quell the storms of passion and selfishness and lead his client away from the law of "an eye for an eye, and a tooth for a tooth," into the divine idea of loving his neighbor as himself. Science declares that all these things are right, and the highest style of Christian will demonstrate these declarations and thus be Christianly Scientific, and Scientifically Christian.

Our friend who will speak to you to-night, will tell you why the religion of Jesus Christ was Scientific, and why Christian Science is the religion of Jesus Christ. He comes to us not only as an honored representative of Christian Science, but of the legal fraternity as well, with years of experience at the bar and on the bench of the courts of the great state of Illinois, and with a reputation for judicial ability and integrity that is national. As a Christian Scientist, he will speak to you from a standpoint of personal experience, as well as years of study, and we bespeak for him an unprejudiced hearing. We now have the pleasure of introducing to you the Hon. William G. Ewing of Chicago, who will address you on the subject: "Christian Science, the religion of Jesus Christ."

Judge Ewing is a man well up in years and he talked calmly and rationally of his belief, outlining the points on which Christian Science and other religions agree. As his subject indicates, he talked of Christian Science as a religion, and referred only incidentally to its power as a healing agent, yet he claimed that more than three quarters of a million persons have been restored to health and happiness and hope by it. The lecturer was given the closest attention for an hour and a half, and at the close a considerable number came forward to make his acquaintance.

*Red Oak Express.*

### At Washington, Ia.

Judge William G. Ewing of Chicago, gave his lecture on Christian Science in the Opera House last night (Friday, June 22) to an audience of over three hundred.

It is seldom that Washington audiences have the pleasure of listening to so able a speaker as Judge Ewing, who, in spite of the fact that the majority of his hearers were opposed to his views, held their entire attention throughout the lecture. He gives the impression of being greatly in earnest, and when one considers his statement that his ancestors for generations were Scotch-Irish Calvinists, it

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is impossible to believe him to be other than earnest. His language was choice and at times very beautiful, and he spoke with a well modulated voice and clear enunciation. It was a pleasure to listen to him, especially his dry Scottish humor and sarcasm that occasionally cropped out pleasantly, for there was no sting in anything he said. He was fighting from the start against inherited prejudices, and for that reason spent much time showing up the mistakes and foibles of our ancestors in their connsideration of first, The Majesty of the Law, second, The Rights of Men, third, The Rights of Women.—*Washington Evening Journal.*

### At Oskaloosa, Ia.

Judge Ewing's lecture on Christian Science Sunday afternoon (June 24) in the Opera House was well attended and by a very intelligent audience. The lecturer was introduced by Judge McCoy. The chief argument was that Christian Science is Christianity reduced to practice. As Christ's mission was to heal the sick as well as to preach the gospel, and that commission was given to his disciples, he held that the Christian Scientists had gone back to first principles. The lecture was very earnest while moderate in tone.—*Oskaloosa Daily Journal.*

### Lectures at Other Places.

Newark, O.—Edward A. Kimball, May 21.
Rockland, Mass.—Rev. Irving C. Tomlinson, June 1.
Oak Park, Ill.—William G. Ewing, June 21.

## The Unveiled Face.

NOT as of old, when Moses came
Down from the mount, that burnt with flame
And shook with thunder loud;
Because the great and mighty God
Upon its rocky summit trod,
While all the people bowed;

With veiled face he must appear,
That thus the people might draw near,
And hear the word he brought,
But not upon a veiled face
Must we now look for saving grace,
If we by Christ are taught.

If without faith we read the word
Which Moses wrote, inspired by God,
Upon our hearts will lie
The same impenetrable veil;
And human skill will surely fail
To see the reason why.

But liberty his spirit brings,
And faith can clasp the hand that flings
Aside the mystic veil;
And gazing with unveiled face,
We can discern the wondrous grace
That nevermore shall fail.

Reflecting as a mirror then
The glory of the Lord, on men
There comes a mighty change;
Transformed into his image bright,
From glory on to glory's height,
The spirit's lofty range.

ANNIE E. RIDER.

In the *Christian Mirror.*

# From Our Contributors.

## A Song of Praise.

BY LOUISE REVELLE.

WHEN the early dawn of morning
Tints the sky with jewels bright,
Painting all the face of Nature
With a calm and holy light;
Then let us render,
In accents tender,
Our praise to God;
For He is *Life.*

When the noon-tide's glorious splendor
Falls on mountain, hill, and vale,
Dissipating error's darkness
With a light that cannot fail;
Come then with singing,
Our praises bringing
To God most high;
For He is *Truth.*

When the evening twilight gathers,
Filling all with holy peace,
Breathing forth a benediction,
Bidding strife and discord cease;
In sacred union,
And sweet communion,
Give praise to God;
For He is *Love.*

## Prison Work in Detroit, Mich.

BY MRS. HATTIE M. FREDERICK.

NOT until one has had the privilege of breaking the living bread of Truth to those in bonds at the city jails, can he realize what a wealth and diversity of experience accompanies this particular field of labor. To proclaim liberty to the captive; the opening of prison to them that are bound; to tell of man's dominion over the beasts of the carnal mind; of peace on earth, here and now,—not afar off; to see the eager faces, sobered and saddened by the rough hand of sin; to hear the earnest inquiry and astonishment, when told that within each individual consciousness lies the same Christ power to annul material law and sin, so wonderfully demonstrated by Jesus—all these and many more such sacred experiences are written with the finger of God on the tables of memory as enduring as stone.

That there is a great field of work, rich in its yield, open to Christian Science in this direction, is proven beyond doubt in the brief period of our effort. When first it was decided upon that this work should be taken up, a committee was appointed, two of which visited the prison to obtain permission to present the subject of Christian Science to the inmates the following Sunday. Consent was very readily and cheerfully accorded. It being customary for representatives of different denominations to hold services there on Sunday morning, we were given that privilege with the others. The men are classified into different wards, the nature of the offense determining the particular ward to which a prisoner is assigned, the time of confinement varying from a few days to several months.

At the appointed hour the inmates are generally in waiting at the bars for the one assigned to their ward, the turnkey with his great key turns the heavy lock that raises with a clang the lever which unlocks the iron-grated door, it opens, you enter, and again the clanging of the lever indicates that the door is locked. One cannot but notice and respect the modest attempt to present as tidy a personal appearance as their limited resources will permit. These men, though awaiting trial for various degrees of crime,

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have not lost that sense of courtesy inborn in every heart; immediately they silence any loud talking that may have been going on, while with brightening faces they draw toward convenient places the wooden benches for seating. With the look of expectancy and folded hands, they seat themselves, waiting like hungry children to be fed from the Master's table. Here we find all phases of human thought, the lame, the halt, the blind—physically and morally. Some with one eye blackened by sin and some with two, all ignorant of their God-given legacy and needing to know the Truth which alone can make them free.

We never fail to find listeners. The men are glad for all the literature we bring; Science and Health is kept in circulation between the different wards. The *Sentinel* is most valuable in such work as this, being in the form of a newspaper, coming weekly, it prepares thought for the text-book; and ofttimes men will read a paper when perhaps they would not read a book. Science and Health is used with care, as was apparent when it was observed that these men had re-covered it with a paper cover to protect it from the soil of use. Judge Ewing's lecture printed in the supplement form is excellent to distribute.

These men are coming and going constantly, sometimes the faces are all new, and again there is but one or two. In this way a great number are being reached; they have at least heard what Christian Science is, have read some of its literature, and are able to refute some, at least, of the falsehoods that they may hereafter hear regarding it. The most loving thought is held for their differing opinions and mistaken notions; they are treated with the greatest courtesy, for Love is no respecter of persons. We hope to win them by the spirit of Love if not by the spirit of Truth presented.

This work is carried on by two students for each ward, alternating in turn each Sunday; the literature is provided from the Association fund. The entire retinue of officials at the jail have felt the uplifting thought brought there through the ministrations of Science. Many times in making their round through the corridors, they stop at the bars outside the enclosure where the Scientist is at work to listen; again and again have they halted, attracted by the Truth. They acknowledge that Christian Science has done more towards bringing about a better condition of affairs among the men than the combined efforts of all the other denominations. Many interesting incidents of individual work could be cited, but enough has been said to encourage similar work in other fields. "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 562).

## Our Warfare.

BY B. A. MILLER.

"In time of peace prepare for war," is an old proverb.

In taking a bird's-eye view of the nations of the world, what do we find? That nearly, if not all, are either at war with their fellow-man or are making gigantic preparations for war. Millions of dollars are being appropriated for the building of battle-ships and instruments of destruction. And for defense against what? Is it not the fear, doubt, mistrust, envy, jealousy, covetousness, and similar conditions of mortal thought that are creating all this confusion? With all the religious teachings for the past hundreds of years, it does not appear that mortals are practising the teachings of the Sermon on the Mount to any very large degree. Is it not that same carnal nature in mortal man which crucified Jesus, that is predominating to quite an extent in this confusion of to-day? Imagine two opposing armies each praying to the same God to help it to annihilate the other?

If the old belief were true, that man has no chance to work out his salvation after what is termed death on this plane, what a terrible responsibility for those directly accountable for plunging a nation into a conflict that hurls thousands of her citizens into eternity—into the great unknown future—to their sense. But, thank God, the world is to-day rapidly gaining the understanding through Christian Science that takes away the sting of death and lifts mortals to a higher sense of life as God—a life that is indestructible and eternal—that it is only the testimony of a false material sense that says any thing or any body ever was killed, for "matter has no life to lose, and Spirit never dies" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 171).

While the old adage quoted at the beginning of this article seems *apropos* from a mortal-mind point of view, is it not even as much or more applicable to us as Christian Scientists? We find in our warfare against error, that the adversary likes nothing better than to be let alone or to find his victim taking his ease and off guard. Are we to remain inactive because we seem to have nothing in sight to disturb our harmony for the time being? or should we not show greater wisdom to keep diligently at work, filling our storehouse full of Truth and Love, keeping on the breastplate of righteousness, and with sentinels standing guard at the door of thought? Then our fortifications will not only be impregnable against any seeming foe from without, but we shall be in a position to help our brother when a call comes for re-enforcements against the common enemy—sin, sickness, and death.

Let us keep our lamps trimmed and burning and be obedient to every call of wisdom, and then as we put the smaller claims of error under our feet by demonstrating their nothingness and God's allness, it will aid and strengthen us to rise to a higher plane of consciousness where we can meet and master greater things. We must prove ourselves faithful over the little things that cross our pathway if we would be ruler over the greater ones. Thus we must realize that the weapons of our warfare are not carnal but spiritual—that it is God that worketh with us; and with this assurance we go forth from victory to victory until the final destruction of all error.

## Christian Science in the Paris Exposition.

BY M. H. L.

In March of this year, two Scientists, husband and wife, sailed for Paris. The Exposition was visited and permission asked to secure a place for an exhibition and distribution of Christian Science literature. Two days of patient waiting in ante-rooms, of pursuing busy men through miles of unfinished exhibits, of promised help and seeming failure, passed. The third day a space in the United States department in the gallery of the largest building in the Exposition, known as the palace of threads, yarns, textile fabrics, and clothing, was given them for a table eighteen inches wide on which could be placed pamphlets—reprints from the *Christian Science Journal*—both in French and English. When the manager demurred, saying that such matter did not really belong in his department, he was told that it was "a new robe," at which he laughed and said, "Well, I have had many friends healed by it," and made no further objection.

Permission was given by the manager of the New York reading room in the United States Building to have the *Journal* and *Sentinel* placed on the table, and the next day they were there.

The greatest discovery of the present century seemed to demand a more important place, and as a man with a consecrated pocket-book desired the privilege of furnishing the

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funds, the local leaders in the Christian Science Church aided the two Scientists in endeavoring to secure more space. Having engaged their passage, they were obliged to leave Paris before the desired place was secured. The following extract from a letter of Mlle. D., gives the result of the faithful work of Mrs. B. and Mlle. D.

"Paris, June 8, 1900.

"We are very happy to have good news to tell you. We went Tuesday to the Exposition to see what we could do and we were told to come back the next day,—that we might get something. So we went Wednesday afternoon and looked at a place at the Palais de l'Optique. It is a beautiful place which attracts crowds of people to see the marvels of science. We chose a place in the great rotunda, and they told us to come back the next day for the contracts, which we did, and after some hours we had them by depositing some money in advance; so we have it in black and white *for sure* and we are glad.

"Think of it! Christian Science is going to be in four places in the Exposition; all the works of our Leader, the *Journal*, and the *Sentinel* are in the library of the Palais de la Femme, at our place at the Palais de l'Optique, at the table in the gallery at the Large Palace, and in the reading room of the United States building."

## Another Report of the Work.

THE following extracts are from a private letter, written to friends in this country by Capt. A. H. Mattox, Press Representative of the United States Commission to the Paris Exposition. Captain Mattox is a member of First Church of Christ, Scientist, New York City, and the account of the work in Paris will no doubt be interesting to readers of the *Sentinel*.

"On arriving at the Continental Hotel, where the Paris Church holds its service, I learned that the meetings were conducted in a large banquet room on the third floor. The room is gorgeous in red tapestry, gold and bronze chandeliers, and statuary, heavy portieres, red plush chairs, and profuse with mirrors. It is sumptuous enough for a Napoleonic coronation. About forty chairs were arranged in order, in the middle of the room. A piano was in the corner near the mantlepiece, and the desks were arranged at the end of the hall. These desks were covered with a magnificent piece of red velvet. After eleven o'clock, the hall soon filled, and there were finally forty-two persons present. It was Communion Sunday, and the subject, as you know, was 'Sacrament.' The hymns sung were 67, 166, and Mother's hymn, 'Saw Ye My Saviour,' which were sung with much fervor.

"After the service I met Mlle. Demarez, Second Reader. Mrs. Brookins, First Reader, being absent that day, I did not see her. The Wednesday evening services are held at 24 Place Malesherbes, which is the home of Mrs. Brookins. Afternoon services on Sunday are at three o'clock, at the Continental Hotel, and are in French. I proposed to the Second Reader that she place Science and Health, the *Journal*, and the *Sentinel* in the reading rooms of the United States Publishers Building, which adjoins my office. I have charge of this reading room and library. It contains a fine set of bound volumes of all American magazines and files of all newspapers in the United States of any importance. This reading room is becoming popular, and is full of people every day. It is just the place for Science literature, and I believe much good can be done for our Cause. I am very glad to be able to do what I can in this way to advance the Cause.

"The church here started a building fund about one month ago. The first subscription was $5.000., from a prominent lady of Marquette, Mich. This is a handsome start, and the little band here hope to have a church in Paris in two years. The fund is growing."

# Testimonies.

### Two Cases of Healing.

About a year and a half ago, a man came hobbling into my room, saying, "I have come to you because a friend has frequently urged me to do so, but I have not come until now, because, to tell the truth, I have no faith in Christian Science. I have had sciatic rheumatism for seventeen years, and have tried about everything that has been recommended for it. I am now suffering severely with the worst attack I have ever had. Winter is coming on, and how *can* I get through it in this condition? *Can* you help me?" His appeal was almost despairing.

He told much more about his case, which is omitted. He was told something about what Christian Science is and what are its possibilities, etc. He was asked if he would comply with certain conditions, if he would read some Christian Science literature, etc. He agreed to the requirements and left. In four or five days he came again limping but slightly and saying joyfully as he entered, "The pain is practically gone, and it is wonderful what I can do!" Among other things he said, "I have a little boy eleven months old whom I have never been able to carry. I could sit and hold him but could not lift him. Last Wednesday [he called on Monday] I carried him up and down stairs and up and down a hill and I can do other things which I have not been able to do for a long time."

His doubts had disappeared and faith appeared. He went to the Publishing House and bought "Science and Health with Key to the Scriptures" and he and his family read and study it. He was treated three weeks and called himself well. Somewhat later I asked the friend who had induced him to take treatment, "How is Mr. S.?" The reply was, "He says he is well, and happy as a boy." Later still I met a lady who said, "I saw your patient, Mr. S., to-day, and he says he is well, and happy as a boy."

Soon after the healing of this case, a lady came to me saying, "I have heard of Mr. S.'s cure, and have come to see if you can help *me;* but I don't know about Christian Science. I must do something. I have tried many remedies without avail and am discouraged and know not what to do. In order to account for some of the phases of my condition I must tell you that I have been shipwrecked twice and that my father, who was a sea-captain, was lost at sea. These shocks with other things have left me in a wretched state. I am full of fears and apprehensions and am extremely nervous. Can you help me?"

She was told something of the power of Truth over error, of the unlimited possibilities of the Law of Good, God, of the Omnipresence of the divine Principle, Love, of Harmony, which reveals the wholeness which exists, and which is for all.

She accepted the conditions required and came weekly to report progress. She gradually improved and at the end of a few weeks declared herself satisfied with the result of her trial of Christian Science and gratefully acknowledged the benefit thereof.

These cases are but a mite—a drop—in the great ocean of cases which have been healed through the knowledge of the Omnipresence of divine Love as revealed to us by our revered Leader and Teacher, Mary Baker Eddy.

J. M. R., Boston, Mass.

### Convinced by Reading Science and Health.

I would like to add my testimony to that of the thousands of my brother and sister Scientists as to the wonderful light and illumination which has come to me through the study of "Science and Health with Key to the Scriptures." I did not come into Christian Science through the door of physical healing as many have, but after trying for many years to live a good life in the old way,

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trying to relieve the sick and suffering, also to find rest for my own soul, I at last became discouraged and disheartened. Not finding faith sufficient for these things, I stood outside the gate for a while, not taking any special pleasure in my church relations or work. I was asked to read Science and Health by one of my own family, who had found its green pastures and still waters, and who said to me, "I think, now, you are ready to read this book and understand it, and I know it will comfort you as nothing else can."

At first, when told of its wonderful healing power and that it was really the Christ-healing, like Thomas, I could not believe until I had read the "little book" for myself. At the first reading, I saw the glorious interpretation of the old truths I had been trying to practise without understanding, and was lifted up out of care and sorrow, as never before.

Then my earnest desire was for class teaching at once, and to enter my Lord's vineyard anew. It was such joyful news to me to know it possible to heal the sick as Jesus did, I could lose no time in getting the whole armor on ready for work. In March, 1897, I had the privilege of class instruction from one of our dear Mother's loyal students, and since that time, have been "proving the doctrine all divine" by casting out evil and healing the sick according to the command of the Master. The signs following have been marvelous to human sense in some instances, and the work glorious and uplifting. During this experience I have seen the hopeless invalid raised to health and happiness, and the sinful reclaimed to the glory of God. I have seen chronic stomach trouble, nervous prostration, epilepsy, insanity, tic douloureux, and like beliefs of the human mind yield to the touch of Truth and vanish into their native nothingness. I have seen the lame walk, the blind see, and have heard the dumb speak, after weeks of speechlessness, for all of which do I give thanks to divine Love who has so graciously led me into this way of light and understanding, through the labor of love of His servant, our beloved Mother in Israel, Mary Baker Eddy—VIOLETTA M. DOANE, Fenton, Mich.

### Many Blessings Received.

The past year has been one of marked blessing, in what it has brought to me and my family, in deliverance from great anxiety in financial matters, when thought had become steadfast and trustful, on account of a pleasant material situation, and also by great growth in happiness and love in our home, which has always been known as a harmonious home even when discords and trouble seemed very real.

I have also been blessed in being able to bring health to others and to lift burdens from their lives. And what more could one rightly desire? This question I have often asked myself, for it has seemed, in some ways, that the thought-problems were more perplexing than ever before; and also, that I could neither answer nor banish them. If I sought human aid all I could grasp of the reply was, "You are in discord," or "Discord is in you." Or I might more correctly say, it seemed to me that I was in discord, while the reply was, "Discord is in you." At last I concluded it was better to fall into the hands of God than into the hands of man; to try honestly and silently to live kindly and peaceably with all mankind, and trust that God's goodness would remove, in His own way and time, the sense of discord, whether it was within or around me, or both.

My desire has been beautifully answered. Easter Sunday came to me with a garment of love. I had the pleasure of being with dear friends, and enjoyed fully the music and flowers at the church service in Kansas City; and the afternoon was given to hearing Judge Clarkson's lecture, full of strength and conviction. And best of all is the fact, that from first to last, during my little visit, not one unwelcoming thought has come to me. Everywhere, from Scientists and from friends who are not Scientists, only harmony has been manifest; and I have come back to my appointed place, more ready to know that evil does vanish under the sunlight of God.

ANNIE H. WILSON, Lexington, Mo.

### Christian Science versus Materia Medica.

About two months ago the typhoid fever made its appearance. For about a week I gave myself treatment, but it did not yield. Having had a siege of the same trouble nine years ago, and remembering what I seemed to go through at that time, the fear was too great for me, and I asked for assistance from one who has helped me over many rough places. In another week the fever had entirely disappeared.

I would like to illustrate the difference between treatment by *materia medica* and Christian Science. In the first case of nine years ago a physician was employed. I was in the hospital four weeks, and after leaving there it was more than a month before I was able to return to my work. In the second case, in which Christian Science was the only means of help resorted to, I was absent but half a day from my business, and when the fever was destroyed the bad effects, such as extreme weakness, disappeared also.

I am also truly grateful for what Truth has done for me in destroying the tobacco and other bad habits. My progress has been very slow, and the temptation has come many times to give up Christian Science, but Peter's answer to the Master, "Lord, to whom shall we go? thou hast the words of eternal life," has always cleared the mists away. And Paul says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Also our dear Leader, the Rev. Mary Baker G. Eddy, has said, "Be active, and, however slow, thy success is sure" (Miscellaneous Writings, p. 340).

J. P. LOWMAN, Minneapolis, Minn.

### Healed of a Disease Pronounced Incurable.

On the second day of May, 1899, I commenced treating a man sixty-four years old in Idaho Springs, Col., who was suffering from miner's consumption of eight years' standing,—which disease is pronounced incurable by *materia medica*. On the twenty-eighth day of the same month—less than four weeks—he pronounced himself cured and stopped treatment. Some of his friends who were not believers in Christian Science told him that that man (meaning myself) just made him believe he was healed, but he would find out he was not. His reply was, "I am healed, or my lungs are entirely gone, for they do not bother me in the least any more." That was a year ago, and last Sunday at our morning service he sat beside me. He told me he was enjoying good health yet.

There is another man in the same town who had the same disease in its first stage, to whom I gave one week's treatment last June, who was healed. I saw his wife about two months ago; she said he had never had a return of the trouble.—NAPOLEON B. MEEK, Denver, Col.

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The *New York Observer* says, "'I can' has made many a man a conqueror, a statesman, a commercial prince, or even a monarch. 'The king,' Carlyle tells us, 'is the man who can.'"

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To-morrow hasn't arrived yet, so there is nothing you can do to-morrow just now. Don't worry about it—wait for it to come, but get ready for it.

*Trades Union Journal.*

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## Religious Items.

The *Standard* of Chicago, a leading Baptist paper, publishes an article by J. W. Weddell, D.D., entitled: "Is it a Sin to be Sick?" The article is an answer to questions brought out by a previous article by the same author on the relation of prayer to healing. After touching on his own and others' experience in receiving physical healing through prayer, he says: "The church, we must admit, has let these things slip out of its mind, has, at least, been meagerly regardful and grateful for aid administered of God to his saints in sickness, and I, for one, am ready to believe that this may be one of the ways, though it be by the wilderness, that God is bringing his people back to a larger appreciation of His marvelous helping and a fuller resort to the divine sources of aid in this vale of tears."

Christ became the Word, to take the thought out of the mind and heart of God and translate that thought so that we could understand it, so that what was before invisible and inaudible and beyond the reach of our senses, comes into our minds and hearts as something that was in God's mind and heart, but now is in ours. Beautiful indeed, is this as an expression of what Christ is to us. You want to know God; well, then, study Christ and you will know all about Him. "He that hath seen me hath seen the Father," said Jesus.—ARTHUR T. PIERSON.

To live in a perfect world would be easy. The problem is how to live in this world and not be of it; how to participate in its labors and cares, and not contract its taint of moral wrong. The problem can be solved only in the light of Christianity which shows us how to live in and yet above the world; how to be citizens of heaven and yet sojourners on earth; how to retain a devout temper of mind amid the pressures of worldly duties and difficulties. The Christian restores harmony by bringing heaven down to earth.

*Zion's Herald.*

The following is an extract from a sermon published in the *Universalist Herald* which the editor preached recently: "We are told that sinners are dead. We believe it; and that they will remain so till they are quickened. The apostle tells us plainly the beginning of Christian life. He tells us that we are born of an incorruptible seed, and that seed is the word of God; and is preached unto us by the gospel. Can we not see that the word of God that is preached unto us by the gospel, is the seed that quickens Christian life?"

The just man says, "Do not let me hurt;" the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow-men;" the good man says, "Let me bestow much upon them;" the just man says, "Let me be pure;" the good man says, "Let me draw all men unto purity." One equitable; the other benevolent. The two together make perfection.

(Baptist) *Standard.*

The New York *Witness* says: "If only all Protestant Christians could be persuaded to put away from them all uncharitableness and all rationalism and all carelessness, and to take up the work of Christ in the true spirit of Christ, neither superstition nor infidelity could hold their ground very long, and even worldliness would soon be compelled to take a back seat."

The *Universalist Leader* has the following: "The world is moving God's way; slowly to human vision, but it is moving. It has been so moving from the beginning in some ways. In this century, in this generation, it is advancing in that direction in more ways and with greater rapidity than ever before."

Oaks do not grow like larches, nor do locusts keep pace with willows; but locusts cannot be twisted into baskets, nor can willows be trusted to support the weight of houses. Strong lives grow slowly, and are toughened by the exercises of patience.

*Exchange.*

Bishop Spaulding says: "The truth which makes us free makes us strong. It cannot be laid like a fossil on the shelf, it is not a collection of formulas and legal sanctions, it is life. A servile spirit can never approach that truth which gives inner freedom."

"Unselfishness seeks no human recognition," says the *Sunday School Times.* "To do good to those who do not appreciate it, to serve those who will never even know by whom the service was rendered, are marks of true unselfishness."

The New York *Observer* says: "Not the reservation, but the expression of a divine pity, redeems life from a pagan barbarity, and relates it to the skies. The world would be far happier if there were among men less reservation of pity."

The *Universalist Leader* says: "All wrong is at length pierced by its own sting. As there is a light around goodness that is the radiance from its own centre, so is there a darkness over sin that rises out of its own abasement."

*Zion's Herald* says: "A holy life is the result of deliberate effort and ceaseless watching. It does not come into maturity unless we take time for its culture.

The New York *Witness* says: "Away with all negative goodness. There is no such thing. Goodness is a positive quantity always, an aggressive force."

"Practical atheism may still subsist with religious professions, and even with the postures of worship and prayer," says the (Unitarian) *Christian Register.*

"God's love is your own assurance of the Christian hope; the life you lead is its evidence to other men," says the *Congregationalist.*

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

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## Items of Interest.

### Political and Governmental Notes.

President McKinley was officially notified at his home in Canton, O., July 12, that he had been chosen for the second time by the National Republican convention as presidential nominee. Senator Lodge, permanent chairman of the convention, was spokesman of the notification committee. Governor Roosevelt was officially informed at his home in Oyster Bay of his nomination for Vice-President. The notification address was made by Senator Wolcott of Colorado.

United States Consul-General Guenther, in Frankfort, has sent a report to the State Department in Washington to the effect that on account of the protective tariffs in force in Europe, leading Swiss statesmen are considering the expediency of uniting with some other power, and an extract from the *Allgemeine Schmeizen Zeitung*, which is embodied in the report, seriously advocates annexation to the United States.

According to the bureau of construction and repair of the Navy Department, the new battleships Alabama, building at the Cramps' yards, Philadelphia, and Wisconsin, at the Union Iron Works, San Francisco, are, respectively, 97 and 93 per cent complcted, the Illinois is 84 per cent completed, and the Maine 30 per cent.

Preparations have been made for a national convention of Anti-Imperialists to be held in Indianapolis, Ind., August 15 and 16. It is proposed to have a representation of one thousand delegates in the convention.

The steamer St. Paul, which arrived at San Francisco July 10 from St. Michaels, Alaska, reported that martial law had been proclaimed at Cape Nome.

### Foreign News.

During the early part of last week there was a general revival of hope for the safe deliverance of the foreign population of Pekin, but no communication from the ministers was received, although official edicts from the Empress and one from Prince Tuan, signing himself "Emperor," were received from Pekin by the viceroys of the southern provinces and by the Chinese ministers at foreign capitals. If the Chinese authorities are protecting the foreigners in Pekin, as the official statements of the viceroys and superintendent of telegraph lines declare, then the question is asked, "Why cannot the foreign ministers communicate with their governments?" The reports published on July 15 and 16, based on Chinese rumors, were very unfavorable, but Li Hung Chang still declared that he thought the legations safe. The allies were unable to get a sufficient force together to move on Pekin, and the force of about ten thousand men in Tien Tsin were hard pressed all last week by a much superior force of Chinese well armed and well managed.

There was a slight renewal of fighting in the Transvaal last week, and the Boers were in sufficient force at several points to assume the offensive. On July 12, Lord Roberts reported that Nitral's Nek, which was garrisoned by a squadron of the Scots Greys, five companies of the Lincolnshire regiment, and two guns of a battery of the Royal Artillery, were taken by the Boers July 11 and the guns and a greater portion of the squadron captured. Lord Roberts said that he had not received a list of the casualties, but feared that it was heavy. Reinforcements were sent, but arrived too late. In most parts of the field the British generals are engaged merely in the routine work of receiving surrendered arms and garrisoning abandoned towns.

Governor General Wood of Cuba has issued an order regulating the taxation of rural estates. The most important feature of the order confers the right of taxation of estates which were not destroyed, and yet have not been worked. These will be taxed according to their present ability to produce. There are many estates such as these in Cuba, the owners of which have been retarding the prosperity of the island by refusing to work their plantations until some definite form of government for Cuba has been decided upon. Many of these owners, who are mostly Spaniards, but include a few Americans, will now be compelled either to pay for keeping their estates in idleness or to work or sell them.

George Wyndham, parliamentary under secretary of state for war, said in the British House of Commons recently that since 1895 English firms had sold the Chinese Government 71 guns of position, 123 field guns, and 297 machine guns, with ammunition for each class. He also said that a German firm sold China four hundred thousand Mauser rifles in 1899.

The electoral colleges met in the chief towns and cities all over the republic of Mexico July 9 and cast their votes for President. The returns will come in slowly from the outlying States, but a great majority of the votes were cast for General Diaz, insuring his re-election for a term of four years, dating from December 1 next.

By 1935 Chili will have received for nitrate and iodine from the Peruvian province of Tarapaca 2,350,000,000 Chilian dollars, and from Bolivia $650,000,000. Thus the war indemnity paid to Chili will reach 3,000,000,000 Chilian dollars—a greater sum than France paid to Germany.

According to information prepared by the office of military information of the United States War Department, the Chinese army on a war footing numbers 1,000,000 men of which less than 200,000 are well drilled and equipped with modern arms.

The Ninth United States Infantry arrived at Taku from Manila prior to July 7. This is the first land force dispatched to the seat of war by the United States. Other regiments are under orders to sail for China.

There has been a marked improvement in trade in Palestine since the opening of the Jaffa-Jerusalem railway. The transportation of goods from the coast to the interior is now easy.

The French Chamber of Deputies and Senate July 10 voted an additional f.14,500,000 for the purpose of carrying on France's operations in China.

### Industry and Commerce.

Negotiations for the formation of the Crucible Steel Company of America were consummated July 12, when the committee announced to the meeting of the manufacturers that the stock issue of $50,000,000 had been oversubscribed. The manufacturers connected with the new combine represent ninety-five per cent of the crucible steel interests of the country. Among the concerns absorbed are the following: La Belle Steel Company; Singer, Nimick & Co.; Howe, Brown & Co.; Crescent Steel Company; Aliquippa Steel Company; Anderson, Dubuy & Co., and Park Steel Company, all of Pittsburg. Cumberland Steel and Tin Plate Company of Cumberland, Md.; the Benjamin Atha and Illingsworth Company; Westberger Steel Works of Jersey City; Sanderson Bros.' Steel Company of Syracuse; Burgess Steel and Iron Works of Portsmouth, O., and the Beaver Falls Steel Works of Beaver Falls, Pa.

It was decided by the union employes of the St. Louis Transit Company at a meeting July 9, to resume the strike and boycott, which was settled on July 2 by an agreement on the part of the company to add to its force from a list of men who were employes prior to the strike. The decision to resume the strike was reached at a meeting of about twenty-five hundred members of the Amalgamated Association of Street Railway employes. The men allege that the company has violated the agreement by employing men not on the list. After the renewal of the strike the street cars continued to run regularly, and seemingly the patronage was not affected.

The Interstate Commerce Commission's report for the year ending June 30, 1899, gives the following figures: The number of passengers carried during the year was 523,176,508, an increase for the year of 22,109,827; tons of freight carried, 959,763,583, an increase of 80,756,276; gross earnings were $1,313,310,618, an increase of $66,284,497, and operating expenses, $856,968,999, an increase of $38,999,723. The amount of dividends declared during the year was $111,089,976.

For the eleven months ending with last May, the total exports of provisions, including meat and dairy products, was $166,707,834, against $159,378,603 for the corresponding period of the fiscal year 1899. Of this large sum the principal items are: Lard with a total export during the eleven months of $38,691,000; bacon, with a total of $35,478,000; hams, $18,192,000; pork, $9,495,000; oleomargarine, $9,409,000, and beef, $7,553,000.

An engineer employed by an American company, who recently visited the Cerro del Mercado in Durango, says that the iron in sight on the mountain is sufficient to furnish all the smelters of England with ore for a period of 330 years.

John P. Brown, a consulting engineer who makes railroad work his special study, estimates that 112,000,000 railroad ties are required each year for renewals alone.

It is estimated that the people of London spend $10,000,000 annually for umbrellas. Londoners grow accustomed to carrying umbrellas whether it is raining or not.

### General News.

The steamer Windward, which was given to Lieutenant Peary, the arctic explorer, after it had been used for the explorations of Franz Josef Land, started July 16 from Sidney, C. B., with supplies for Peary and his party, who are expected to meet the ship at Etah, in N. Lat. 79 deg. 10 min. Mrs. Peary and her little daughter are on board and will go to the meeting-place. After a brief visit with the explorer they will return with the ship.

Kruger pennies are being purchased as souvenirs throughout Cape Colony, it being assured that no more of them will be coined after the war.

According to a San Francisco paper, children of James Watts, inventor of the steam engine, are now living in California.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Speech with Europe.

### A Way Found to Telephone Across the Ocean.

At last a way has been found to telephone across the Atlantic Ocean. That old scientific bugbear, the saturation of the cable covering with conflicting currents, which prevent the voice being heard over long distances, has been overcome, and nothing except the laying of a properly constructed cable now prevents our having direct speech with Europe.

The discovery is announced by Prof. M. I. Pupin of Columbia College, and even if Professor Pupin's reputation did not vouch for the authenticity of his claims, the enthusiastic manner of their acceptance by scientific men generally proves that a most important discovery has been made. Aside from this spectacular element of telephoning across the ocean, the discovery is of such value to land telephone and telegraph lines that not only will it be possible hereafter to talk directly between New York and San Francisco, but the cost of doing so can be reduced to what is now demanded for less than half that distance.

And yet this valuable discovery, although it required years of sifting through complicated forms to perfect it, is quite simple in character. It would remind you, as far as its quality of simplicity is concerned, of the mass of complicated designs which Edison adopted and discarded before he hit upon the simple vacuum bulb as a final form for the incandescent lamp.

Professor Pupin's invention consists of nothing more than series of simple coils of wire, to be inserted at intervals of eight to a mile under the sheath of the cable. This for the ocean telephone line.



For the land wire it will be necessary merely to connect the coils in circuit on telegraph poles at intervals of a mile apart. And these little coils, which you might almost make by twisting a single strand of wire around your finger, will bring the farthermost ends of the earth together in neighborly converse; will cheapen the cost of all telegraphic and telephonic communication.

What a wonder they were not thought of before?

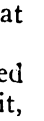
They were, however, thought of many times and they were even tried. But, like many another revolutionary contrivance, they were discarded because the man who thought of them first had not the scientific acumen to apply them in the right manner.

This is where Professor Pupin came in. He knew of these trials and of the failures that resulted. He knew, in view of certain long observed phenomena in electrics, that the failures were unaccountable. Truly they should have been successes, not failures, by all laws. He sat him down to calculate it out mathematically, and finally, after several years of study, he evolved a theory that put him on the track of success.

Think of being occupied several years with a problem in mathematics. This is what Professor Pupin passed through. He also made some interesting experiments. Here, in short, is the problem that confronted him.

Most people suppose that electricity travels with the speed of light. The text-books say it does, and it is a favorite illustration with lecturers. But it is so only under certain conditions. There are other conditions, as in an Atlantic cable, for instance, where electricity takes quite an appreciable time to pass from one point to another.

If the man at the key on this side of the ocean presses down his instrument so as to send a signal across, there is no manifestation immediately at the other end. The current flows in and fills up not only the long wire, but also the gutta-percha covering, which has to become saturated with a certain amount before there is any current apparent at the other end. In other words, the cable may be likened to a bucket of water, and it must be filled completely before any current will run over. The same slow process must be gone through before the cable can be emptied and another signal sent through it. Hence the speed of cable transmission is a very limited number of words a minute. It is slow work. The trouble comes when you attempt to hurry the current, as in rapid telegraphing or in telephoning.



Every one knows that electricity travels in waves, and when you speak into a telephone receiver your voice sets the diaphragm going at a rate fast enough to send thousands of electric waves over the wire in a second. In other words, the wire is charged and discharged thousands of times a second. On comparatively short wires this is quite possible, but on long lines, and particularly on heavily insulated cable lines, these rapid pulsations would not become apparent at the other end except as a wild jumble. Since the cable refuses to allow any current to leak out of the other end until every part of it is slowly saturated, it is easy to see how the innumerable electric pulsations inspired by the voice would mingle and jumble and mix up indiscriminately in the cable and its covering, and how those which reached Europe, for instance, would have lost all specific character. The phenomenon is due, as electricians say, to the "capacity" of the cable.

Now it was also known to electricians that "capacity" could, under ordinary circumstances, be neutralized by what is known as a "choke coil." This is a simple coil of wire, which, when placed in circuit with any device which generated "capacity" (say a condenser), had the effect of rendering that capacity nil and allowing the current to flow on as before. Knowing this law and recognizing the cable as a sort of huge condenser, some one put a choke coil in circuit with the cable. The effect, however, was worse than before. The jumble was greater near the choke coil. No one could understand it.



The law had been laid down by Oliver Heaviside, the noted English physicist, and, as some one has said, the most eccentric scientist in the world, that capacity could be overcome by inductance. He did not say just how it was to be overcome, but he proved it mathematically. All of which may sound particularly odd to the layman not

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well versed in the higher mathematics. At any rate, here was the condition. According to the law we should have been able with certain apparatus to telephone across the ocean. Yet the apparatus did not accomplish the feat.

Professor Pupin thought the law might not have been interpreted aright, and he set out to study his theory. He also experimented. He caused to be set up in Columbia College an artificial telephone line 250 miles long, and he made all kinds of applications with choke coils to see if there might be some special way of applying them so as to attain the desired object. He also made another interesting experiment which any person may try and which illustrates very nicely how Professor Pupin's invention operates.

Recognizing a certain similarity in all wave motions, Professor Pupin fixed a tuning fork against the wall of the room, the prongs pointing outward horizontally. He tied a string to one of the prongs and then stretched it tightly across to the opposite wall of the room. When the fork was set vibrating, little waves passed over the strings to the wall and back. They were quite regular.

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But he knew that, if the string had been continued on indefinitely for miles, the waves caused by the tuning fork would have thinned out and died away until finally, when a certain distance had been reached, there would be no wave motion perceptible. He took a little piece of beeswax and attached it to the string. The wave motion immediately showed much jumbling and irregularity. This, he thought, is exactly the condition of the Atlantic cable when one choke coil is placed on it. Then he fell to experimenting with the string and he attached pieces of beeswax to it at short intervals.

After a time he found that the waves sent away by the tuning fork passed in regular order over the string, being received, regulated, and passed along by the lumps of beeswax with remarkable dispatch. This, he thought, is what the cable needs—choke coils at intervals. The point was to determine the proper intervals. So he went back to his mathematics and to his artificial telephone line.

After a stupendous amount of work, Professor Pupin decided that on a submarine cable it would be necessary to insert eight coils to the mile in order that speech could be transmitted from New York to Europe. Whereas, on land telegraph lines, one coil to the mile would be quite sufficient. Of course, the laying of a submarine cable with eight coils to the mile attached at regular distances apart within the sheathing would be a prodigious commercial undertaking, but not nearly as much as was the laying of the first Atlantic cable.

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The advantage to be gained, aside from the long-sought triumph of talking across the ocean, would be the immense quickening of all cable telegraphing.

The present rate of ocean telegraphing is five cycles a second. With the insertion of the coils it would be possible to operate at the rate of fifteen hundred cycles a second, or three hundred times as fast as is now possible. As Dr. Pupin points out, a cable three hundred times as fast as at present could do three hundred times as much business, and it could charge less than one-tenth of a cent a word for messages, and still earn as much money as at present.

So important do the telephone companies think Dr. Pupin's invention that they are already negotiating for its use.

With the use of the Pupin coil strung upon telegraph poles, one mile apart, it will be possible to telephone to San Francisco over thin iron wire, that will cost nothing comparatively in the building.

The use of the system on long land lines might even make a Pacific cable unnecessary, for the lines now connecting us with Alaska might be continued to Behring Strait and down again through Siberia to connect with Asia.

The New York Telephone Company placed its wires at the disposal of Dr. Pupin while he was making experiments.

*Boston Herald.*

## The Lectures.

### At Anderson, Ind.

Persons who went to the Grand Opera House, and there were hundreds of them yesterday afternoon (Sunday, July 1), were repaid by hearing as pleasing an address as has been delivered here for a long time. The speaker was Mrs. Annie M. Knott of Detroit, who has gained a wide reputation as an advocate of the doctrine of Christian Science.

Mrs. Knott was introduced by Mayor Dunlap, and at once won her way to the hearts of her auditors. She is a lady of pleasing appearance and gentle voice, and talks with a quiet earnestness that at once impresses her hearer that she believes firmly in her theme, and that that belief is not born of fanaticism or prejudice.

*Anderson Daily Bulletin.*

The introductory address of Mayor M. M. Dunlap was as follows:—

*Ladies and Gentlemen:*—In introducing the speaker of this afternoon I find it a pleasant task, especially since knowing the hospitable and kindly feeling entertained for her by many in this audience. Knowing also the liberal fairness of our people there is no question but that the utterances of the distinguished lady will be received with the utmost respect and consideration.

That the subject may be new to many of us is additional reason why it should receive attention. In all things material this is a progressive age. In the realm of science, also, there are continuous and startling revelations, and he who refuses to accept the demonstrated truth is so much behind his times.

Christian Science may or may not be a great beneficence. It may or it may not be a true Science. I do not know. But that it is striving for recognition and a place in the hearts and intelligence of men we do understand, and it is entitled to be heard and tried according to the standards of reason and justice.

I am told that Christian Science makes no war on other religions; that its followers believe in the same infinite, eternal, omnipotent God on whom all Christians rely. Then there should be no conflict, no hatred, no jealousies, no ridicule. If the teachings of Christian Science reveal the truth, real and mighty to heal and to save, the revelation redounds to the benefit and glory of all.

If it impinges on some baseless doctrine, if it brushes away some crumbling belief, if it destroys some false ideal, if it crushes some idol of ignorance, or prejudice, or unreason, is it not a blessing to mankind? The death of error is a common gain.

One of the greatest difficulties encountered by the Christian religion is the furnishing of some tangible, human evidence of its virtue and worth. There are so many in this world who want to see in "his hands" the print of the nails. It is two thousand years since the Man of Galilee walked among the people, healing the sick and casting out the devils of unrighteousness, and the story of it is as a fable in the minds of men. Yet, may it not be true that even as his disciples performed the same wonderful works in his name, these later followers of the Master may become the like instruments of his power?

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Whether it be true or not, these Christian Scientists are happily fortified in their teachings by the evidence of sane men and women, who know and testify that "whereas I was sick, now I am well"—witnesses, too, whose testimony in the courts of the land would stand unimpeached and unimpeachable.

Ladies and gentlemen, the speaker, Mrs. Annie M. Knott, who will now address you.

### At Beatrice, Neb.

The renown of Judge William G. Ewing, and the subject of his lecture, were sufficient to attract a large audience to the Chautauqua Tabernacle yesterday afternoon (Monday, July 2). Whatever divergence of opinion there may be regarding the subject of Christian Science, it must be admitted that Judge Ewing is one of its ablest defenders, and his lecture yesterday was a brilliant and scholarly presentation of its doctrines.

*Beatrice Daily Express.*

### Lectures at Other Places.

Toledo, O.—Joseph R. Clarkson, May 13.
Sharon, Pa.—William G. Ewing, May 17.
York, Neb.—William G. Ewing, June 30.
Witchita, Kan.—William G. Ewing, July 5.

## The Secret of Happiness.

'Tis foolish to look in the past,
Except to gain profit thereby;
Its failures good lessons should teach,
Its triumphs make courage rise high.
But here is the secret I've found,
(A treasure from Wisdom's mine),
Just do your best and wait on God,
And live one day at a time!

It seems quite easy to say,
(I'm afraid not so easy to do),
For cares and forebodings may come,
Which tend to make one feel blue;
But cheerfulness findeth a way,
And banishes every ill,
So we learn to trust, and watch, and pray,
And do our Father's will.

When troubles and trials seem real,
And we don't seem to see the way,
We should always remember the darkest hour
Comes always before the day.
So by holding fast to the good,
And pressing bravely on,
The sunshine comes where darkness had been,
And lo! our troubles are gone!

We find, when we look ahead,
The future's a misty maze,
And ne'er a vision reveals
To our inquiring gaze.
And then we see, when we look behind,
How much better we could have done,
So just be patient, and live to-day,
And wait till to-morrow comes!

EDWARD E. NORWOOD.

"If nature must be studied as a whole, so must the Bible," says a writer. "It is a collection of books by writers who unwittingly contribute to a scheme the key to which is to be found in one historical personage."

# Selected Articles.

## Masonry and Christian Science.

To the Editor of *The Union.*

*Sir:*—I have just read the letter by F. H. Coolbroth, published in your issue of the 30th ult. He writes, "That the Masons offered their assistance to the family of Mrs. Torrence of Topeka, Kan., whose death was due to Christian Science treatment, does not argue that they are friendly to Christian Science."

I think it is apparent to your readers that my purpose was not to make a plea that the body of Masons were favorable to Christian Science, though I know a great many Masons who are believers in Christian Science; and surely there can be no wrong in crediting them with kindness toward this faith. It was unjust to the Masonic order, as well as to Christian Scientists, that they should be reported as prosecuting a Christian Scientist because of her failure to heal Mrs. Torrence. Besides the public are entitled to the truth.

If Christian Science is error and its adherents are following a delusion, they can be easily beaten in a fair race, and it will not be necessary that their words and works shall be misrepresented in order that they may be defeated. Our friend challenges me or any Christian Scientist "to bring forward any case of sickness or disease said to have been cured by Christian Science," which he cannot prove to have been cured by other causes. He adds, "If the people said to have been cured will tell the truth." Are we to understand this statement to mean that the hundreds of thousands, including many of the most honest and reliable people of this country, are accused of misstating the facts when they say that, after having suffered for years and having constantly sought relief by other means, they have been healed through Christian Science?

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It is not strange that people who have strong faith in medicine should believe that the patient under Christian Science treatment is healed "because the medicine which he formerly used is just taking effect." Neither is it strange that people who do not believe in medicine should say, "It is because you quit taking medicine that you are well. I have always told you that you were taking too much medicine." Nor is it strange that those who believe in hypnotism should claim that hypnotism has done the work, and the Spiritualist that Spiritualism has healed the patient. It is but natural that people should attribute results to that in which they believe, rather than to something which has not been satisfactorily proven to them. When Herod heard of the works of Jesus it did not occur to him that Jesus was a new personage. He had already been somewhat convinced of the religion of John the Baptist; hence he said, "John is risen from the dead."

He believed the manifestations which he saw were caused by a revival of John's religion ("the old fashioned religion"). He was so firmly fixed in his old beliefs that it had not occurred to him that new ideas were at work, and this was why the sick were being healed.

Even the Christian Scientist in the early part of his experience, is tempted to attribute the healing results to something less than God, until the testimony in favor of the divinity of the healing becomes overwhelming.

Our friend can find many cases in his own city which will bear investigation. If these are not satisfactory, I will take pleasure in submitting to him other cases which have been healed in Christian Science. I would like to add here that only a year or two before the departure of Mrs. Torrence, her husband died of typhoid fever, the same

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trouble which caused the death of his wife, and that he had proficient medical assistance. Will our friend make the statement that the physicians killed Mr. Torrence? We would ask further, in the face of these circumstances, what argument could be presented in favor of the claim that Mrs. Torrence erred in her choice of remedies? I think it is also apparent to your readers that neither in my reference to the case which was healed of typhoid fever under Christian Science treatment, nor in anything which I have written, can there be found aught that is "unkind in respect to the medical system." We have the kindest feeling toward the medical fraternity and their friends. We are simply contending for the rights of a Christian Scientist to choose his own remedy. No class of people have more "sympathy for the sick" and the troubled than Christian Scientists. We recognize the sin and sorrow of the world and we know that these are as real to mortals as the flesh, and we do not call them imaginary, yet we understand that the troubles which are mountains to us are nothing to God, that in the presence of divine Love which is infinite, human discords become infinitesimal, and no evil can live in the presence of God.

Our critic asks, "Why speak of sin, bereavement, sickness, and death? Why do they not get up a language of their own, in which these words and their kindred shall have no place, or perhaps eliminate from the English language all such words?" No doubt if nine-tenths of the talk about sin, sickness, and death were eliminated from the conversation of mortals a large per cent of the troubles common to earth would disappear.

It is allowable that one should attach any peculiar meaning desirable to a given word, even though it differ widely from that generally accepted, provided he defines his meaning. The terms used by Christian Scientists must be understood as intended, otherwise the pupil or the critic is wrongly informed. Much of the misunderstanding on the part of the general public concerning this Science is because the statements used in the Christian Science textbook and by Christian Scientists are misconstrued and not understood by others as they are by Scientists. We have no other words than the English with which to present our ideas, so we must use the English language, define our meaning as clearly as possible, and patiently wait to be understood.

Without doubt "Jesus Christ suffered on the cross." The questions are, what was the nature of that suffering? what occasioned it? what was its purpose? Christian Science teaches that suffering is more than imagination, but that it has its existence only in human experience and not in that spiritual existence which is eternal; hence the possibility of overcoming the physical sense of suffering through the spiritual understanding of God.

ALFRED FARLOW.

In *The Union*, Springfield, Mass.

## Christian Science in Hastings, Neb.

Editor of the *Republican*:—

In this city is a little band of people, quiet and unobtrusive, who meet twice a week to worship God in the way that brings to them the largest measure of peace, health, and happiness. They have no salaried preacher and no paid choir. There were but two of them a short time ago, and in their simplicity and confidence in God these two worshiped humbly by their own fireside in their own parlors. There has been no proselyting, no exhorting, no revival meetings, but these two found health where there had been sickness, peace where there had been discord. Discontent gave way to harmony and content. They knew they had gained a consciousness of the true God, who is "all presence" and "healeth all our diseases." In simplicity and with a heart filled with gratitude, they told their neighbors of the tangible and practical benefits they had received. Some sneered, some doubted, some accepted, found peace, and were healed. One after another took it up, till families met together to worship in their different homes. Then a small hall was rented and, that outgrown, a larger and better one was engaged. All classes are represented there: bankers, merchants, society leaders, and those in a salaried position with men under them. They attempt to force their views upon no one, and they criticise no one.

They are Christian Scientists. They have all accepted Christian Science, either by being healed personally or by the healing of some one near and dear to them. Their experience, through actual benefits received, robe them in a faith that nothing can shake.

One has been healed of cancer in the stomach pronounced incurable, two of consumption where medicine did no good. One had traveled far and suffered long, had been under the surgeon's knife, and all to no effect. Many other cases might be cited.

It is this understanding of God as an "ever-present help," "healing all our diseases," and following closely and practically in the steps of the Saviour as shown to us by Mrs. Eddy, that gives such faith in Christian Science.

Those who have been healed and are constantly healing the sick, are more competent to judge of the healing power of Truth—God—than those who know nothing of God's healing power and repudiate either His ability or willingness, or both.

Oh ye of little faith! What have we as Christian Scientists done to merit the many attacks made upon us from the pulpit? We have disturbed no man, no crime has been committed, we have not attempted to win converts from any other church. It is true many sick have been healed in this city, some sinners have been reformed, suffering has been alleviated, and peace and happiness increased. This and nothing more.



On last Sunday evening there was a Christian Science mother whom I know, at the bedside of her sick boy, realizing for him God's presence and care. She did not go to the doctor nor the drug store, she knew there was a greater physician and a healing balm superior to any drug. The next morning all pain was gone. The signs followed. The healing was complete. That mother had faith in God and her faith is based on actual experience.

A boy had boiling water spilled on him in such quantities as thoroughly to saturate his clothes. God was an ever-present help. No signs of burning or pain were manifest after a few moments' treatment.

Recently, in a neighboring town, a Scientist was on trial before a court. A gentleman, formerly principal of the schools in this city, who had been so paralyzed that his hand could clasp nothing, was summoned as a witness. His healer was on trial. When the witness entered the room he advanced to the judge, grasped his hand, and squeezed it so hard that he cried out with pain. "How is that for a paralyzed man?" exclaimed the man whose hand had at one time hung helpless at his side.

These cases of healing are occurring almost every day. Quietly and without ostentation one after another comes to testify that God heals and Mrs. Eddy has shown us the way.

One case of suffering relieved is worth more than a whole series of sermons or volumes of theories that bring no relief and are incapacitated for signs following because of the belief that God cannot or will not heal the sick. Why should poor, weak, mortal man limit God's power to do good? Or why does he divide it and say, "God will do this but He will not do that?" As little children in meek-

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ness and truth let us acknowledge God as omnipotent and then preach and practise it.

But is God omnipotent? Some say drugs and doctors succeed when He fails. We believe He created all and all that He created was good and nothing but good was created, and that He needs no assistance from mortal man for He is supreme and omnipotent. J. G. C.

In the *Hastings Daily Republican.*

## The New Revival.

THE following extract is from a paper on the above-named subject which was read before the Illinois State Association at Oak Park, by Quincy L. Dowd, pastor of the Winnetka Congregational Church.

A demand rises now, that "*a* gospel" be given which offers a *spiritual hygiene.* God's tidings of gladness to-day, as at the first, comes to sick, ailing, and harassed people. Are we not told to restore men and women, bringing them into health of mind? Much of what Christian Scientists stand for Christian pastors should attend to in the regular course of their work. It may come to pass that seminaries for training ministers will have a professor of pathological and spiritual diagnosis. Ministers appointed in Christ's name must see to it that they minister to men's *real,* yes, even to imaginary ills. The well need no physician; but those bodily oppressed, or depressed mentally are *our* patients peculiarly. It should be recognized that the phenomenal, steady movement toward Christian Science is a sort of *revival.* Shall we lose by it, or gain by it? Possibly we preach too often on metaphysical *themes* which people do not care for, and not often enough on spiritual *therapeutics* which would help them. "Healing of the mind" is the pastor's *forte.* His message or advice misses the mark unless it brings some reviving to mortal *flesh* along with an awaking of the immortal spirit.

## Elder Harkins Pleased.

DURING his sermon last night Rev. Mr. Harkins digressed from his theme to refer to the lecture of Mrs. Knott, on Christian Science, in the Opera House. Elder Harkins said that he hoped he would never be so prejudiced and unreasonable as to decline hearing the presentation of any side of any proposition. After summarizing the popular view of Christian Science in the statement that it was neither Christian nor Scientific, Mr. Harkins told how he had been present at the Opera House lecture until he was called away, much to his regret. Then he paid tribute to the exalted character of Mrs. Knott's lecture. He said that all that part of the lecture which he had heard was chaste in language and spiritual in character. If what Mrs. Knott had said about Christian Science was a true statement of the faith, then it was altogether different from what it has been conceived to be, for it was the lifting of mankind above the materialistic and to a spiritual plane. Elder Harkins said he had not been carried away by Christian Science, but that he stood ready to testify to the Christlike character of Christian Science teachings so far as they had been revealed in the address at the Opera House.

*Anderson (Ind.) Daily Bulletin.*

### How the Bible Sells.

"Several of the literary magazines publish lists every month of the most popular books," said the representative of a large Northern publishing house who is in the city looking after the Southern trade. "These lists are compiled from data furnished by dealers and public librarians at different cities, and the volume that usually occupies first place is, of course, the novel that happens to be the fad of the day. As a matter of fact, however, none of them have ever printed the name of the book that is really most popular and actually the best seller, not alone for this month or last month, but for every month of the year. That book is the Bible. It may surprise you to know," continued the speaker, "that the Bible is selling better to-day than at any time since it was first printed. Last year, from January 1, 1899, to January 1, 1900, the American Bible Society alone issued nearly a million and a half copies. The exact figures are 1,426,801. Of course, the Society is an immense concern, but there are several others in the United States and a number in England and Europe, all turning out nothing but Bibles. They publish them in every conceivable shape, from the beautiful Oxford editions in flexible covers at twenty-five dollars apiece down to the little cheap volumes in fine print that retail for a nickel. Nowadays a very good, serviceable Bible is sold for fifty cents. It has all the latest and best notes, several colored maps, and a very useful index. The sale of that edition has been enormous and has run into the hundreds of thousands. The wars on both sides of the water have had a very marked effect in increasing the demand for Bibles. You can make a calculation of the total force in the field, both English and American, and then count on at least one Bible for each soldier. Some of the boys who went to the Philippines got upward of a dozen, and most of the soldiers' Bibles were handsome, substantial copies. I think, seriously, that the old stories of Bibles that have stopped bullets have influenced many a mother, sister, or sweetheart in the selection of a good, thick volume in preference to one of the thinner and lighter editions. Yes, the Bible is decidedly 'the most popular book.' Its copyright for six months would make a man rich beyond the dreams of avarice."—*New Orleans Times Democrat.*

### The Child Heart.

The heart of a child,
  Like the heart of a flower,
Has a smile for the sun
  And a tear for the shower.
Oh, innocent hours
  With wonder beguiled—
Oh, heart like a flower's
  Is the heart of a child.

The heart of a child,
  Like the heart of a bird,
With raptures of music
  Is flooded and stirred.
Oh, songs without words,
  Oh, melodies wild—
Oh, heart like a bird's
  Is the heart of a child!

The heart of a child,
  Like the heart of the spring,
Is full of the hope
  Of what summer shall bring.
Oh, glory of things
  Is a world undefiled—
Oh, heart like the spring's
  Is the heart of a child.

*London Speaker.*

### Bound Sentinels.

Volume I. of the *Christian Science Sentinel* bound in cloth can be had at $2.50 per volume, prepaid. Bound in half-calf or half-morocco at $3.00 per volume, prepaid. We have but a limited number of copies.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

**MRS. EDDY TAKES NO PATIENTS.**

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Honest Individual Work.

THE success of any undertaking depends upon the honest work of every individual who has a part in it. One of the greatest needs of the world to-day is for honest, conscientious work on the part of individuals, from the humblest toiler to the man or woman who fills the highest position of trust and importance. On every hand is manifest the great need of increased spirituality in order successfully to grapple with and overcome the growing forms of evil. Honesty in all the affairs of life is necessary to gain the high degree of morality that is needed. Dishonesty of any kind or character, even in little things, stamps itself upon the individual and robs him of his power to resist evil.

An engineer makes the plans and specifications for a large, steel bridge which is to span some broad river or deep gorge. He realizes that his calculations must be exact and his work must be honest, even in the minutest detail. It is not sufficient that he give seventy-five feet as the measurement of a heavy iron girder when it should be seventy-four feet ten and three-fourths inches. His measurements must be exact even to the one hundredth part of an inch.

Unless the work of the engineer is exact the builder would find that the parts of the framework, made according to the specifications given him, could not be joined together. A lack of honest work on the part of the engineer would cause the builder to fail and his work would have to be done over again. On the other hand if the specifications are exact and the builder neglects to follow them, this will likewise result in failure. To insure success the specifications must be exact and the work must be honestly done in accordance with them.

The builder is found poring over the specifications. He must not merely believe, he must *know* what is required of him. He is constantly giving directions to others. It is not always possible for him to see that his instructions are carried out to the letter, so he must trust to the honesty of the workmen.

When the structure is completed, if the contractors have furnished honest materials and the workmen, from the least to the greatest, have done honest work, it is found capable of carrying the burden it was intended to carry and it stands an enduring monument to honest individual work.

If honest work is required in the performance of that which is for time only, how much more is it needed in the doing of that which is to last throughout eternity? What greater and more important work can there be than the development of character? All things else are as nothing when compared with it. This great work is not for time but for eternity. It is an individual work. While it is true that one is helped by the achievements of others, yet, after all, his progress depends upon the faithfulness with which he does his own work.

How much it means to do honest work! Happy indeed is the man who can say of any work he has performed or any experience through which he has passed, "I have done the best I could."

Christianity is right doing, the result of right thinking. It is evident that he who does not think right cannot do right, and he who does not make an honest effort to do right will not long be able to think right. Right thoughts will not long abide where they do not find expression in action. If one would make them really his own he must make good use of them.

The earthly life of the Master made plain the way of salvation from all evil, sickness as well as sin. Not his personality but the life that he lived is the Saviour of the world. His life was the exemplification of his teachings. He was honest in the practice of what he taught, and this gave him spiritual power to overcome all forms of evil.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says on page 450, "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help."

To be a Christian Scientist means more than to know the letter of Christian Science and be able to talk it fluently. It means that one make an honest use of the letter; that all his deeds be in strict accord therewith.

The letter of Christian Science is like the plans and specifications for the bridge to which we referred. The knowledge of the letter does not make a Christian Scientist, any more than familiarity with the plans and specifications constructs the bridge. As the builder must know the plans and then follow their directions, so one must understand the letter of Christian Science and then do honest work in accordance therewith. As the completed bridge is a monument to honest individual work, so the cause of Christian Science has become what it is by honest individual work on the part of Christian Scientists.

The need of more and better work is manifest. Not such work as watches another to see wherein he fails to do honest, effectual work, but the kind that watches one's self to see if his own actions, words, and thoughts are just what he knows they should be. The power of a good example to compel others to do better is little realized. Honesty is always a rebuke to dishonesty, and the result of work well done is to inspire others to go and do likewise.

We should not underestimate the importance of the work we are called upon to do. Wherever our lot is cast and whatever the work that is assigned us, it is an essential part of the great whole and should be done well. Honesty and fidelity are inseparable. If the Christian Scientist does honest work he is faithful to divine Principle, and he merits, and will surely receive, the reward of the faithful.

## A Friendly Word.

*The Southern Advocate*, published at Winfield, Kan., recently had the following to say concerning the Christian character of Christian Scientists:—

"Christian Science holds many theories that are scientifically and theologically at variance with our notions. If Christianity is an intellectuality, and if Methodism is to cast all its members into one intellectual mould, we cannot consistently keep a Christian Scientist in the church. But if character is to be the principal test, we think we may fellowship them. These Christian Scientists are not bad people. They teach that God lives and operates in us and through us; and that 'in Him we live, and move, and have our being.' They train the mind to think only the best thoughts and to believe only in good. They look on the bright side of everything and are cheerful, happy, contented, and companionable. I prefer them for my associates to some gloomy, despondent Methodists, who believe in a devil, and that such an one mostly controls the world; who believe in hell and think most of the people are going there; whose general experience is, 'How tedious and tasteless the hours;' whose favorite song is,

O Lord and shall we ever live
At this poor dying rate?

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"The writer has had Christian Scientists in his church and found that the bonds of Christian love were stronger than intellectual differences. Therefore they desired not to leave the church and we were glad for them to remain. But if we nag them, criticise them, or persecute them, they will go, and in this way we have lost some valuable members."

The writer's willing testimony to the Christ-like character of Christian Scientists shows an inclination to recognize genuine Christianity wherever it may be found. His statement is an acknowledgment that Christian Science is Christian, for it makes men and women Christ-like, or at least it does not take away the Christianity they possessed before they became Christian Scientists. All true Christian Scientists know that they have not less, but more of the spirit of Christ by reason of the higher understanding of God that has come to them in Christian Science. God is more to them than He was before, and they rely upon Him more implicitly and see more clearly the necessity of keeping all His commandments. Surely any teaching that will accomplish such good results must be Christian, since an evil tree cannot bring forth good fruit.

Since evil is a unit in opposing all that is good, should not all, who are striving to gain a higher plane of life for themselves and also to elevate others, be more closely united in opposing evil? Should there not be a more just recognition of good wherever it may be found? All good is the manifestation of the one Good, and all evil is the manifestation of the one evil. Should not all Christians look for the manifestation of Good, ever recognizing its presence and power?

The honest, conscientious Christian is striving to gain the mastery over evil. He must work from his own standpoint of experience, and wherein his methods are wrong or ineffectual he will learn to change them. It is evident there can be but one right way, but in his efforts to gain that right way mortal man is encouraged and lifted up if his honest motives and sincere endeavors are appreciated. This being the case, cannot Christians help him more, and at the same time better show forth their own Christianity, by recognizing the good he has done and giving him credit for it, instead of condemning his work in toto? Surely this is what they would have others do unto them, and who will say that any man ever suffered loss by conforming his life to the Golden Rule?

### A Correction.

In the letter to Mrs. Eddy on page 721 of the *Sentinel* for July 5, the sentence "I find in making the change from orthodoxy, one can answer all that is worth answering," should read, "one can conserve all that is worth conserving."

## Among the Churches.

### Opening Service at Newman, Ill.

Last Sabbath morning (June 10) seemed unusually inviting to those who find the chief feature in life the worship and appreciation of Deity, as exemplified in His boundless gifts, preserved in the Immortality of Spirit, and guided by the infallibility of divine Intelligence. We obtain our impressions for these thoughts from the services which we attended, in dedication of the rooms now allotted to the exclusive use of First Church of Christ, Scientist, in our city, which was one of the brightest features in the life of the Christian affairs of our locality.

These rooms are set apart in Culbertson's Block, and so arranged and furnished as to impress one with the thought of extreme tidyness, as well as their superb fitness for a purpose which follows the act of building better than one knows. Nature offered testimony in the semblance of rich roses, which only June can afford, and these, with the substantial furnishings, testify alike to the enthusiasm of those who remain continually in the vineyard.

The following address was delivered by M. C. Goldman, the First Reader of the Church.

With joyful hearts and with gratitude too deep for expression, we invite you to unite with us this peaceful Sabbath day in dedicating to the service of the living God, these beautiful rooms.

May the weary and heavy laden here find rest and peace; the sick and sinful, the healing Christ; the sorrowing, the comforter, and all a refuge from the cares of the world.

To you who have already accepted Christian Science as the Truth we would say: Be not discouraged if trials seem to hinder your progress from sense to Soul, they will work for you that which you need, experience and patience. If you would know their cause, self-examination will reveal it. Then let us know and understand the Truth that will remove it. When we see in our own consciousness that which is unlike Good let us destroy it, cast it out by the realization of our own true self as the reflection or image and likeness of God (Good).

Let us think less and less of self—deny self completely—and more and more of the great needs of humanity, and let us more clearly recognize the mission of our church and its work of educating and bringing all to a knowledge of that Truth which makes us free, a knowledge of our relation to Him whom to know aright is life eternal.

Let us resolve that we will be more faithful in putting aside self-consciousness, self-interest, and self-ease, and always be present at each service. Let us be especially open-hearted and generous at our Wednesday evening meeting, the only contribution asked or expected is that we give liberally of our knowledge of the healing work. Every hour is fraught with good. Let it be known.

A little over four years ago we organized as a small band of Christian Scientists. Earnest, faithful work has been done in the face of bitter opposition and ridicule. We have grown steadily and sturdily to our present number. Our meeting place the first year was in the home. The second year the meetings were held in what is known as Thomas' Hall. For the past two years we have met in Odd Fellows Hall. For some months past a meeting place dedicated to the exclusive use of Christian Science has been held in thought, and that thought, steadfastly held, is now made manifest.

From a material standpoint it did not look as if this could be accomplished, but knowing that what we wish realized must be first in mind, continually knowing that with Omnipotent Good all things are possible, and that to us was said: "All things are yours," and "All that I have is thine," and believing as we read in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 490, that "Divine Love always has met, and always will meet, every human need," we have made our demonstration thus far, and soon our rooms will be "thoroughly furnished unto all good works." These rooms are a testimonial to all, that in this little city is established the Science of Christ, or Scientific Christianity, and that in this age of gross materialism the power of the spiritual idea of Life, Love, and Truth as eternal, self-existent Mind, infinite, ever-present, and omnipotent to destroy all error, sin, sickness, and death, has been proven by word and deed among us. And, as in olden days, the spirit of the living, palpitating Christ stands knocking at humanity's portals and in the common daily walks of life, pleading, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

To our dear Mother in Israel, the Rev. Mary Baker

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Eddy, we owe a debt of endless love and gratitude for having made so plain to us the way to heaven and harmony. With sincere love we shall welcome all, whether of our own or other denominations, who may come to these rooms to worship with us.

The Christian Scientist has only cordial good-will for all who are ministering to suffering humanity, the physician, the surgeon, the minister, and all who are living up to the clearest light vouchsafed to them, and honor and respect their motives.—*The Newman Record.*

### Corner-stone Laid at Oakland, Cal.

With impressive ceremonies witnessed by about two hundred people, the corner-stone of First Church of Christ, Scientist, now in course of construction at Seventeenth and Franklin Streets, was laid at 8.45 this morning (June 20). In the absence of F. J. Fluno, the First Reader of the Church, Charles Benedict conducted the ceremonies, being assisted by Mrs. Anna V. Crabtree and Miss Eleanor Fluno, the twelve-year-old daughter of the First Reader.

An improvised altar had been constructed on the staging immediately above the corner-stone, and from this point the ceremonies were conducted. Mr. Benedict made the opening address, which was brief and chiefly congratulatory. He spoke of the privilege of gathering for such a ceremony on a quiet, balmy June morning, and regretted the absence of Dr. Fluno and his wife, who are now in Boston, and said that though they were away, they were present in thought, and this added to the completeness of the occasion.

Mr. Benedict's remarks were in substance as follows:—

*Friends:*—We have met together this morning to express our love to God and our gratitude to divine Principle, by implanting in consciousness the foundation or corner-stone of our church, whose outward symbol is First Church of Christ, Scientist, of Oakland. The true significance of Church is given us in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

As we view this symbol now being constructed, we recognize the fact that there is no other foundation except that which is laid, "Jesus Christ himself being the chief corner-stone."

The accomplishment of this object has been made possible first by the great First Cause or Divine Principle which we call God. We are taught that of ourselves we can do nothing, but that anything we may ask in His name He will do it. We are indebted to our beloved Leader, Mary Baker G. Eddy, whose love to God and desire to benefit the human race has preached the gospel to every nation, teaching us to look above the evidences of sense to demonstrate the great problems of life.

And also to Dr. F. J. and Mrs. Fluno, whose love for Truth, loyalty to Christian Science, and unceasing effort for the good of all has been demonstrated. While we rejoice in the feast of Love they have enjoyed while away, we miss them and much regret that they should be absent on this occasion, and although they are absent in person they are present in thought.

The address was then followed by a reading of a selection from the first Epistle of Peter, the burden of which was that the chief corner-stone of the church is Christ. Following this the ninety-first Psalm was read by Mr. Benedict.

There was silent prayer, followed by the whole assemblage repeating the Lord's Prayer. Mrs. Crabtree next read some selections from several of Mrs. Mary Baker Eddy's writings. When Mrs. Crabtree had finished these readings, little Miss Fluno placed a number of books, papers, and documents in the copper receptacle which was to be lowered into the corner-stone. A complete list of these articles is as follows:—

Bible, "Science and Health with Key to the Scriptures," and the following other works by Mary Baker G. Eddy, "Miscellaneous Writings," "Christ and Christmas," "Retrospection and Introspection," "Unity of Good," "Rudimental Divine Science," "Christian Healing," "Pulpit and Press," "No and Yes," "Christian Science *vs.* Pantheism," and "People's Idea of God;" also the Manual of the Mother Church, the Christian Science Hymnal, "Christian Science History," the *Journal* and the *Quarterly,* an historical sketch of the local church, its present members, officers of the Sunday School, names of the committees, the architect and contractor, and the plans and specifications of the new building, together with a copy of the *New England Magazine,* which contains an article on Christian Science, a copy of the September *Journal* of 1899, which contains an article by Dr. Fluno.

The ceremonies were concluded by readings from the Bible and from the works of Mrs. Eddy, Mr. Benedict first reading the third chapter of Malachi and the twenty-first chapter of Revelation. Mrs. Crabtree followed with a reading from Science and Health, the central thought of which was that the corner-stone of all building is purity. Following this Mr. Benedict read the hymn, "Shepherd show me how to go," written by Mrs. Eddy, and closed the ceremonies by another reading from Hebrews.

The corner-stone is of granite and is enclosed in a wall of Nevada lava stone. The stone itself is about three by two feet, and on its face it bears the following inscription, neatly chiseled:—

FIRST CHURCH OF CHRIST, SCIENTIST. 1900.

The contract for the stone work was awarded to Charles Ingersoll. The stone is a delicate pink and soft when mined, exposure to the air hardens it, until, in the course of years, it becomes as resistant as granite. Henry A. Schultz is the architect for the building, which will cost in the neighborhood of fifty thousand dollars, and will be a substantial and noteworthy addition to the many church edifices already in Oakland.—*Oakland Enquirer.*

### The Work in Ogden, Utah.

Our last year's work showed an increase in membership of over fifty per cent, and the increasing interest has manifested itself in many other ways. I will speak of one. At our annual meeting last year, it was decided to start a building fund. By November it had grown to be $350. About that time we had the opportunity to purchase the old Presbyterian Church property. A meeting was called and a committee of two appointed to confer with the owners, and find out the price and terms of payment. It was ascertained the price was fifteen hundred dollars, to be paid in ninety days. The committee was instructed to close the deal, which it did by giving its personal note for the amount without interest or mortgage. February of this year (1900), a meeting was called to listen to a report of this committee, and we were rejoiced to find the property paid for. Steps were at once taken to remodel and repair the building, which has been done. We held our first service in our own church edifice May 27, and the love, peace, and happiness manifested can be better imagined than described. We feel that this demonstration is the result of a united effort to be in harmony with each other and our dear Leader who is so faithfully and lovingly pointing the way, making the enjoyment of this great blessing possible. For all these blessings we rejoice and praise God.

Our financial demonstration has been a beautiful one, proving the statement of our Leader, Mary Baker G. Eddy, in "Science and Health with Key to the Scriptures" p. 490 (which we have printed on the wall back of and to the right of the pulpit), "Divine Love always has met, and always will meet, every human need."

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Our membership is made up largely of those who might seem poor in this world's goods. We have paid for everything so far as we have gone, and will finish up the exterior, grounds, etc., and dedicate in the early fall.

We have had two lectures, one by Edward A. Kimball and one by Judge Ewing. We appreciate the fact that the lectures are a great benefit to the Field work, spreading the unadulterated Gospel of Christian Science which is healing physically, morally, and spiritually.

MRS. MARGARET UMBER, *Clerk.*

### Will Build a Church.

The consolidation of First and Second Churches of Christ, Scientist, which was effected on Monday, was made with the view of erecting a church building in the near future. Since the advent in Louisville of the Christian Scientists, five years ago, the church has steadily grown. Two years ago, the organization was divided into two bodies.

In September, 1898, the original society was incorporated as First Church of Christ, Scientist, holding meetings each Sunday at Library Hall. Two months later, the Second Church of Christ, Scientist, was formed with its meeting place in rooms in the Fonda Building. Both churches have steadily grown in membership and strength, and as each is now working under a complete set of laws, the consolidation was made in the belief that the Christian Scientists of Louisville are now a sufficiently united and influential body to have an edifice of their own.

*Courier Journal.*

### From Galveston, Tex.

The work in Galveston, Texas, is well established. Our church is regularly organized and is chartered under the laws of the state. Our Sunday morning and Wednesday evening services are well attended, our church being crowded occasionally to its full capacity. We have a thriving Sunday School of bright, happy children, who manifest as much interest in their work as the older ones do in theirs.

Our reading room is open every afternoon and a complete supply of all Christian Science literature is kept on hand.

Since the organization of the Lecture Board, we have had three lectures, the third being by Mr. Kimball in November last.

Our little church was represented at the Annual Meeting by a delegation of five of its members.

GEORGE R. CHRISTIE, *Clerk.*

### Desirable Site Purchased.

Through their agent, H. O. Baxter, First Church of Christ, Scientist, has purchased the beautiful corner at Seventh Street and Oregon Avenue.

It is the intention of this church in the future to erect a building thereon suitable for their services, including a pleasant reading room for the dissemination of information and literature upon the subject of Christian Science.

*The Santa Monica (Cal.) Daily Outlook.*

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Professor James of Harvard credits Christian Science with some marvelous cures, and he is no dreamer. In the light of all the known facts it is just as well to leave these Christian Scientists to work out their own salvation, a thing they are well able to do.—*Haverhill (Mass.) Gazette.*

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We commend to every thoughtful reader of the *Midland Farmer*, the study of Christian Science. It means much to suffering humanity.

*Midland Farmer,* St. Louis, Mo.

## From Our Contributors.

### The First Evil Step.

BY IRWIN J. MUSGROVE.

I MUSE and think and ponder
  On what the sages said,
And as my thoughts now wander
  Back through the ages dead,
I realize their words sublime
Are fitted for the present time.

What is one hour my choice
  Next hour has flown again;
Yet I have heard the voice,
  For days the sad refrain
In which our Bible prophet spoke;
"One sin another doth provoke."

With sin, alas, how true,
  We try one sin to hide,
Its ill effects undo;
  But now it is allied
To others, and the last the worst—
Then let us not commit the first

### Stand and Watch.

BY MARY ADAMS LEMBECK.

WHEN error comes to us in the form of a roaring lion, we are not slow to move out of its way, but are quick to defend ourselves against it; but when it comes in the guise of an angel of light, are we as quick to detect it? Are we not more apt to be off guard? Lost in the dream of mortal mind, the fair seeming of error pleases our senses, and we hug it to our bosom, only to be awakened from our lethargy by the sharp sting of the serpent we have so unmindfully taken into ourselves; and then what days of anguish, and "nights devoid of ease" we suffer, before we can entirely deliver ourselves. "What I say unto you I say unto all, Watch."

When we see the tall, noxious weed making its appearance in our lawn we straightway pull it up, but are we as carefully on the lookout for that low, insidious little ivy, which has such a fair appearance, and is apt to go unnoticed, unless we are keenly alive to it? It clings so humbly near to earth, that the mower does not reach it. It looks so fresh and green that we are deceived by it. And it is only with a sudden shock some morning, that we wake up to the fact that our lawn is half overrun with this ivy-weed, and our beautiful grass is fast disappearing. Then we diligently go down on our knees to uproot it; but alas! what a task we have before us, for we discover that this innocent-looking little vine is far-reaching in its effects. From the one starting-point it has branched out in many directions, running up and over the grass, throwing down roots every few inches, and forming such a screen above that the grass is choked.

Thus is it with our motives and good desires. When we let a subtle error into our thought, it darkens and beclouds us so that the very sunlight of God's love seems shut away from us. And what prayerful, earnest work it takes to follow each little branch of error, detaching the clinging tendrils, and digging down for the roots which have struck deep in the dark.

How much easier it would have been, had we only been on duty and detected the first leaf and pulled it up before it had time to spread.

It is not the glaring, self-evident evil that requires the closest work and the greatest watchfulness, but the sub-

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tle, silently moving evil, which we in our apathy allow to throw down its first root, and then, ere we realize it, our consciousness is overrun with this falseness crowding out the real.

We as Scientists have less excuse for being subject to this lying serpent than have the rest of mankind. For has not our beloved Leader, Mary Baker Eddy, through her years of ceaseless toil and self-sacrifice, given us the direct rules whereby we may escape? Let us endeavor to keep constantly in our thought what she so lovingly tells us in "Science and Health with Key to the Scriptures," p. 391, "Stand porter at the door of thought. Admitting only such conclusions as we wish realized in bodily results, you may control yourself harmoniously." She does not say to lounge at ease at the door, but to "Stand" at the door. Surely with the new light which Science and Health has thrown upon the Bible, now dearer to us than ever, we should be more awake to the approach of error and quick to realize its nothingness and powerlessness. Jesus said, "Watch ye and pray, lest ye enter into temptation."

## Bread.

BY MARY J. MOORE.

How I wish I could give to you, my brother, who has not yet tasted of Science, one crumb of the Bread of Life contained therein. If you could only understand that it is a literal fact, that without the Spiritual Life, there is no life or action, how earnestly would you seek for that which would strengthen your mind and heart.

When asked what food would give me strength, the doctor replied, "It is not food she needs, but power to assimilate what she takes;" but what would supply this power, nothing on earth could give. I was starving in the midst of plenty. I knew it was the bread Jesus could have given me that I must have to live. I looked with hungry, longing eyes at Christian men and women, who, like Lazarus, rested in the bosom of Abraham and I, like Dives, would cry out from my depth of woe, for one drop of their trust in God to quench the awful craving that filled my soul and was fast consuming my body. Sometimes they would try to help me by telling me just to believe. I would take what they gave, but oh, it was not bread to me but a stone. What did they mean? I had been a Christian but could not *believe* enough to drown this agony.

At last when too weak physically and mentally to try to find help from any source, I was so hopeless, the answer to all my prayers came, God had heard me and answered me. He sent me Christian Science. I was so tired and so helpless, I said to those offering me this living Bread, "It has come too late; I cannot grasp it." Gently, tenderly, with that patient persistence Christian Science alone can give, they moistened my parched lips, fed me little by little as a loving mother would feed a wretched starving babe.

Nothing can supply the faith and love that will nurse a spiritually starved soul back to hope, but the Christ-Spirit. For months the terrors of that dark dream would return, yes, even for years; but when, like Peter, I would look at the waves and sink, there was always the dear human hand, Christ-inspired, held out to me, and I am saved. Like the ancient mariner I must tell this tale, must now and again pour out my gratitude, "lest I forget."

To you who have perhaps often in fear and trembling pressed with tender feet the thorny path, with bleeding hands have removed the sharp stones making the way clear for the little ones to follow, to you all, I would offer a tribute of praise and love, that I have not words to express.

If pride or that hateful spirit of criticism rises in me and I forget all you have done for me, and only look at the weakness or mistakes you may make as mortals, then may I repeat the song of the Jewish captives: "O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth," until I do again remember that Truth and Love which is "the health of my countenance and my God."

## How Christian Science Helps in Public School Work.

BY HARRIET LEVIS.

FOR a number of years before I knew anything of Christian Science I was engaged in public school work, but never knew what it was to teach a term without being out a number of times on account of sickness, but since my healing through this blessed Truth I have not been absent a day for that reason.

The great fear I felt for my pupils, too, kept me in great bondage. If sickness came upon them or they met with any accident my sense of fear would cause me to forget all material remedies that I had learned, and all I could do would be to send them home. Now I have lost all that fear and I have many impersonal and instantaneous demonstrations in the schoolroom.

One day this past winter a little girl fell and struck her forehead on the iron support of the desk. She screamed with the pain. I put my arm around her and declared the Truth. She stopped crying and I thought the work was done, but shortly after when I looked at her a great knot was swollen up over her eye, and an ugly purple streak showing through it. I turned from her and declared the Truth again. In one moment when I again looked at her, the sweet little face was smiling up at me, every particle of swelling was gone, and the demonstration complete.

A short time ago I experienced a day such as teachers only know. There was a *seeming* careless indifference among the pupils that I did not seem able to counteract. When school closed I let in thoughts of discouragement, as error tried to voice itself after this manner: "What is the use in trying to uplift such thoughts? It is simply casting pearls before swine. Why not leave them alone and let them reap what they sow?" The *Sentinel* had been delivered to me at the schoolhouse in the afternoon. On my way home I opened it and began to read. I became so interested in the work throughout the Field, and my thoughts were so occupied with the desire to fill my own niche in this grand work, that when I reached my boarding place I was planning better work for my pupils with ususual earnestness. What had become of my thoughts of discouragement? All destroyed by the stronger thoughts of Truth.

I always say to teachers, "If you only *knew* what a help Science is, you wouldn't do without it."

## Our Duty to Our Periodicals.

AT the regular quarterly meeting of the Central Christian Science Reading Room Association of Chicago, held June 11, the following paper was read by the chairman of the meeting, Mr. Bicknell Young.

It is hardly necessary to remind this Association of the blessings that are constantly accruing to us through the wonderful love and patient self-sacrifice of our beloved Leader. Yet it is only a spontaneous pæan of praise that is ever welling up from our hearts in grateful remembrance of her labors in behalf of mankind. Through an increased understanding of Christian Science, we are beginning to comprehend better the work of its revelator, and are grow-

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ing more obedient to the divine Principle which she follows and exemplifies. We rejoice in some progress in this respect as in others. May it not, however, be asked if we do not sometimes accept the blessings that are poured upon us without realizing the obligations necessarily entailed? Do we always remember that our rich legacy is also a trust to be accepted with equal joy, and fulfilled with rigid faithfulness? For instance, many of us are members of the Mother Church, and we all know that this church stands for the cause of Christian Science the world over. Does error sometimes argue to us that the care for it, and the protecting prayer, are matters that concern the dear Mother and her faithful followers in Boston only, or are we learning that they are matters of vital importance to us all equally?

Besides having the abundant evidence of our Leader's wisdom, we are also the recipients of her splendid generosity. Among her most valuable gifts to the cause and to the Scientists, is the *Christian Science Journal.* Few of us fully realize that the *Journal,* as a gift from Mrs. Eddy, belongs to us, and that like any other property, it needs some care and attention on our part. Are we supplying the need as far as in us lies? Are we all subscribers and contributors to our periodical that comes to us every month so full of the message of peace and good-will, and bearing to a sin-sick and weary world the hope and assurance of a possible deliverance? We know how beautifully edited and printed it is, and what labor this involves. We know that of all the thousands of monthly magazines that are published, this is the most important and by far the best, and its circulation should be the largest. Now it may be asked, "Do you mean to imply that the *Journal* is not prosperous?" No! not at all. On the contrary, it is highly prosperous, but that does not relieve us of our responsibilities. Let us pile its table high with overflowing praises to our God. Let us comfort and assist its faithful editors and publishers in their noble work with our assurances of gratitude, and with visible evidences of our support. Let us send in our contributions in the way of testimonies and of Scientific articles, which so many of the members of this Association are capable of writing. Let us see that all those who desire to become subscribers to our *Journal* have an opportunity of subscribing, and let it be found in every home, and by all the homeless in our city. This is our privilege.

## Extract from a Letter.

SUCH a wonderful experience came to me during the Communion week in Boston, that it seems as if I ought to tell it to some of the faithful workers there who do so much for us in the Field. During two days I felt such a sense of great exaltation, a joyful peace, so strong that I would at times, half unconsciously, sit down during my housework, thinking, I wonder what this means, it seems like heaven, can it be that God's presence can be so palpable to mortals; and tears of happiness poured from my eyes without any apparent cause.

When I went to study the Sunday lesson with the Second Reader, I found she had had a similar experience. We wondered over it together, and carried that sweet peace to our own Communion service the next Sunday.

When the *Sentinel* came speaking of the far-reaching power, or influence, of the Boston gathering, we thought that must be the explanation, that the currents of Truth had reached and blessed us, and that *we* had partaken of the Mother Church Communion. If that is true, was it not a foretaste of a glory so wonderful that it is startling to think of?

## Testimonies.

### Healed by Reading Science and Health.

I have often thought I would give to the readers of the *Sentinel* my first experience in Christian Science and also my healing, which seemed to me wonderful and beautiful, for a world of sadness was changed to a world of gladness, and a life of suffering to one of health and peace and joy.

From childhood to the time of my healing, which, to me, were many weary, lingering years, I can scarcely remember a time I was not taking medicines in some form. I was a great sufferer the larger part of the time. At last my health broke down entirely, and I lost all use of my back and limbs. My physician told me I would never be well again or able to work any to speak of. I had those who were called the best doctors in the city but received little or no relief.

It was after a winter of great suffering, I being confined to my bed, that Christian Science first came to me in the form of a tract that a Christian Scientist who had recently become my neighbor left at the door. It came to my bed and I read it wondering if it could be possible for me to be healed. I read and re-read this tract, and when my physician came I showed it to him and asked him what he thought about it. He told me it was the work of the devil. So I thought I had to give up what seemed to me my last hope, for I was getting worse all the time.

Some months after, the same lady gave me "Science and Health with Key to the Scriptures" to read, telling me it would heal me. I was then willing to try it. I was taking medicine every fifteen minutes, and was nearly hopeless. It was a bright, warm day and I was lifted into a chair and drawn out onto the porch to get the fresh air. I could only read a few lines at a time, and had been forbidden to read at all. I was reading the preface when I saw very clearly that God did not behold my suffering and that He was a God of Love. I know I was healed that very instant. I laid the book down in my lap and listened to the music of those beautiful words: "God is Love." All had seemed sad before, that beautiful day was full of sadness; now it was all changed to joy. The birds all sang that same sweet song: "God is Love," and the winds seemed to join in the chorus. Every sound I heard seemed to repeat the same sweet refrain, until I forgot all my suffering and sadness and arose and walked about the house.

That very day I threw away all my medicine and dismissed my physician. Although that was seven years ago, I have had no occasion to use drugs as medicine in any form since.

In two weeks I walked as much as I pleased, still reading Science and Health and improving all the time. I felt as one walking on air, gaining in weight until from a shadow of ninety-five pounds I reached one hundred and sixty-five pounds. Through the little understanding I had gained of this blessed Truth my husband was healed of two chronic diseases.

Not long after my healing I had the blessed privilege of receiving class instruction from one of our beloved Leader's loyal students, and later my husband also was enabled to take the same course. I have had many beautiful demonstrations both in my own family and for others.

I wish to say to those who think the price of our literature is too high, that if I could not get another copy, there is no price on earth that would induce me to part with my "Science and Health with Key to the Scriptures." Not mentioning the money paid for doctors' bills, I gave for one medical book $3.50, for another $6.75, and after studying these I found I had more diseases than before

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their purchase. For the small sum of three dollars I purchased a copy of Science and Health, and through reading it understandingly found I had no diseases. It always brings a feeling of pity when I hear any one say our textbook is too costly. Who would not give three dollars to be freed from all disease? I seemed to have all, or nearly all, the ills that flesh is heir to. I will not try to enumerate them, but one that I was made free from —one that had always been with me—was a pain on the top of my head. A weight seemed to be there, and the very slightest exertion would cause the most intense suffering and the pressure would increase, with no relief. The doctors told me that I never would be freed, as my brain was too large for the space allotted to it, and that was what caused the pressure and pain. Soon after reading Science and Health I forgot I had a brain that was too large, for all the pain and pressure were gone. Oh, I can never tell how free I felt, with no pain, after so many years of suffering.

But the physical healing is only the smallest portion of the blessings I have received from the study of this book. My heart is full of gratitude to our dear Mother and also to all those who are helping daily in giving us so many good things at so nominal a price. I also wish to express my loving appreciation to those who so ably compile our *Journal* and *Sentinel*.

M. M. S., Clinton, Ia.

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### Grateful for Christian Science.

Three years ago I was in Los Angeles seeking health and happiness. I had been treated by eleven doctors, and nothing more was offered except two operations, to which I greatly objected.

As year after year went by, other troubles were added, until at the age of forty, I was a wreck, every part of my body seemed diseased and in pain. Spells of nervous prostration kept me on the bed or lounge much of the time, and some days the room was darkened and the door locked against the talk and footsteps of my own children.

I sometimes think, Was there such a sufferer as I? and has Christian Science ever done for another all it has done for me?

After three weeks' treatment I could walk and work. From my healer I received Science and Health, "Miscellaneous Writings," Journals, and tracts. I read them or my Bible almost every hour of the day, and sometimes read far into the night.

In four weeks I could treat my children. None of them seemed to think of medicine again. Every time anything was the matter, it was "Treat me, mamma."

I had to ask for treatment for myself for one trouble or another for one whole year. At the end of that time the greatest blessing of my life came to me, the opportunity and means to take class instruction of one of Mrs. Eddy's loyal students. Since then I have been able to treat myself, the only help necessary my children have been able to give me.

I have had many wonderful experiences, and I am filled with gratitude and a willingness to consecrate my life to God and His work. I have returned to my old home where I once thought I could not live, having a dread of the cold winters here, and a belief that the high altitude caused me much suffering. I know now that God made the north as well as the south, and *all* He made is good. I am contented and willing to stay here, and have taken my stand firm on the Rock of Ages, and God is helping me through all the storms.

My children and I have our meeting every Sunday morning and every Wednesday evening. I tell the good news and loan Journals and Sentinels whenever I see an opportunity. We know of only two here who are students of Science and Health, but we know we have only to let our light shine and others will come into this beautiful religion.

I arose a few days ago with a sense of being tired out. The day had commenced very hot, there was a basket of clothes to iron, many steps to take around the house, and dinner to send to the mine by noon. It seemed impossible to accomplish it all. I saw that I must go to work in earnest. Once each hour I left my work and sat down in a quiet room. I denied the testimony of the senses and tried to realize the peace, rest, and perfection that is in divine Mind. These words from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p.100, came over and over: "The error which saith Soul is in body, Mind is in matter, and Good is in evil, must unsay it, and cease from such utterances."

At a few minutes past noon, the ironing was done, the dinner cooked and sent, and no weariness.

There was a pleasant breeze and I worked in the garden with my boys all the afternoon, thankful for a religion that we can use daily and hourly.

MRS. LIZZIE B. ALDERMAN, Grass Valley, Cal.

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### Found Health and Happiness.

June, 1900, marked my second anniversary of being interested in Christian Science, and in gratitude I want to tell of some of the blessings that have come to me during this time.

I will briefly state my previous condition. I had many physical ills of long duration, and the more I thought of and doctored them the more real they seemed. I recollect I took seven different remedies for one complaint (catarrh) and got no relief.

There was no pleasure in life, all was sorrow and pain. I had tasted all the so-called material pleasures and the days had come when I found "no pleasure in them."

Spiritually, I was without hope. I thought God made everything, both good and evil, and if we sinned we must suffer eternally, even though we sinned through ignorance.

This was my condition when, from curiosity, I attended an evening meeting at the Mother Church. I listened to a testimony which appealed to my case exactly. I went to a Scientist and was healed of all my physical ills in three weeks.

I purchased "Science and Health with Key to the Scriptures," and there I found many passages which helped me more than the healing. Mrs. Eddy says on page 221 of Science and Health, "The purpose and motive to live aright can be gained to-day. These points won, you have started as you should . . . and nothing but wrong intention can hinder your advancement." She also says, p. 311, "Sin is forgiven, only as it is destroyed by Christ,—Truth and Love." These passages gave me new hope and I have proved them to be true.

I have found that all that is good is real, and that evil has no power and cannot master us if we are filled with Truth and Love. I have found that our heaven is everywhere, and a present possibility. I know there is no pleasure in sin, but there is pleasure and satisfaction in doing good. What joy it is to know that when we have good thoughts we not only help ourselves but others.

I have not conquered all that is unlike God, but when I look back and see what I have come out of I am satisfied. I am willing to work when old things are passing away and bright things are present and brighter ones coming.

To those who are suffering from sickness or sin, I would say, "Take hope, there is a remedy, for I know that if it has helped me it surely will help all. This world is not dark and dreary. God is Good, and Good is everywhere if we will only accept it."—E. C. CAMPBELL, Boston, Mass.

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## Religious Items.

The (Baptist) *Watchman* says: "Harnack, in an article in the first number of the new Zft. f. N. T Wiss., March, 1900, discusses the authorship of the Epistle to the Hebrews, and concludes from verse 23 that there was 'a plurality of authors,' who were none other than Priscilla and Aquila, the friends of Paul. The Epistle, according to a summary of Harnack's article in the *Interior*, was addressed to a 'house church' in Rome, not the whole church; hence no church is named at the outset; it was written after the death of Peter and Paul, by persons well known as teachers in Rome, and longing to return to Rome; but the coldness of the church friends there made it more advisable to address them by letter. The names of the writers were not attached to the Epistle because Priscilla was a woman."

President Faunce of Brown University, in his baccalaureate sermon, delivered June 17, said: "The pure in heart shall see God and all that God has created; the impure in heart shall remain blind all their days. If there is in any man's soul a yielding to still lower temptation, to the seductions of appetite or passion, this still more fatally clouds the brain and makes truth impossible. The sensual man has not simply broken laws human and divine, he has deliberately gone into the cellar to live, and the vision of the sun and stars and the mountains of God is forever hidden from his eyes."

The *Universalist Leader* says: "God speaks to men, especially to those who listen for His voice and are attentive to His message that they may give it to the world. It is through men that He is imparting saving truth and energy to the world in constantly enlarging measure. Truth and goodness, virtue and righteousness, justice, purity, and love are strengthening themselves in human hearts. They are the divine and eternal forces against which the most fully equipped, the most strongly fortified, and the most bold and aggressive powers of evil can win no final victories."

W. H. Geistweit, in an article in the (Baptist) *Standard*, says: "David once said that all men are liars. He was fair, however, in saying that he said it in haste. Some one has remarked that David could have taken his time to say it, for it was true. Has it ever occurred to these supposed wits that they condemn themselves in the same breath. No, all men are not liars; there are some truthful ones—many of them: God has His chosen hosts, as He always had them; people who have not bowed the knee to Baal."

The London correspondence of the (Episcopalian) *Church Standard* contains the information that it is proposed to restore and enlarge the parish church at Clapham, famous from the fact that William Wilberforce, Granville Sharp, Henry Thornton, James Stephen, and Zachary Macaulay were regular worshipers therein, and listened intently to the preaching of Venn. Lord Macaulay has also recorded his great affection for this old church.

A writer in the (Swedenborgian) *New Church Independent*, commenting on the 91st Psalm, says: "Oh that the last motion of selfish will might die! Oh for casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ! Only so can we dwell in the secret place of the Most High, and abide under the protecting shadow of the Almighty, where no evil can come."

The New York (Baptist) *Examiner* says: "The conflict between good and evil is still going on, and to the merely local or partial view it would seem sometimes as if the tendency were toward retrogression rather than progress. But such a view is speedily corrected by a general survey, historical and geographical. He who, in the light of such a survey, doubts the world's progress may with better reason doubt the solvency of his own judgment."

We often, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learned to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make His will ours; it is to obey faithfully His laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what he hated.

FENELON.

"There are so many petty miseries that belittle our days in passing that he who needlessly renews and repeats them assumes the wretched responsibility of making other days less serene and joyous," says Louisa E. Harris in the *Christian Register*.

A writer in *Morning Light* says: "I have heard young men talk of mean employers, but the meanest employer on earth, and the most profitless, is self, for the life of self amounts to nothing but the life of the flesh."

The *Congregationalist* says that Columbia University, New York City, has received $100,000 from a friend with which to erect a building suitable for serving as the religious headquarters of the university.

We are taught that for nations and for persons the only way of being really well-to-do is to do really well! Much *goods* may sink us, unless there is much *goodness*.

R. L. CARPENTER.

*The New Church Life* (Swedenborgian) says: "The Christian life is a journey, and he who walks in the path of life will make some progress, however slow it may be."

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them.—GEORGE MACDONALD.

If a man cannot be a Christian in the place where he is he cannot be a Christian anywhere.—HENRY WARD BEECHER.

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We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on New York or Boston. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

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Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

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No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

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Address all orders for above literature to The Christian Science Publishing Society.

### Applications for Membership.

The next regular meeting of the First Members of The First Church of Christ, Scientist, in Boston, Mass., will be held November 6, 1900. It is desirable that applications for membership in the Mother Church, to be acted on at this meeting, should be sent in as early as possible. They *must* be in the hands of the Clerk by October 15, 1900.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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## Items of Interest.

### Political and Governmental Notes.

Last week President McKinley was called to Washington from his home in Canton, O., to attend a cabinet meeting at the request of the secretaries of state, war, and navy. The question of calling an extra session of Congress to authorize an increase in the army and to consider the advisability of declaring war on China was the subject discussed. President McKinley returned to his home after the cabinet meeting and the Secretary of War issued the statement that the President had determined that the facts now known do not require or justify calling an extra session of Congress.

Adjutant General Corbin has issued a statement showing the number of United States troops destined for service in China to be as follows: In China, Ninth Infantry, 1,510 officers and men; marines, 2,500; en route—Fourteenth Infantry, 1,080; Fifteenth Infantry, 540; Fifth Artillery, 142; Sixth Cavalry, 854; en route to Nagasaki, Japan, (available)—engineer battalion, 152; First Cavalry, 854; Third Cavalry, 438; Ninth Cavalry, 854; Second Infantry, 1,080; Fifth Infantry, 1,080; Fifteenth Infantry, 540; additional from Philippines—Third Artillery, 568; not designated, but available, five thousand; total, 18,072.

Governor Crane of Massachusetts, on July 17, signed the legislative bill ratifying the lease of the Boston & Albany Railroad to the New York Central & Hudson River Railroad Company. Under the laws of Massachusetts the lease could not be executed without the consent of the State, and those who believed that the surrender of the control of the road to the Vanderbilts would injure the commercial interests of New England, fought the lease bitterly.

Portland, Ore., exporters who have made shipments to the Philippine Islands have decided to institute proceedings against the United States Government for the recovery of duties paid at Manila. This action is expected to test the legal status of the Philippines, whether they constitute a foreign country or are a part of the United States.

Mint Director Roberts received word on July 19 from the mint at San Francisco that two and one-half million dollars' worth of gold has been shipped there from Australia, to be followed by three further shipments of about equal size, a month apart, making a total of about ten million dollars' worth in four months.

Captain Wilde of the United States battleship Oregon, which went on the rocks in Chinese waters recently, cabled the Navy Department from Kure, Japan, July 18, saying that his ship reached there safely and could be sufficiently patched up in a short time to return to service with the American fleet at Taku.

Brigadier General Adna R. Chaffee, who has been sent to China to take command of the United States forces, was promoted to the rank of major general on July 19.

The Chinese crisis has resulted in a large increase in the shipment of supplies from the government factories and supply stations in Philadelphia.

### Foreign News.

Reports from China concerning the fate of the ministers and other foreigners cooped up in Pekin, have been so contradictory and confused that the world at large was for a month almost as much in ignorance of the true state of affairs as though printing and the telegraph had never been invented. On July 11 the Chinese minister in Washington undertook, at the request of the United States Government, to forward a message to Minister Conger, written in the State Department cipher, which is supposed to be so secret as absolutely to preclude the possibility of the message being read by any one except Mr. Conger himself or the attaches of the legation nearest him in rank. On July 20 the Chinese minister handed Secretary Hay a message in cipher which, when translated, read as follows: "In British legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." The message was signed "Conger" in plain English, and was not dated. The Chinese minister showed messages from various Chinese officials to him concerning the transmission of the Conger message, which seemed to show that it was genuine, and that it must have been sent from Pekin July 18. Secretary Hay announced that the message was believed by the cabinet officers to be genuine, but it was not so believed in England and other European countries, but the excuse for reviving hope was welcomed by the whole world and orders were given to the allied forces to make haste to Pekin if possible.

An effort of the Chinese to overwhelm the allied forces occupying Tien-Tsin resulted in desperate fighting around the walls of that city. A relief force of about seven thousand men, composed of Americans, Germans, Russians, British, French, and Japanese soldiers and marines, including the full Ninth Regiment United States Infantry, just arrived, tried to carry the old part of the city occupied by Chinese troops, and on July 13 suffered a severe repulse, losing many men. The day following, the assault was again attempted and was successful.

A general estimate of the situation in China, made by experts at the State Department in Washington, shows that four provinces, aggregating a population of 87,000,000, and covering a territory aggregating 112,700 square miles, are in revolt against what has hitherto been recognized as the government de facto, and against all foreigners. All other provinces, aggregating a population of 236,000,000, and covering 1,200,000 square miles of territory, are neutral and under the complete control of the viceroys in charge of the respective provinces.

Lord Roberts reported a sharp battle with the Boers near Pretoria on July 16, on which both sides sustained small losses, but there have not been any actions during the past week of sufficient importance to materially alter the situation. There is enough of the Boer army left to make it necessary for the British to be extremely watchful, but seemingly not enough to execute any important moves.

The world's convention of the Young People's Society of Christian Endeavor was held in London last week. Rev. Francis E. Clark was re-elected world's president and John W. Bart, world's secretary. Both officers are citizens of the United States.

Li Hung Chang says that as doyen of the Chinese viceroys he has induced, by persuasion and advice, all the viceroys except two to join in a lengthy memorial to the throne to secure the safety of all foreigners in Pekin.

A Cape Town press dispatch says that when the South African war is over ten thousand Boers, chiefly naturalized citizens of the Transvaal, will come to the United States to settle.

The Dominion Government is putting forth strong efforts to obtain for Canada the same trade privileges with Porto Rico that were enjoyed prior to the acquisition of the island by the United States.

United States transports Flintshire, Indiana, and Wyefield started for China from Manila July 16. They carried the Fourteenth Infantry and a battery of the Fifth Artillery to Taku.

The Russian minister of the interior has issued a notice that the Siberian railway is closed to private traffic.

### Industry and Commerce.

William Waldorf Astor will shortly have another great hotel in New York City. The investment in the land and building will be about $3,000,000. The site selected is the entire block front on the west side of Broadway between Forty-fourth and Forty-fifth streets, and directly opposite the New York Theatre.

The director of the mint, in answering an inquiry recently, stated that there are $16,625,323 of five-cent pieces and $9,952,892 of one-cent pieces outstanding. Since the coinage of these pieces began the total number that have been coined is, of five-cent pieces, $17,991,298; one-cent bronze, $10,072,316.

Press reports say that Kansas has a wheat crop this year which is variously estimated to reach from 88,000,000 to 100,000,000 bushels. The most conservative grain experts place the yield at above 80,000,000, which is far in excess of last season.

It is announced by leading exporters of Philadelphia that all shipments of heavy cotton goods for the China trade have stopped absolutely, and that few if any shipments have been made since the 28th of last June.

The general superintendent of the Boston & Maine railroad has issued the following order: "On and after July 20, 1900, no car will be accepted from connecting lines which is not equipped with automatic couplers."

The reports secured by the secretary of the department of agriculture show that there will be an exceptionally large crop of apples this year in the United States.

### General News.

The Count de Lafayette of Paris, a collateral descendant of the illustrious Marquis de Lafayette, was in Albany, N. Y., July 18 as the guest of Philip Livingston Chapter, Sons of the Revolution. He made a tour of inspection of the Capitol and was shown the large portrait of his ancestor, the marquis, which hangs in the executive chamber. He also paid a visit to the historic Schuyler mansion, where his great ancestor was an honored guest on many occasions.

According to census figures and close estimates, there were in the United States in 1895 268,000 women engaged in teaching school. Twenty years ago England had 11,616 male and 14,901 female teachers. Last year there were 66,310 female and only 26,270 male teachers.

A London press dispatch announces the sale at auction of the baby clothes worn by Oliver Cromwell, which included a cap embroidered with the words, "Sweet Bab. Don't Cry," and dated 1599, the year the Lord Protector was born.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Projectile Trains.

### Astonishing Rapid Transit Scheme to be Tried.

FIVE hours from New York to Chicago. **That is** what the American Railway Company officials say they can do with passenger, mail, and express traffic. Two hundred miles an hour. That is what they claim for their new transit scheme. Pointed compartment cars—the shape of a naval projectile—will, they say, soon make it possible to whiz from the Atlantic to the Pacific in a single day. And all this with absolute safety and comfort to the traveling public.

Electricity will be the motor power, and the single car trains will be operated by one man at the handle of a gearless motor in the point of the vehicle. The cars will be built of aluminum, and will hold fifty persons. They will travel on a single rail, elevated structure, and can be run a minute apart.

Noise will be almost eliminated, and the nuisance of burned out fuses and flashes of electric flame in the cars will be unknown, as little power will be concentrated. Instead, generating sub-power houses will be scattered over the line at a distance of one hundred miles from each other. The cars will not stop, nor even slow up at these points. The higher the speed the less the strain will be, for the new cars will be operated on the bicycle principle, with ball bearing wheels and all the weight in the centre.

✤

Each compartment will be entirely separated from the rest of the car. They will be similar otherwise to a sleeping car section, with two double seats facing each other. Each passenger will sit beside a window. There will be a private door for each compartment, and these doors will all slide open or shut at once at the touch of a single button in the motor cab.

Captain Lina Beecher of No. 231 Lincoln Place, Brooklyn, is the inventor of this wonderful scheme to revolutionize the business of the world, and he has devoted all his time to the study of it for the last ten years. He has one railroad of the kind in operation in Ontario, Can., opposite Buffalo. This is a short road at a summer resort, and runs only four months in the year.

Work will, it is said, be begun within two months on the first of these roads. It will run from Philadelphia to Atlantic City, and the charter has been granted by the state of New Jersey. That document specifies that the cars must run at a rate of at least ninety miles an hour, and that the motive power must be other than steam. The right of way is 55.6 miles long, and there is hardly a curve in its entire length. The run will be made in less than half an hour, putting the Philadelphian as close to his famous seaside resort as the New Yorker is to his.

The Atlantic City terminal has been secured, and negotiations are now being made for the station at the Philadelphia end. The road will be completed in time to begin running regular trains—and there will be at least one hundred a day—as soon as the summer season opens next year. The structure will be elevated, single rail and double track. A belt line is also to be constructed at once around a western resort. Work will, it is said, begin on the New York-Chicago road in the early fall, and it is estimated that the first train will be run over its entire length a year from next December.

Stops will be made at Buffalo, Cleveland, and Toledo. The actual length of the route is 956 miles. New York and Philadelphia capital is interested. Great secrecy is maintained at the offices of the company, No. 6 Wall Street, especially as to the Atlantic City road. In fact, Captain Beecher and President Osborn Congleton, a retired banker and broker, positively refused to tell where the short road from Philadelphia was to run. They said the American Railway Company itself, exclusive of the several roads, was capitalized for $5,000,000, and that Edward A. Green of Battle Creek, Mich., was their constructing engineer.

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Asked how the cars could run at the speed of two hundred miles an hour, Captain Beecher said:—

"Well, in the first place, George Westinghouse has examined our models and our short road in operation in Canada, and he is thoroughly convinced that that speed can be attained. There are many reasons for the superior speed of this system over all the existing steam and electrical systems.

"Our cars are long and narrow like arrows, and the air resistance is about one fourth that which any other system meets for a vehicle carrying the same number of persons.

"Then, too, we have the bicycle system, and there is so little friction that only one tenth of the power required on other systems is needed. A man who has only one eighth of a horse-power can propel a wheel at the rate of nearly sixty miles an hour. This is because the whole weight, or nearly all of it, on a bicycle, falls on the centre of the machine. And as only one tenth of the horse-power is used, the weight is tremendously reduced.

"Our cars are light, being constructed of aluminum, and only four feet in width, and are remarkably strong. They are to be lined with asbestos, and the sides will be perfectly smooth. They will be warm in winter and cool in summer.

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"One beauty of our system is that it is impossible for our cars to fall from the tracks. The traction wheels, of which there are four in each car, carry roller journals and fit into the single traction rail. The magnetic brake when applied grips this rail securely. The rail is fastened to the ties by a single rivet of steel which goes through its centre.

"Now, the security comes from the eight guide wheels, which act as the trolley. They descend from the bottom of the cars to the bottom of the ties, where there are two charged rails, one to take in the current through an insulated wire and the other to carry it away. These operate

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on springs and are under the rails. This makes the charged rails face downward under the ties, and so does away with the possibility of getting shocked on the track.

"Two and one-half tons of balance weight has to be carried on the Empire State express for each passenger to keep the train on the track. In our road it will only be necessary to carry two hundred and fifty pounds, or one twentieth of the weight. So the reason we can beat them in speed is that we have one twentieth the weight, one tenth the power, and one fourth the air resistance.

"One hundred tons of mail matter are carried each day from New York to Chicago, and more than that much comes this way. This immense bulk of business would be increased, perhaps doubled, when by our system it would be possible to write to your agent in Chicago in the morning and receive an answer before you left your office in the evening, and without the costly use of the telephone or telegraph wire.

"By the way, speaking of telegraph wires and those of the telephone, they could be strung on our structure and would do away with the necessity for poles from city to city.

"You see with our elevated transcontinental railroads there will be no grade crossings, the road will be out of the snow in the winter, out of the dust in the summer; there will be no necessity for fencing, none for ditching or ballasting.



"The old trouble of the right of way will be done away with, as the farmer can plough his field right under our structure without danger. The speed will not have to be diminished in running through towns, as it does on the steam roads.

"As there is only a pivot to turn on, the sharpest curves can be made at top speed with perfect safety. In fact, in my experiments on short distance roads, I have turned twenty-five foot radius curves at a speed of one hundred and six miles an hour.

The cars are sixty feet long, four feet wide, and seven feet high. They have twelve compartments, each accommodating four passengers. I believe that this system will in time do away with much, if not all, the steam passenger traffic between cities and in intramural railroads. It will undoubtedly take the mail and express business, but as it now stands is hardly fitted for freight."

Captain Beecher, the inventor, was born in Bergen, Genessee County, N. Y., in 1842. His father was a railroad contractor—J. J. Beecher—and helped to build the New York Central road. Lina went to the war with the 3d New York cavalry in 1861 as a trooper, and was in command of his troop, A, at the close of the war. He accepted a second lieutenant's commission in the regular army, and served in the 7th cavalry under his old commander, General "Tom" Custer, until 1872, when he left the service and went into the railroad business.

His first job on the road was as a New York Central fireman. In 1876 he went to the Centennial at Philadelphia for the Bell Telephone Company. He remained with that company eight years. Then he went to the Rocky Mountains and took part in the building of the Colorado Midland and the Denver & Rio Grande roads.

Later he went south and helped build the Nashville & Knoxville, the Tennessee Midland, and the Tennessee Central roads. His home is in Batavia, N. Y. He invented the first portable telephone and sold it to the Bell Telephone Company. He invented four or five single-rail roads, and after studying to perfect them, visited the Latrigue system in Ireland. It runs ten miles, from Listowell to Ballybunyon, and the power used is steam. It has been running successfully for a number of years. The British have tried this system in South Africa.

*Boston Herald.*

## A Wednesday Evening Meeting.

THE Christian Science service held during the last three summers at the schoolhouse at Millard's Crossing, Minn., has been continued since last September at the village of Excelsior.

The following testimonies were given at the Wednesday evening meeting held on the 21st of March:—

One lady said, "I wish I could tell you all how much this blessed Truth has done for me, spiritually and physically. I speak spiritually first, because it has shown me God and my relation to Him. It has helped physically many times and in many ways. I will speak of only one way to-night, which perhaps may be helpful to some one who is bound in the same way that I was.

"Those who knew me years ago, and as the time has passed since, will doubtless remember that I suffered from weak eyes. The first year that I taught school in Excelsior, I passed many weary days and nights with great pain in my eyes, that always ended in severe headache. Those to whom I went for help said it was caused by snow-blindness, and that I must wear smoked glasses, which I accordingly did. My eyes were very sensitive to light, and at first caused me suffering only when out where the sunlight was on the snow, but they grew worse as the years passed, until I did not think of leaving home in the winter, or even in the soft light of a hazy summer day, without my smoked glasses, for if I did so, I would invariably return with a terrible headache which I was not able to get rid of for hours. In fact, I was a perfect slave to my smoked glasses.

Finally, about fifteen months ago, my glasses were broken, and I felt very lame indeed; but after a little while I remembered that I was studying Christian Science; that I had proved it in some ways, and decided that I would turn to Christian Science for help for my eyes. About ten days after I took a drive in a sleigh; the snow had fallen the night before and the sun was shining brightly. I was out for two hours without veil or smoked glasses. I had no need of glasses, and have had no occasion to use them since. I have been so free that I had forgotten I was ever thus bound until being reminded lately by seeing others wearing dark glasses."



Another then spoke as follows: "The healing power of Truth and Love has come to our home so beautifully in the past two weeks that I feel I must tell you of it. Last Saturday our baby was taken with a fever, and as the day went on he seemed to grow much worse. My husband was expecting us to go to St. Paul on the three o'clock train. Under the old thought I would not have dared to leave home with the baby in such a condition, yet I knew my husband would be worried if we were not there, so I started. The child seemed to grow worse constantly, and when his father came home at six, the baby did not recognize him. He lay in a stupor all the evening, and would occasionally jump and clutch at his clothes. His father was greatly alarmed, but when I told him I had left word with our healer to treat the child, he seemed satisfied. Up to this time the baby refused to take any food. We undressed him at nine o'clock and put him to bed; his little body seemed burning up with fever; but he slept well, and at four o'clock in the morning he waked up and asked for a cooky and some milk. The fever was all gone, the little body naturally cool and normal, and he was perfectly well. Only a mother can know what this meant to me. I threw myself on the bed and cried for very joy. The demonstration was so beautiful and complete that it filled us with joy."

A young lady then said, "I feel like echoing the words of our first speaker to-night and saying, 'I wish I could

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tell you all, have you all *know* what a blessing Christian Science has been to me individually, and to my home life in many ways.' My first conviction that Christian Science is the Truth, came to me through reading one of the Christian Science Journals. A practitioner had been called to our home to treat a member of the family, and on her second visit had left some Journals.

One day soon after, I was suffering intensely from an old trouble of long standing. I sat down and took up one of these books. I had never known or heard anything of Christian Science until this Scientist had been called to our home, but this afternoon I picked up this *Journal* and turned to an article on "Love." I remember nothing of the wording of that article, but as I read my pain left and I realized that it was through *something* in that article. I did not know then what it was. I now know it was the impersonal healing of Truth and Love. The trouble from which I was then suffering has never returned. Realizing that there was something in Christian Science which I had not known before, something beyond anything I had ever conceived, I determined to learn what it was. I have found out in a greater or less degree, and what I have found makes me want to know more and more of the great Love that has blessed me and is blessing me every day."

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A gentleman said, "Friends, I have much I could tell you of what Christian Science has done for me and for my family. It would take a long time to tell you all. I will note only one or two cases of healing. First, a case of catarrh. Most of you know what this is. For many weeks at a time have I suffered from continual headache. In the spring and in damp weather I always had that dull headache. Of course I doctored, used everything I could hear of, all the patent remedies, etc., but with no relief. Since I have come to Christian Science, this trouble has disappeared, and I now know nothing of the headaches and suffering this catarrhal trouble used to cause me.

"I also suffered from stomach trouble. I was scarcely able to eat anything without wondering if it would agree with me or would I have to suffer from it. Now I eat what I wish and give it no thought, and this trouble has also disappeared.

"Christian Science has done and is doing great things for me."

A lady then said, "My friends, it is a great privilege to come here to-night. Ten years ago this month the Gospel of God's love was preached to me. A year or more before that, we had come out in the spring, as usual, to our home here on the shores of Lake Minnetonka, with my father. It had been months of suffering; it had been years of suffering. Everything that medical skill and loving care could do had been done for him. I am not the only one who thought him a man of perfect character, a perfect Christian. For weeks after we came, we went through such agony as I hope you may never see. Our physician came and did what he could for us. I can never think of his constant sympathy and great tenderness without a feeling of gratitude. He did much for us at that time; he did all he could, and yet the agony went on and we could do nothing. When the end came, I went out in the early June morning and I said, 'There is no God in the universe.' I had been taught that God sent sickness. I knew that God had not sent that sickness to my father. If I had to believe the Bible with the statement that God sent sickness, the Bible was nothing to me.

"That fall I was sent on for the second time to a well-known physician of Philadelphia. After an operation and three months of the rest cure, he very tenderly told me that I could never be a well woman. I went to Europe and was there nearly a year. The physicians to whom I went agreed upon one point, that I could never be well, and I came back home.

"For two years my husband had wished me to try Christian Science. I had known something of mental healing, so called, and supposed Christian Science was the same; and while, after my father passed away, I could not read the Bible and could not pray, I still refused to have anything to do with a system of healing which I called blasphemous. I had heard that Christian Scientists made themselves equal with God; that they claimed to be equal with Jesus Christ; and I said I would die before I would have anything to do with so blasphemous a way of healing.

"Finally, when there was nothing else to do, no place else to go, I went to a Christian Science practitioner. I told her very frankly that I had come to satisfy my husband, so that after I was gone he could say that I had done everything he had asked me to do in order to be spared to him and my children, but that I did not want her to talk to me of Christian Science, because I knew it was blasphemous. Very quietly she said to me, 'I don't see why you should not be well. God is your Life, and God is Love.' These were the most wonderful words I ever heard, in their absolute quietness and understanding.

"I went to her for a few days and began to feel within myself a possibility of getting well, and then I began asking her some questions. Every time she answered me with a text from the Bible, never a word of her own. Finally I said to her, 'You are answering me with words I have known all my life.' She said, 'Of course. This is the practical demonstration of Jesus' teachings. God does not send sickness any more than the sun sends darkness. You, in your ignorance of God, have gone away from Him. If you go away from the sun you get into the darkness, but if you come back, you are in the light.'

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"So, very gently, and in the *proof* of God's love, I came back; came to God, for the first time in my life. The healing was wonderful. An operation was performed which physicians had told me could not be performed without death. Christian Science performed the operation, making me a well woman.

"So, my friends, it is a pleasure to stand before you to-night. This has been my home for twenty-one years. Surely I am one with you although not here in the winter, and I rejoice with you in the establishment of these Wednesday evening meetings, where we come together as one family to testify of the love and healing that has come to us in Christian Science."

The next testimony was from a lady who came to Excelsior in January to study medicine with a physician living in the village. The Sunday after her arrival she attended the Christian Science service with a cousin and listened to the lesson-sermon on "Love." During the service there came to her, with wonderful clearness, the understanding of the allness of Love; its omnipotence, omnipresence, and omniscience; and that in Christian Science is the "healing of the nations" for the knowledge of which she had come from Maine to Minnesota. She at once gave up her plans for the study of medicine, and devoted time and thought to the study of "Science and Health with Key to the Scriptures." In the early spring she took class instruction, applying at once the rules of Christian Science with happy results. She has returned to her home, a small town in Maine, where she is at present the only Christian Scientist and where she had already sent the message of Love that "doeth all things well." M.

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See that each hour's feelings, and thoughts, and actions, are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.—*Selected.*

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## Selected Articles.

### Reply to a Clergyman's Article.

*Editor of The Courier:*—The article by the Rev. George Whitman, in your paper of May 28th last, intended as an answer to the public lecture on Christian Science by Judge William G. Ewing, is interesting, but ineffectual. Mr. Whitman not only does not answer Judge Ewing, but he makes admissions in the opening paragraphs of his carefully prepared article, which render futile any criticism, by him, of Christian Science.

When Mr. Whitman speaks of "disintegration" and "disaffection" among the churches, as accounting for the growth of Christian Science, he discloses, no doubt, one of the contributing causes; but he raises a point which I refrain from pressing home, for the query naturally follows, "Why is there disaffection in the old churches?"

Christian Science, properly understood, is a unifying force, not a segregating. It is a welding of faiths, not a re-action. Paul speaks of "One Lord, one faith, one baptism." Christ preached no creed, doctrine, or sect. All the multitude of these, referred to by Mr. Whitman, have sprung up since the time of Christ. They are man-made, mortal conceptions of the divine Christ, his mission and teachings. The aim of Christian Science is to present primitive Christianity, practical and simple; having no other basis of authority than the Word of God. To practise what Jesus taught, to imitate, so far as is now possible, his works, to fulfil his command: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." This is the life work of Christian Scientists.

I will not encroach on your space to enter into a doctrinal discussion with Mr. Whitman over the several points he raises. I would like to point out, however, that his quotations from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, are incorrectly made. For example, your article quotes from page 13: "Soul is God, unchangeable and external, and man co-exists with and reflects the soul." This is improperly quoted, and in the original it reads: "Soul is God, unchangeable and eternal; and man co-exists with and reflects Soul." Christian Science is in no sense pantheism, and Mr. Whitman's understanding of it is limited, if he believes it teaches that "God is in man," or that "God and man are one." This betrays a superficial study of Christian Science. What can be more clear than the following statements from Science and Health: "Man is the expression of God, Soul" (p. 473); "God and man are not one; but in the order of Divine Science, as divine Principle and idea, God and man are inseparable. God is the parent Mind, and man is His offspring" (p. 232).

Mr. Whitman may startle some of his orthodox friends when he says, "Any reader of the Bible needs not to be told that Christ's mission to the world was a mission to save the lost, and not to heal people." How does Mr. Whitman explain the following text: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Mr. Whitman says, "It is plain as words can make it that Jesus and the Bible writers believed in the intensity and actuality of physical pain, and, in this regard, the Scripture teaching is directly at variance with the teachings of Christian Science."

Jesus disregarded material laws, and made them null and void, by healing in direct opposition to them. There is nothing in Scripture to warrant the assertion that Jesus believed in the reality of pain and disease. In Science and Health, p. 470, we read, "If sin, sickness, and death are as real as Good, Life, and Truth, then they must all be from the same source, God being their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver 'he came not to destroy, but to fulfil.' Is it possible, then, to believe that the evils which he lived to destroy are real, or the offspring of the Divine will?"

Christ did not suffer. The human Jesus did, and through his sufferings the eternal Christ was made manifest. Jesus' sufferings do not disprove Christian Science, but rather substantiate it. WILLARD S. MATTOX.

In *The Courier*, Buffalo, N. Y.

### A Physician's Views.

THE following extract from a paper by H. S. Brewer, M. D., Chicago, Ill., published in *The Alkaloidal Clinic*, August, 1899, is interesting as showing the change of thought in the medical profession.

The mind is the natural protector of the body. Every thought tends to reproduce itself, and ghastly mental pictures of disease are reproduced in the body. The body can be changed from a diseased to a healthy condition through the operation of "interior forces." This is the natural method. Drugs are artificial agencies. The only thing that any drug can do is to remove obstructions that the life forces may then have a better chance to work. The real healing process must be performed by the operation of the life forces within.

For generations these important influences that play upon nutrition have remained an unconsidered element in the medical thought of the day. The most exclusive drift of its studies is directed to the action of matter over mind. This has seriously interfered with the evolutionary tendencies of the doctors themselves; consequently the "psychic" factor in medical practice is still rudimentary. However, the twentieth century is upon us, and we who live will experience great changes.

> Our doubts are traitors, and make us lose the good
> We oft might win, for fearing to attempt.

Many foolish theories have been sifted and exploded, and yet the underlying principle, the truth, remains. God is the spirit of Goodness. Goodness is God. Be good and you'll be happy and healthy.

Do not shut out the "Divine inflow," "My words are life to those that find them, and health to all their flesh."

Would you remain always young; would you carry all the buoyancy and joyousness of youth, then have a care concerning what you allow your thoughts to dwell upon—make yourselves, as Ruskin says, "nests of pleasant thoughts," and you will find that they will be reflected outwardly.

> Some of your griefs you have cured,
> And the sharpest you still have survived;
> But what torments of pain you endured
> From evils that never arrived.

In the way of good thoughts, then, is life, and in the pathway thereof there is no death.

> For Good may ever conquer ill;
> Health walks where pain has stood;
> As a man thinketh, so is he;
> Rise, then, and think with God.

Love begets love. Hatred begets hatred. Thoughts of evil produce their like. Selfishness is the root of evil, ignorance, and crime.

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The time will soon appear when to be ill is to be disgraced. The learned professions are all looking backwards. A man once journeyed into a far country, and he came to a place where he was very much shocked to see that the inhabitants thereof all walked backwards. He asked to know the reason for such ungraceful conduct, but they could give no other than that they had always done so. And what seemed to him ridiculous was to them the right thing to do. He turned a few around, the face to the front, and soon had them all going face forwards, heads up and happy, where they once were a miserable set from looking backward, and gazing on their "trip-ups" from whence they had come. In a word, precedent is a bungling way to travel.

Every day should be a fresh beginning.
Listen, my soul, to the glad refrain;
And spite of old sorrows and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again.

You may ask how I can write thus, and be a conventional, orthodox physician. God save me from being one. You might as well try to make a poet or an artist as to make a physician; he is born, not made.

## No Attempt to Affect China.

A special despatch from Chicago in the *Herald* of last evening stated that the Christian Scientists of that city were united in an effort to influence events and shape destinies in China by concentrating their mental powers upon that object. Mrs. Merwin H. Conger, the wife of the United States minister at Pekin, is said to be a believer in Christian Science, and that fact draws to the family the especial sympathies of their Chicago co-religionists.

The despatch further stated that the Christian Scientists throughout the country had joined in the attempt to rescue the imperilled Christians in Pekin, and that there is a feeling among the faithful that success is sure, and that the legations, together with the missionaries, will be later heard from in a place of safety.

Judge S. J. Hanna, First Reader of the Mother Church, The First Church of Christ, Scientist, in Boston, was seen at his home by a reporter for the *Herald* last night, and asked if it were true that Christian Scientists throughout the world are directing their mental forces toward Pekin, with the expectation of saving the besieged foreigners there.

Judge Hanna replied that he had heard nothing of the movement till he had seen the article in the paper, and therefore judged that it must be a local matter, and confined to Chicago, and, most probably, further limited to individual friends of the Conger family.

"Were it an action of the church as a whole," he continued, "we of the Mother Church, and I, as the First Reader of that church, would assuredly know all about it. Of course, it is a natural and a fitting thing to pray for friends in peril, and this action you speak of is prayer from the Christian Scientists' standpoint. We all want everything possible done for the relief of the situation at Pekin, and approve of the prayers of the Christian world to that end; but as for any concerted action among the Christian Scientists, I have heard nothing of it except in the newspapers."—*Boston Herald.*

## Another Statement.

To the Editor of the *Journal:*—

Sir,—A great deal is being made of the statement that Christian Scientists are praying for the foreigners in China, and following this trend of comment, the *Evening Journal* of July 16 has some remarks on the subject. You very wisely say that "there is nothing especially novel in this," and I wish to point out that, like all Christians, regardless of creed or sect, Christian Scientists have, as individuals, been praying earnestly and hopefully for the safe deliverance of all in Pekin and elsewhere in China. Especial earnestness was given to these petitions because Mrs. Conger, wife of the United States minister to China, is a Christian Scientist. But it is not remarkable that Scientists should add their efforts to those of the united Christian world. The newspapers do not devote much space to an account of how the Methodists or Presbyterians or Catholics are praying for their friends in China. Why, then, this interest in what Christian Scientists are doing in common with other Christians? As you say in the article in question, "the action of Christian Scientists is commendable," but it is wrong to assume that this natural act has been advertised, consciously, by any Christian Scientist. Whatever notoriety has come is deplored by followers of this religion. It is neither sought nor desired. Also, I would call attention to the fact that, so far as I know, there is no official action of the Christian Science churches, as a body, though individual prayers are being offered.

It would seem that the unkind criticism with which you close your editorial, is uncalled for. Patients of Christian Scientists are never denied medical attention when they or their families desire it. An appeal to statistics shows that the mortality among Christian Scientists is much less than with any other system of healing.

Yours truly,
WILLARD S. MATTOX
In the *Albany (N. Y.) Evening Journal.*

## Transitions.

BY AMY ALLEN.

OUT of the noisy tumult,
Out of the fevered heat,
Out of grewsome fancies,
Out of self-hood's cheat.
Into the peace and quiet
Of Soul's starry night,
Into the Love of Heaven,
Into the Soul of Right.
Out of care and worry,
Out of fear of harm,
Out of matter's dominion,
Out of the breath of storm.
Into the One desire,
To fasten faith above
Into the realm of Spirit,
Into the "Heart of Love."

## An Explanation.

IN the article entitled "A Christian Scientist's View," which appeared in the *Sentinel* for June 7, the quotation marks were omitted from the poem "Where is God?" The author is Dr. Minot J. Savage of New York.

SUE H. MIMS.

### Request to Applicants.

Persons who sent their applications for membership in time to reach the Clerk before May 15, and who have not received a notice of admission, are requested to notify the Clerk of the Church, William B. Johnson, 30 Norway Street, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### An Interesting Item.

A CORRESPONDENT, who is an earnest Christian Scientist, writes us an interesting account of a conversation she recently had with the rector of a prominent Episcopal church in an important city, the substance of which was that at a convention soon to be held, which was to be composed of the brightest minds in that denomination of both England and America, they were to devote one whole day to exposing the error contained in Christian Science, or to quote the words of the rector, "they are preparing a lash to whip the Christian Scientists" of his city. He further said that each Wednesday evening one of their prayers was that God might convert all who were under the delusion of Christian Science.

Our correspondent further says that this minister was kind and courteous in every way. We submit this bit of information for the interest it may have for Christian Scientists, and with only the utmost good feeling toward our friend who charges us with delusion. We cannot, however, refrain from querying a little by the way.

Our friend must surely know that Christian Scientists are not bad people. He must know that they are a moral people, a law-abiding people; that they are sincere and earnest students of the Bible; that they are a prayerful people. He must know that, right in his own city as well as elsewhere, Christian Scientists have healed many sick people, and are constantly healing many; that they have been instrumental in assuaging the sorrow of many and thereby making them happier, and that they are daily engaged in that kind of work; that they have been the means of redeeming many of their friends and fellow-citizens from bad habits, such as drinking intoxicating liquors, inebriety, the filthy tobacco habit, and sins of a grosser kind; that through their ministrations the moral and material conditions of thousands have been improved; that many of his fellow-beings have been made better, healthier, happier, and holier in every way. He will find all this and much more to be true if he will make honest inquiry to that end.

If he is not aware of the truth of what is above said, the fault is with himself, for the facts are at his door; he is surrounded by them; they can easily be ascertained.

Now, when our friend and his co-workers, at their Wednesday evening meetings, pray for the conversion of Christian Scientists, do they ask God to prevent them from being a moral people, a law-abiding people? Do they supplicate God to stop Christian Scientists from sincerely and earnestly studying the Bible? Do they implore God to cause Christian Scientists to cease being a prayerful people? Do they petition God to compel Christian Scientists to cease healing the sick? Do they address the throne for such divine interference as will make it impossible for Christian Scientists to further assuage the sorrow of their fellow-citizens, or to continue their work of making them happier? Do they call upon the supreme power to shut off the ability of Christian Scientists to relieve their fellow-beings from the fearful and death-dealing habit of liquor-drinking, and the filthy, useless, and extravagant practice of chewing and smoking tobacco? Do they seek the aid of Omnipotence to prohibit Christian Scientists from aiding their friends and neighbors in overcoming the grosser and nameless forms of sin which many will testify have been overcome by the help they have received from Christian Scientists?

Again, our friend will find by a little inquiry, if he has not already found, that some of his fellow-citizens have been cured of diseases pronounced absolutely incurable by the medical profession, by reading the Christian Science text-book, "Science and Health with Key to the Scriptures," which book was written and given to the world by a most devout Christian woman, whose whole life has been given over to the service of God and mankind. In their prayers do he and his co-laborers ask that their fellow-citizens cease to read this book that no more may be healed thereby? Do they request God so to interfere that the Rev. Mary Baker Eddy can no longer place her healing and saving book in the hands of the people, in order that no more may be healed and saved thereby?

If these things are not prayed for, what is it that our friends do pray for, each Wednesday evening? In what sense do they pray for the "conversion" of the Christian Scientists? What do they ask that they may be converted from?

And when our friend and his ministerial brethren shall assemble in convention to expose the errors of Christian Scientists, do they purpose to show that it is error to be moral and law-abiding citizens; that it is error to be sincere and earnest students of the Bible; that it is error to be a prayerful people; that it is error to heal people of sickness; that it is error to assuage sorrow and make people happier; that it is error to redeem people from the awful habit of intoxication and the obnoxious tobacco habit; that it is error to publish and read a book which is healing myriads of sick people and redeeming them from sin; that, in short, it is error to do the works that Jesus Christ did and commanded his followers to do?

If our friends, comprising the brightest Churchmen of England and this country, shall be able to convince people that the works Christian Science is doing *are* error, they will most certainly do so at the expense of Bible teaching and the Christian religion which Jesus founded. Do they wish to do this?

Again, we cannot but query whether our friends of the Episcopal church, and other churches, had not better give their time Wednesday evenings, and other evenings, to praying for the conversion of the wicked by whom they are surrounded, and let other Christian people alone? Whether all the time our Christian friends have for work and prayer may not be most profitably spent in endeavors to stop the appalling wickedness they know abounds on all sides? Whether they have not abundance of work to do in aiding the poor and suffering,—the victims of the awful conditions which Christian Scientists are earnestly endeavoring, and with marked success, to destroy?

In Christ's name let those who seek to follow him, give their time and prayerful energies to destroying the works of the world, the flesh, and the devil. In doing so they will have no time left for the vain and foolish business of praying for the conversion of a class of Christians who are doing the greater works which he commanded, and who know what *true conversion* is better than do those who are asking the divine aid on their behalf.

## Among the Churches.

### A New Church Home at Cedar Rapids, Ia.

The opening of the new Christian Science church home last Sunday (July 1) was largely attended, nearly every seat in the auditorium being occupied. Delegations were present from Mt. Vernon, Lisbon, Mechanicsville, Anamosa, Springville, and Marengo.

The regular order of the service was followed as con-

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ducted in all the Christian Science churches of the land, with the exception that on this occasion there was a brief address of welcome by the First Reader which was in part as follows:—

By request of our Leader, Rev. Mary Baker Eddy, the Christian Science churches have established, and are continuing to establish Christian Science reading rooms. The desire to obey this request brought to view greater possibilities, and the exercise of faith in God and His spiritual means and methods, has given us these commodious and beautiful rooms.

A cordial and loving welcome is extended to each and every one to this new church home and to our reading room adjoining. May they prove harbors of rest to the weary and heavy laden, whether bound by the chains of sin, sickness, or sorrow, or the universal unrest of mortals.

These rooms will be open daily, with some member in attendance. All Mrs. Eddy's works and the works of The Christian Science Publishing Society will be for sale, as well as for perusal, and all are invited to come hither. Some four years ago it was my privilege to meet for the first time with a small body of the pioneers of Christian Science workers of this city in a small back room in Granby Building.

The thought then, and voiced later, was, that I had found the true church of Christ, for I there found the poor and the rich, the blind, the halt, and the sinner, realizing one common need, come together to learn the deep truths of God and how to overcome the seeming power of sin, sickness, and death, through the inspired teachings of the Bible revealed through the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The Psalmist sang, "Thy word is a lamp unto my feet, and a light unto my path." Paul writes in second Corinthians, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." He also wrote in Hebrews, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," showing that God is supreme over body as well as soul. This is why Christian Scientists cannot pray to God for the soul's good and then turn to drugs for the body's good. His word establishes in individual consciousness the omnipotence of God.

This is our hope and confidence whereby we rest in God. Not in neglect or ease but with renewed energy and activity of thought, manifest in watchfulness and prayer, until every promise shall be realized and God's will be done in earth as it is in heaven. "For God is the king of all the earth: sing ye praises with understanding."

*Daily Republican.*

### Philadelphia Church of Christ, Scientist.

Since its organization the Philadelphia Church of Christ, Scientist, has held its services in a furnished room in the Fuller Building, 10 South Eighteenth Street, leased and also occupied by a musical club. We have now emerged from this room into another in the same building, of which we have the exclusive use. We have furnished the new room neatly and appropriately, with comfortable oak chairs, tables, etc. The walls are cream with an upper broad band of green, the ceiling between the heavy oak beams is also cream. The window shades, platform, and aisle carpet are green. At the head of the room, which is oblong and of good size, is a raised platform with the reading desks and handsome armchairs for the Readers thereon, and suspended over the two large windows on a panelled pale green board in letters of gold are the inspiring words, "Divine Love always has met, and always will meet, every human need." Mary Baker Eddy. On each side of this, across the corners on similar boards, a little lower down, are the words, "Ye shall know the truth, and the truth shall make you free." Jesus. And "God is Love." St. John.

Our first meeting in the new room was on Communion Sunday, June 10. The room was beautifully decorated with potted palms and ferns and white cut flowers. The occasion being a modest departure from a lower to a higher plane, our Communion was especially joyous and our hearts were one in praise and thanksgiving to Almighty God.

JOHN WHITE.

### Progress in Walla Walla, Wash.

The Christian Scientists of Walla Walla made an advance step Sunday, May 27, when they held their first service in their new quarters. Since 1896 we have been holding services in rooms in a block on Main Street. As our audience continued to grow our rooms became too crowded, and we were pleased to find we could lease the old Congregational Church. It was immediately secured, after which we had it freshly papered, painted, and arranged for our services, and also our reading rooms. It is in a central location and only one block from Main Street.

At the first service in the new home the room was well filled. We have a growing Sunday School and the children have many beautiful demonstrations. Our reading rooms are open each afternoon and considerable literature is being sold and distributed.

The work here has been, seemingly, of slow growth, but we cannot but feel that, as the seed we have tried faithfully to sow has been good, the harvest is sure. And as we discern glimpses of the ripening harvest it inspires us to renewed zeal and activity.

We feel very grateful to our beloved Leader who has made this demonstration possible for us by giving us "Science and Health with Key to the Scriptures," and also are we thankful for our *Journal, Sentinel,* and *Quarterly* which come so regularly to us, bringing always the very thought we seem most to need.—L. I. B.

### From Brisbane, Australia.

The Field of Brisbane, Queensland, Australia, desire as an act of loving loyalty and gratitude to report themselves.

No student or teacher has been in our midst, but our beloved impersonal teacher, "Science and Health with Key to the Scriptures," under God's guidance, has shown the light to some fifty or more humble searchers after Truth.

Glorious demonstrations of the power of divine Love are with us as signs following, healing sickness, destroying sin, banishing bondage, proclaiming joy, health, happiness, peace.

In various homes the Lesson-Sermon is read every Sunday, and we now have our own book department, where all Christian Science literature is obtainable.

As grateful children, words fail to describe our feeling toward our loving Mother, the one whom God entrusted with His glorious charge. We pray to the Giver of all to be worthy partakers of her message.

THE BRISBANE FIELD.

### Charter Granted at Sharon, Pa.

First Church of Christ, Scientist, Sharon, Pa., was granted a charter under the existing laws of the state May 21, by Hon. S. H. Miller of the Mercer County Court.

ETHEL V. CARLEY, *Clerk.*

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## Reading Rooms Opened.

### Reading Room Re-opened.

Many residents remember well the excellent Christian Science reading room recently opened in the Greisheim Building, which was lately destroyed in Bloomington's great fire on the 19th inst. In the midst of the general scramble for new locations, when all available space was being snapped up, the Christian Scientists secured a location for their reading room on the second floor of the Jacoby Building, 515 North Main Street, where they are now comfortably located. At the regular meeting of the Christian Scientists on Wednesday evening the need of new furnishings, stock of literature, etc., for their new location was stated, and the members given an opportunity to contribute. In a few minutes a sufficient amount was raised, and on Friday, three days after the fire, the room was again open to the public, whose appreciation of this means of informing themselves on the subject of Christian Science was shown in the large numbers who visited this room while located in the Greisheim Building. The room is open each day, except Sunday, from 10 A.M. to 4 P.M. All Christian Science literature will be found in this room for public use, and a welcome is extended to all.

*Daily Pantagraph,* Bloomington, Ill.

### At Elkhart, Ind.

Early in May of this year the members of First Church of Christ, Scientist, of Elkhart, Ind., rented a neat suite of rooms on the ground floor, on Pigeon Street, about half a block from Main Street, and have furnished it for a Christian Science Reading Room. The front room and the room next back of it are carpeted, lace curtains drape the windows; a bamboo table and a bamboo book-rack are used on which to exhibit Christian Science literature. Pictures of the Mother Church, Concord Hall, and of Mrs. Eddy's home in Lynn where Science and Health was written, are arranged in an attractive manner. On the wall is a large engraving of "The Angelus," also a fine photograph of our Mother and Leader.

The sofa, the pillows, the chairs, etc., are contributions from loving hearts. The room is cared for each afternoon and evening by volunteers, who are willing and eager to do any service for Love, and to show their appreciation of the blessing that has come to them through Christian Science.

LOUISE LOWELL.

### At Rockford, Ill.

The Christian Scientists are waging an energetic war for the dissemination of information in regard to their beliefs. The most recent manifestation of their efforts to acquaint the public with what they claim for Christian Science is the opening of a reading room where literature bearing on the subject is displayed for all who care to investigate and profit. This room will be free to the public each day except Sunday from 2 to 5 P.M.

The room is comfortably furnished and on the tables are the Bible, Mrs. Eddy's works, and the periodicals dealing with the Science. Literature on the subject will also be on sale. The rooms are located over the McPherson bakery in West State Street, and every one will be made welcome.

The local church is drawing larger audiences to the meetings each Sunday, and has been compelled to move to larger quarters several times. A great deal of interest has been shown in Christian Science by many people.

*The Morning Star.*

### At Appleton, Wis.

Our free reading room was opened to the public shortly after the order came out. We are greatly indebted to the children of our Sunday School who furnished the *Journal* and *Sentinel* for one year, besides one thousand tracts, one hundred supplements, a quantity of pamphlets, and will soon buy a copy of "Miscellaneous Writings." This same class some time ago placed a copy of Science and Health and a copy of "Miscellaneous Writings" in the city library, and thus the good work goes on.

We feel very grateful to divine Love for the many manifestations of its presence and power.

Christian Science is making steady progress here, all our members are loyal to our Leader, Mrs. Eddy, and love her for what she has done for mankind in bringing to our consciousness a higher realization of our relation to God and what the ever-present Christ will do for those who try to follow the Master's footsteps, "in the way of His appointing."—E. G. WILLSON, Appleton, Wis.

### At Parsons, Kan.

The Christian Scientists of Parsons, Kan., opened reading rooms April first under the auspices of First Church of Christ, Scientist.

They have two nice rooms in the Pierson Block, one of the best in the city.

All Mrs. Eddy's works and works from The Christian Science Publishing Society are on hand. We feel that this was a demonstration of divine Love, and hope that through this means, many may come into the understanding of the Truth.—M. F. H.

### At Yankton, S. D.

The Christian Scientists have moved their reading room from the Pennington Block, where they have been located for the past three years, to more commodious rooms in the Bunker Block over 101 3rd Street, East. As in the past these rooms will be open to the public from three to six each afternoon, Sundays accepted. Every one is most cordially invited to visit the rooms and use the books, periodicals, and all Christian Science literature which is kept there for the perusal of visitors.

*Yankton Daily Gazette.*

### Reading Rooms at Other Places.

Worcester, Mass.—35 Pearl Street, Room 4.
Montreal, Can.—43 Closse St., Western Square.
Camden, Me.—Curtis Block.
Stockton, Cal.—Arcade Building.
Logansport, Ind.—522 Broadway.
Marlboro, Mass.—Corey Building.
Winchester, Mass.—No. 4 Lyceum Building.
Eau Claire, Wis.—Church parlors corner Gray and Farwell Streets.
Florence, Col.—Rogers Building.

## The Lectures.

### At Omaha, Neb.

Under the auspices of First Church of Christ, Scientist, of Omaha, Neb., Judge William G. Ewing of Chicago, Ill., delivered a lecture at the Creighton-Orpheum Theatre on Friday evening, June 29. A very large and representative audience gathered to hear the speaker, who took for his subject, "Christian Science, the Religion of Jesus Christ." In introducing Judge Ewing, Attorney Robert W. Richardson said:—

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In these June evenings when the open air has such persuasive charm for us, a greeting from such a splendid audience as this is truly inspiring. It is, as well, a deserved compliment to the distinguished gentleman we welcome to deliver the address of the evening, and also manifests your interest in the subject for discussion.

Judge Ewing, I would have you reflect that you are now in Omaha, one of the principal stations on the "Main Line" around the world, and never yet elsewhere have you had the pleasure of meeting a more generous and broad-minded audience.

The novelty of this new-old doctrine is in getting back to purely Bible teachings both in spirit and in practice. There is such a prevalent misconception on the part of the general public of the teaching and practice of Christian Science that the Mother Church in Boston has seen proper to establish a Board of Lectureship for the purpose of clearing away many wrong impressions concerning it and making plain its truths by the means of these lectures.

The Honorable William G. Ewing, who is with us this evening, under the direction of this Board, is too well and favorably known to require reference. He is an able lawyer, an eminent jurist, a profound and eloquent advocate of this great Truth.

Ladies and gentlemen, I now have the pleasure of introducing to you the Hon. William G. Ewing, who will address you on the subject, "Christian Science, the Religion of Jesus Christ." *Correspondence.*

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### At Weeping Water, Neb.

Hon. E. M. Pollard of Nehawka, was present at the lecture on Christian Science in this city given by Judge Ewing of Chicago, on the evening of Monday, June 25, and introduced the speaker in part as follows:—

*Ladies and Gentlemen:*—I believe that one of the greatest criticisms that can be made upon our people of the West to-day is, that we lack charity for those who differ from us, whether it be in business, in politics, or in religion. We are prone to give a deaf ear to the presentation of any belief that is not in harmony with our own views. The custom is wrong. I believe we should be ready at all times to give an open heart to the presentation of any question, by any person, no matter how absurd or ridiculous it may appear to us. There are to-day a great many religious beliefs scattered throughout our land. The doctrines of one of the great religious bodies of to-day are diametrically opposed to the doctrines of another. Not all the great churches have the same views. For that reason our Methodist brother has no right to say that he, and he alone, is right.

I believe that we should give a patient hearing to the views of any one. I also believe that before we formulate our views, we should make for ourselves a careful research and a thorough study before we make up our minds.

Too many of our people are inclined to let others think for them. Living as we are now in the dawn of the twentieth century, I believe that we should think more for ourselves. I believe that no man has a right to an opinion, unless he can give a sufficient reason for the same.

I take great pleasure to-night in introducing to you a man who has made a study of the theme he will present. A man who has gained eminence as a lawyer, jurist, scholar, and who has left that field, with his great influence, and has taken the platform to teach mankind what he deems to be the true way to Christ.

I take great pleasure in introducing to you Judge Ewing of Chicago.—*Weeping Water Republican.*

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### Lectures at Other Places.

Wellington, Kan.—William G. Ewing, July 6.

## From Our Contributors.

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### There is Rest and Peace on Earth.

BY E. H. B.

YES, here, now; not idle words, but words of hope and strength,—sure as that God is Love. It is *not* too late for you, despaired of by the doctors, for you, bereft of all worth living for, and dwelling in the darkness without hope or God. The very depth of suffering from failure of every hope has made you willing to give up what (unknown to you) has separated you from infinite Love, which alone can, and does, make you "every whit whole," physically, mentally, and spiritually.

Centuries ago, there appeared to an expectant people a great light, proclaiming "Peace on earth, good-will to men." It came in sweet humility, teaching purity, truth, and love,—a doctrine so strange and revolutionary that both the message and the messenger were rejected by all save a few, who recognized the Christ in the lowly Nazarene. After demonstrating man's eternal sonship with God and the Son's dominion, even overcoming death, he returned to the Father, promising to send the Spirit of Truth that should lead into all Truth. Through deviation from the Master's teaching and consequent inability to do the works that he did, the light was nearly lost sight of in a long night of error.

To-day shines forth again the promised light, revealing this time the divine Principle and its unerring Science, of the Truth Jesus gave to the world, attesting its divine source by "signs following." Jesus had said, "I have yet many things to say unto you, but ye cannot bear them now." Again ignorance, conservatism, selfrighteousness, hatred of purity and Truth, reject and revile; but the despairing invalid and sin-sick prisoners recognize their Deliverer, and are set free.

Mortals are seeking everywhere but in the right way for salvation from the multiplied ills of the flesh, that *materia medica* cannot cure nor theology destroy. Man has found a changeless principle and unerring science, for his mathematical calculations, as ever existing independent of matter; but his search for the Principle of Life in matter, or in the human mind, always ends in vague mystery. Christian Science, the Science of the Christ-teaching, finds the Principle of all Being in God, infinite Mind, and demonstrates that this Principle is a "present help in trouble." This healing power is now breaking down the strongholds of error with irresistible Scientific power, and is within the reach of all who will accept it.

Among so many conflicting statements you readily see the necessity for *reliable* information. There is but one Christian Science. Mary Baker G. Eddy is its Discoverer and Founder. Her writings, and the publications of The Christian Science Publishing Society in Boston, Mass., are the sources of authorized information.

But the works themselves must be their own proof of divine origin. Read the testimonies in the *Christian Science Journal* or the *Christian Science Sentinel*, write to any address found there, investigate the cases around you. Note the intelligence and integrity of those who accept the new-old light. Learn of their beautiful, useful lives, their peaceful homes, and their many well-filled churches. Note especially the marvelous quality of the healing. Where once life was a weary burden, perhaps without love, human or divine, to lighten ills without end, there is now permanent health, abiding peace and joy, never before known. They have found God's plenty, wherein is no lack. Sweetest of all is the power to bring to others the same blessing. Even in the spiritual growth before this new consciousness is established, there abides the positive conviction of its certain attainment. **Only divine Love *can* do this.**

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Has hopeless disease cut off every hope of a useful life, or is prayer for death to end ceaseless suffering, or the being a burden to others, unavailing? Are you helpless to relieve the agony of a loved one, whose possible lingering might be worse than death? Would the change to a state of physical wholeness, a permanent cure, be the fulness of your prayer? Yet the thousands who have experienced such glad restoration, testify that the physical freedom is but an incident to the spiritual uplifting.

Have you again and again prayed to your God that some cup of bitterness might pass from you,—for some loved one to be saved from the depths of hell—for strength to overcome some heredity,—only to be apparently mocked, till you doubted if there were a God? Very many such tell, in humble gratitude, that Christian Science has shown them how power is given, here on earth, to enter into the liberty of the sons of God.

Do you say your case is exceptional, or that God would not help one so far from His standard? Are not these cases the very ones that are most in need of divine help? Christian Science declares that God is Love, and is *always* willing. Are you willing? How the objections assert themselves at this question! "No faith," "So many failures," "Healing without means seems too foolish and transcendental." But if all other methods have failed, is it not high time to try something radically different? All these objections are overruled by facts proving that Christian Science does effect permanent and perfect cures, even in cases which had been pronounced incurable. The living witnesses are with us, glad to testify.

How gladly those who are working for the good of mankind accept this infinite Mind-healing when they once realize that its unfailing power for good is as far beyond their best efforts as God's way transcends man's failures. Those who know for themselves, and are therefore qualified to judge, presume not to question the spiritual experience of another. Who can safely guide you to the same sweet peace, but one who knows by experience what to do, and what to avoid?

You cannot be more sceptical than were most of us, who only turned to Christian Science as a last resort, to learn that it was indeed God's opportunity. And how glad we are now that our extremity was urgent enough to make us willing to accede to the demands of divine Principle. How beautifully Love teaches that only by perfect obedience can rest and peace abide. The taste of its pure joy leaves no sweetness in sin's ways.

This paper is not to teach Christian Science, but to state such facts regarding it as may open the way for others to realize the truth of its title. The whole of Christian Science is contained in the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Many, wholly ignorant of what this Science is and its relation to the Bible, judging from their erroneous *belief* of what it is, object to the book, supposing it to be used as a substitute for the Bible, or a woman's interpretation of it. With the aid of this book the student can *understand* the word of God, and can also prove his understanding by his works.

No earnest seeker for Truth, Christian or unbeliever, ever understood the teaching of Science and Health, but found it made the Bible a positive guide to eternal life—not as a mysterious oracle, but in the wondrous light of the spirit of Truth it becomes a living Word, enabling him to see *how* to really obey *all* the Master's commands, *how* to "put off the old man" and become the son of God, in the present realization that man *is* the child of God, and therefore *cannot* be the child of error.

The Church of Christ, Scientist, stands on no creed, ritual, or personality, but is based on the spiritual understanding of God's Word, by which the same healing works are accomplished now as in Jesus' day. Because God's law is the "same yesterday, to-day, and forever," all those who understand and obey that law, must bring forth the same results. Members of this church have no controversy with those who do not understand their religion. By these signs must the real Christian Scientist be known.

Christian Science is unlike the mental methods of mesmerism, hypnotism, theosophy, pantheism, spiritualism, that employ the human will or mind. The Christian Scientist can do nothing of himself. He can work only as he realizes the supreme control of the one infinite Mind, as the only causation and source of action, resulting in conscious harmony. His Master said, "I do nothing of myself; but as my Father hath taught me;" so must his true followers be taught of Spirit, and obey. Herein lies the absolute unlikeness of any other method, and any deviation from absolute Science must result in inevitable failure in Truth.

Get that wonderful book, Science and Health, study it deeply, prayerfully, persistently, this alone may heal you. None may climb up by any "other," "easier," or "reformed" way. When you decide to give Christian Science as fair a trial as you have man's methods, select a practitioner from the standpoint of Christian character rather than from what the world calls "intellect," and you will be healed in much less time and at less cost than man dare promise, and without medicine, remedies, or instruments, receiving what God alone can give. It may be at once, but if slow, *persist*, and you will find truly that "heaven is within," a foretaste of the new heaven and earth that passeth not away.

## "Books in the Running Brooks."

BY EMMA C. SHIPMAN.

AMONG the many brooks which flow into one of the larger rivers in the White Mountains is one which I watched for several summers.

When the water was high in the little brook it made a very pleasing picture, gurgling gleefully over the shining stones and flowing swiftly out into the river, carrying off its own debris and also much from the larger stream that was inclined to pile up near its outlet.

After the hot summer sun had melted all the snow from the mountain peaks and dried up the rivulets that fed the little brook, it presented a different picture. Not only was it unable to get rid of its own debris, but that from the river would be borne in upon it till one could hardly see its waters and the former happy brooklet was an unsightly and almost stagnant pool.

Occasionally, children would clear the accumulated rubbish from the outlet and try to arrange stones near the mouth of the brook to keep out the river's flotage, but this gave it a better appearance only for the day. The one real remedy was for it to become a rapidly flowing stream.

This illustrated to me a helpful lesson in Christian Science. If we would send out the swift, sparkling currents of purity, we must be fed by pure Truth and take in plenty of it. Then this current of Truth and Love will sweep the error out of our own thought and help to carry off much that is floating in the larger stream of mortal mind, thereby blessing the world.

Let us be so filled with the "river of the water of life" that thought cannot lose its activity under the seeming heat of error, but we shall journey on more joyfully, knowing our source is inexhaustless Life and Love.

In the words of our beloved Leader to the White Mountain Church, "The rocks, rills, mountains, meadows, fountains, and forests of our native state should be prophetic of the finger Divine that writes in living character their lessons on our lives."

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## Gaining the Victory through Truth.

BY A. E. B.

SOMETIMES when people see a Christian Scientist suffering with a trouble which does not seem to yield to treatment at once, they say, if he would only use a certain drug he might be relieved. They think it is perfectly absurd because he refuses it and persists in having Christian Science treatment, for to their sense he is doing nothing.

We read in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 67, "Belief is all that ever enables a drug to cure mortal ailments," and the Christian Scientist knows that the inert drug has no intelligence, but that all that could make it seem to help him would be his faith in it. All his life he has been educated to believe that drugs can heal, and to look to them for relief instead of to God, when he is sick. Now he has begun to gain a little understanding of Truth, and is trying to have more faith in Mind than in matter, more faith in Intelligence than in non-intelligence, more faith in God than in man. Then what does it matter if it should take a little longer to get relief? After the battle is over the consciousness of having won the victory brings a sense of peace and happiness of which the looker-on cannot have the slightest conception.

While the observer sees nothing but the physical manifestation, the Christian Scientist feels that he has fought the good fight and kept the faith, and he is filled with a great joy because he has been faithful to his God. He has gone a step higher. As Science and Health tells us on page 408, "Every trial of our faith in God makes us stronger;" and as his faith in God grows stronger and he loses his faith in drugs, the healing will be done more quickly and he will be conscious of the peace that passeth all understanding as he journeys on from sense to Soul.

## Evidences of Growth.

BY JENNIE BAIRD SCHOOLEY.

HAVING attended the Annual Meeting at the Mother Church in Boston, and partaken of the feast so bountifully prepared by our beloved Leader and Mother, we have returned to our field of labor refreshed and strengthened. We rejoice to say that burdens have been lightened, the pathway heavenward has been brightened, and we have gained a higher consciousness of the ever-present Love.

The harmony that prevailed throughout the meetings, shows great spiritual growth among the students of Christian Science. The battles of the past years have been many; but only the false sense of self has been wounded,—something of the old man with his deeds put off, and more of the Christ-nature has been put on.

Christian Scientists are rapidly being acknowledged a healthful, peaceful, and Christian class of people. Does not the demonstration of harmony among Scientists prove the individual application of a perfect, impartial Principle, the Principle demonstrated by Jesus and his disciples in the destruction of all discord?

Feltham says: "He has a poor spirit who is not planted above petty wrongs." That we may possess a rich, forgiving spirit should be our daily and hourly prayer.

All victories in life come through patient self-surrender and loving sacrifice. This is the example of our Mother, and her obedient children are found striving to follow in her footsteps.

Are we grateful enough for the priceless treasure we possess,—this glorious understanding of Truth which makes the crooked places straight and the rough ways smooth?

Verily, "All flesh shall see the salvation of God."

## Testimonies.

### How I Became a Christian Scientist.

Walking along Massachusetts Avenue, in Boston, one week-day, my attention was attracted by hearing the chimes from a church on Falmouth Street. I went to the church, walked around it, admiring the beautiful windows, and thought, "I will go into this church next Sunday." Sunday came but something prevented and I did not attend the services until a year later.

One Friday in May, 1898, found me at the evening service in the Mother Church. I well remember the night. I was very much surprised to see the church crowded, it being so warm, and at, as I then supposed, a prayer-meeting. Seeing a friend, I inquired if it were a special meeting, and he replied, "No, sometimes they have larger gatherings than this." I then thought, "There must be something here that other churches do not have."

After the preliminary services, the First Reader said that the meeting was open for remarks and testimonies. As I had no idea whatever of what was to follow, I was somewhat surprised to hear the testimony of a young man who had been healed in six weeks of consumption in its last stages, by reading the text-book, Science and Health. Others spoke of healing and of the great help that God—Good—had been to them.

The earnestness and honesty of each individual helped to convince me more than the demonstrations of which they told, although they, also, seemed wonderful.

After service I met a number of very nice people. All had a kind word not only for each other, but for me as well. As I stood watching the smiling faces of the people greeting each other, I was deeply impressed with the unity of thought, the love and harmony, which prevailed. To the question, "How did you enjoy the meeting?" I could only answer, "It was fine;" and I said, "If it is true I want it, if it is not true I want to know it."

I also said, "Before I believe it, I must have more proof that it is true, than I now have that I am right, and if you cannot give me this proof, I shall remain a Congregationalist." To this a young man replied, "If you are honest and are really seeking you will get all the proof you want."

For the next few weeks I read everything I could get relating to Christian Science, and also questioned every one whom I thought might know something about it. I remember asking one minister with whom I had some acquaintance, and he told me to have nothing to do with it. But this made me more determined than ever to get to the point where I could conscientiously say yes or no.

A lady told me that the religious side of Christian Science was beautiful, and this was just what I wanted to find out.

A student of our Leader loaned me a copy of Science and Health for two weeks. I read the book entirely through, and some of the chapters two or three times over. I finished the book June 17. As it was a holiday I stayed in and read all day, returning the book in the evening. After leaving the home of the Scientist, I felt that I had lost something. Although I could understand nothing in the book, yet I was firmly convinced that the book was what I wanted, so early Saturday morning I was at the Publishing House and purchased a copy of Science and Health for myself, and I might say here that I only had three dollars.

The way has not been a path of roses, but I know that I am on the straight and narrow path which leads to health and holiness. Before I knew of Christian Science my desire to do right was great, and all along the way I doubted, but would not let my friends know, because I felt that something must be wrong with myself. I used

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to pray that God would guide me; but everything seemed dark, my God was afar off. But, thanks be to Omnipotent and Omnipresent Good for removing the scales from my eyes, for unstopping my ears, so that I might both see and hear this glorious gospel, that I might at least in part have the Mind which was also in Christ Jesus, leading, guarding, and protecting me. For all the dear friends in Truth who have helped me to realize an ever-present Father-Mother God, I am truly thankful, but most of all I am deeply grateful to our beloved Leader and Mother, Mary Baker Eddy, who has pressed on to show suffering humanity that God is Life, Truth, and Love, and an ever-present help in trouble. I have had overwhelming proof that I have found the Truth as taught by Jesus, for the signs have followed.

A year ago I received class instruction from one of our Mother's faithful students, and am going on my way rejoicing. I cannot express my joy for the spiritual uplifting I have had, and it is my desire that my life may be one continual song of thanksgiving and prayer.

My Bible is a new book and I prize it more than I ever dreamed possible, because of the light which is shed over it through the study of Science and Health. Money could not buy my copy if I could not get another.

JOHN DUNCAN, New Haven, Conn.

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### Christian Science an Effectual Remedy.

For several weeks my little boy has been urging me to write to the *Sentinel* and tell them of the demonstration in his case. Hoping it may be as helpful to the little Christian Science children whose mothers read the *Journal* and *Sentinel* to them, as some of *their* testimonials have been to him, I have decided to do so.

He is seven years old and was healed of a severe case of scarlet fever in three days through Christian Science treatment.

He was in school as usual on Monday but Tuesday morning did not want to get up and was in bed nearly all day. Tuesday night he was so restless that Wednesday morning, as he seemed to have a high fever, I suggested that we call in some help for him.

His father told him before he left for business that he was going to send a doctor to see him; at which the child cried and said, "I don't want a doctor. I want a Christian Scientist." The result was that his father, who says he is not a Scientist, said, "Well, if you want a Scientist get one here quickly, for he is a very sick boy. I'll be home at noon, and if he isn't better I shall send for a doctor." When the Scientist arrived,—by the way she had nursed under the doctors and knew all the symptoms,—there was no doubt whatever of its being scarlet fever.

During the next two days there was not one word of complaint from the little fellow, and he said many times, "It's only old error, mamma. I'm God's little boy, I'm the spiritual image and likeness of God." About noon on Friday, when I am positive any doctor would have said it was a very severe case, as it was difficult to understand him, I left the room for a few moments, and when I returned I saw Science and Health on the bed beside him and I said, "Ellsworth, where did you get it?" to which he replied, "I went over by the window and got it, for I wanted to find the definition of *angels*." He had been learning it for Sunday School. For one brief instant a wave of fear went over me, but was quickly changed to "Praise God!" for I knew then the demonstration had been made, and that Truth had triumphed over error.

In an hour he sat up and handled heavy picture books, and a little later said, "Mamma, there is something like wax in my mouth," and after handing him a handkerchief I saw that the thick white membrane which had covered his tongue and the inside of his mouth had broken and was coming away in pieces, and before night his tongue was its normal size and as clear, bright, and healthful as it had ever been. He asked for and ate a hearty supper, and it was difficult to keep him in bed until seven the next morning, when he got up and *dressed himself* and played all day.

We felt it was right to obey the law in every particular, so sent word to the Health Department as soon as we knew what the disease was, but when the officer reached here on Sunday and found him up and well, he said he was all right and we could have the house fumigated whenever we chose. We kept him in his room until the next Saturday, when they disinfected the house, and when I told the officer we had had Christian Science treatment for the child and asked what would be necessary in order to get him back to school, he said, "It is customary to have the physician send word that the house has been fumigated, but in this case, as you had none, just have your practitioner send word and it will be *all right*."

I simply speak of this to show how Christian Science is recognized *now* compared to a few years ago.

O how thankful we are for this blessed Truth and to her through whom it came! May we so live day by day, that those about us may know that we are "abiding under the shadow of the Almighty."—L. B. B., Chicago, Ill.

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### Grateful for our Publications.

I wish to express my gratitude for our publications. I shall not try to mention the many articles which have been especially helpful, but cannot refrain from giving heartfelt thanks for the articles from the pen of our Leader, Rev. Mary Baker G. Eddy, which make the way luminous. Her last published poem, "Easter Morn," calls us in clarion tones to arouse from the dream of life, substance, and intelligence in matter on this, our glad Easter Morn of spiritual awakening, and to become resurrected in the image of God.

The little verse, "Friendship" by Carol Norton, published in the January *Journal*, was very uplifting, as also "The Unknown God made Known" by Rev. Irving C. Tomlinson, and "A Trip to the Rockies" by James A. Logwood.

I will tell of a demonstration in which the article, "Fog from Two Rivers" by Meta F. Miller, stood out a mental picture, helping to show me that the battle is with self.

Never before had I realized so clearly that if the mists which darkening self casts over us were dispelled by the Light of Love, error would soon be reduced to its native nothingness.

A thought of resentment was voiced by a sister Scientist, and although I opened not my mouth, I was very much hurt by it, and the error grew in thought as I dwelt upon it. Her fog seemed so dense. Then I began to meet it in Science, and I saw that all I had to do to keep the error from affecting my own mental atmosphere was to clear away my own "fog," so I went to work with self, destroying for myself the error I thought I saw in another, and in a very short while the sister acknowledged that she had erred, and all was overcome.

I thought, this is indeed the universal religion when a thought given out by an unknown brother in the North can be a practical help to another Scientist in the extreme South. "God . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "Great is the Lord, and greatly to be praised in the city of our God." We are grateful to God for having given us a Leader, who is able in this age of materialism to show us the way to the spiritual city, which hath no boundary or limit, so beautifully described by John the Revelator.

L., New Orleans, La.

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## Religious Items.

A writer in the *Homiletic Review*, treating the subject of obscure passages of the Bible, says very sensibly: "Why not let the perplexing questions wait for the hour of higher elevation and clearer light? We are like the little child in its first day of school. Eagerly turning over the pages of the book that has just been placed in its hand, it comes quickly to that which is a vast mystery to its present undeveloped mind. Now hear its impatient cry: 'Teacher, teacher, here is something that I can get no understanding of. Tell me quickly what it is. Give me the explanation now or I will close the book and leave the school.' To such an ambitious neophyte might not the voice of the teacher in all sweet reasonableness come in this fashion?—'Is it in to-day's lesson, my child, that which troubles you so greatly? If not, can you not wait until your advancing lessons bring you unto it?' "

"Now, men, my hearers, are only children of a larger size—often as petulant."

Why have so many Christian men so little joy in their lives? Because they look for it in all sorts of wrong places, and seek to wring it out of all sorts of sapless and dry things. "Do men gather grapes of thorns?" If you put the berries of the thorn into the wine press, will you get sweet sap out of them? That is what you are doing when you take gratified earthly affections, worldly competence, fulfilled ambitions, and put them into the press and think that out of these you can squeeze the wine of gladness.

ALEXANDER MACLAREN.

The (Unitarian) *Christian Register* says: "When one takes a dose of medicine, he helps or harms only himself. But he who takes into his mind that which makes for the healing of his own soul, by the same potion, ministers to all those who are about him. A merry heart gives light to a whole roomful of melancholly saints. Courage diffuses courage; hope creates hope; confidence generates confidence; and fidelity to a good cause, bravely maintained by one human being, sets the pitch of fidelity for many others."

A writer in the *Universalist Leader* says: "As we read of the ministry of our Lord in Palestine, we are impressed not only by the number and variety of his miracles, but by the simplicity and quietness with which he manifested his God-given power. Any one's need was his opportunity. By a word, a look, a touch, he gave sight to the blind, hearing to the deaf, strength and health to the weak and infirm, life to the dead."

The (Swedenborgian) *New Church Messenger* says: "The repose man should seek in life should never be a resting in the achievements of the past; it should be the peace which belongs to the recognition of eternal principles which bear in their bosom the prophecy and the promise of future attainments through future efforts. We may rest in that kind of life only which keeps us forever pressing forward."

George MacDonald says: "It is the law that the man who does evil shall suffer; it is the only hope for him. . . . When he forsakes his evil one by one the dogs of suffering will halt and drop away from his track: and he will find at last they have but hounded him into the land of his nativity, into the home of his Father in heaven."

Persons of genius are more individual than any other people, and less capable, consequently, of fitting themselves, without hurtful compression into any of the small numbers of molds which society provides in order to save its members the trouble of forming their own characters.

JOHN STUART MILL.

President George E. Merrill, D.D., in a sermon published in the (Baptist) *Watchman*, says: "Whatever the cause may be for which we stand, if it is in the cause of God, if it represents what Christ stood for, then we know that God is on our side, 'and if God be for us, who shall be against us?' Only let us be sure that the life is one of divine principle and not self-seeking."

A writer in the (Episcopalian) *Church Standard* says: "Pray, and you will have Divine aid in securing every advantage of your watchfulness. You will not be abashed, though the enemy tower head and shoulders above you. You will not be deceived, though he come with lion-like tread; nor overcome by lion-like strength."

The (Baptist) *Standard* says: "A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: 'My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man.' "

The New York (Baptist) *Examiner* says: "The British Foreign Bible Society has printed four hundred thousand French New Testaments for free distribution at the Paris Exposition. The books, which bear the inscription, 'Souvenir de l'Exposition, 1900,' are given away outside the gates."

The (Baptist) *Watchman* says: "We are really becoming old when we outgrow our enthusiasms. The man who can sustain his interest in what is going on, and his hopefulness as to the general outcome of things, has the main characteristics of youth."

It is your duty not only to be good, but to shine; and of all the light which you kindle on the face, joy will reach furthest out to sea where troubled mariners are seeking the shore.—H. W BEECHER.

"Advancement results from the loyalty of every person to so much of the truth as is revealed to him," says Amory H. Bradford in the (Unitarian) *Christian Register*.

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Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

### Political and Governmental Notes.

Race riots prevailed in New Orleans the latter half of last week resulting in much bloodshed. A couple of negro desperadoes in resisting arrest fired upon and killed two police officers and wounded others. Then the lawless element among the whites began a ruthless war on the colored population, sparing none. One of the negroes who shot the officers was brought to bay the third day after his escape and shot eight more persons, killing three and dangerously wounding three others, before he was forced to face the police and the mob in the open by the firing of a house in which he had sought refuge. The mayor of the city organized a committee of citizens to assist the police, and the Governor sent the State troops to aid in restoring order.

At the time of the capture of the Taku forts by the foreign vessels of war, it was commented upon unfavorably that the United States squadron under command of Rear Admiral Kempff did not participate in the bombardment. The seizure of the forts being an act of war against the government of China has since been regarded as a mistake, and Admiral Kempff's report of the occurrence, which was received by mail last week, is therefore interesting. He says that he declined to join in the attack because he was not authorized to initiate war against a country with which the United States was at peace, and that his limit of authority was to protect American interests. His action was commended by the governments.

The Chicago council has unanimously passed an ordinance regulating bill boards. It provides that such structures shall not contain more than one hundred feet superficial area or be more than ten feet high, that they shall be made of incombustible material, that they must be at least three feet from the ground and twenty-five feet back from the street line, and finally it provides that the consent of the owners of three quarters of the frontage on both sides of the block must be secured before the boards can be erected on boulevards.

In accordance with instructions from Governor-General Wood, a decree will be published fixing the third Saturday in September (the 15th) as the date for the election of delegates to the Cuban constitutional assembly. The assembly will meet on the first Monday in November, when the relations of Cuba and the United States will be arranged. After a constitution is drawn up an election will be held and a government chosen, to which the representatives of the United States will deliver the government of the island.

The highest point ever attained by gold in the treasury—$429,187,260—was touched July 24. This gold is not all the property of the treasury for general uses, but is pledged to the amount of $229,699,179 for outstanding gold certificates, and the reserve for the maintenance of parity of $150,000,000. The gold which is the free property of the treasury, therefore, is about $221,000,000.

A Washington dispatch says that a copy of the State Department cipher code was stolen several years ago and was known to have found its way into the hands of the Chinese government. The code has since been changed, but Mr. Conger was one of the few officials who used the old code, and these alleged facts tend to confirm suspicion of the authenticity of the Conger message.

By unanimous vote of the national committee of the gold standard Democracy, July 25, the proposition of fusion with the anti-imperialistic movement, originating with a recent mass meeting in New York City, was defeated, as was also the plan to place a gold Democratic ticket in the field this year.

Major General William Ludlow is quoted in the daily press as follows: "Germany is the war college of the world. The kaiser's army has attained a degree of organized efficiency unequalled by that of any other power on earth."

United States Ambassador Draper has resigned his distinguished post at Rome to give his personal attention to his manufacturing interests in Massachusetts.

### Foreign News.

On July 29 the Japanese government received a message from its minister in Pekin and the German government one from the secretary of the German legation stating that the foreigners had been under fire from June 20 to July 16, when an armistice was agreed on. On July 30 the British government received a message from Sir Claude MacDonald dated July 21, which confirms the other messages and makes it certain that the legations were safe up to the date of his message. All the messages were in cipher and they were of unquestioned authenticity. They show that the marine guards have lost a good many men, but with the exception of the German minister, who was murdered in the beginning of the trouble, and the Japanese chancellor, all the members of the diplomatic corps are believed to be safe. The Chinese government, through Li Hung Chang, and through the direct representations of its ministers in various capitals, has virtually announced that it will hold the foreign ministers as hostages to be possibly sacrificed if the allies persist in advancing on Pekin. The powers will disregard the threat.

King Humbert of Italy was assassinated in Monza, a suburb of Milan, on July 29. He was shot three times and passed away a few minutes afterwards. He was the second king of Italy and was very much loved by the people. His only son, the Prince of Naples, a scholarly, liberal, and kindly man, will succeed to the throne. Italian politics are in a very unsettled condition.

Efforts are being made in Manila to substitute electricity for horses on the street railways. A concession has been granted for a new company called the Manila Tramway Company. The stockholders have voted for the electric system, and contracts are under consideration for the proposed improvement. The overhead trolley will be used.

Lord Roberts reported on June 24 that a general advance of the British from the positions held by them since June 12 has begun, and it is expected when completed to bring the war in South Africa to a close.

A treaty of peace between the government of Colombia and the revolutionists was signed at Panama, July 26, directly following the most desperate battle in the war, in which both sides lost heavily.

### Industry and Commerce.

A labor pact which guarantees an education to apprentices has been signed by representatives of the Masons' and Builders' Association and the Bricklayers' Union in Chicago. Under this arrangement, apprentices are to be permitted to attend the public schools for three months each year during the first two years of their indenture, and are to attend a technical school for three months during the third year, the wages paid the apprentice to continue during the school period.

The Russian cruiser Variag, which the Cramps have built at Philadelphia, is the fastest cruiser of any navy. A trial trip off the coast of New Hampshire on July 25, for the purpose of determining the speed of the vessel according to the number of revolutions of the screw, gave the highest speed as 24.6 knots an hour. The contract calls for a sustained speed of 23 knots an hour for a continuous trip lasting twelve hours.

One of the latest additions to the multitude of trusts is a lunch wagon trust, to be known as the T. H. Buckley Lunch Wagon and Catering Company. It is said that this concern will now control the lunch wagon business of the United States and Canada. One of the companies absorbed had a capitalization of $100,000, and it is said that the stockholders have in the past received in dividends the full face value of the stock.

A Chicago crop bureau reported on July 25 as follows: "A change in the condition of the corn crop has been brought about by one of the heaviest downpours of rain that the country has experienced during the present growing season. Rain fell in torrents nearly all day July 24. The rain was most copious in the States of Illinois, Iowa, Kansas, and Indiana. There can be now no longer any worry about drought."

One of the incidental uses for the refrigerating machine is found in mining. Refrigerating engineers declare that with the use of modern refrigerating apparatus to cool the air it will be quite possible to go several thousand feet lower in case a rich vein of precious metal, or even coal, warranted the additional expense.

### General News.

The last remaining vestige of what remained of Kaskaskia, once the capital of Illinois and the metropolis of the West, will have disappeared in a few weeks, as there are only a few hundred feet of the corporate limits of the old town left, and at the rate the Mississippi is caving it in that will all be washed away. Since the Mississippi cut through the peninsula above the old town in 1882, and formed a junction with the Kaskaskia or Okaw river, eight miles above the place where it originally emptied into the Mississippi, the waters have been washing away the land upon which the town stood.

Herbert Spencer tells the world in an autobiographical note, that it took fourteen years for him to dispose of the first edition of his first book, "Social Statics," of which he only printed seven hundred and fifty copies. His next volume, "Principles of Psychology," was taken by the adventurous public at the rate of six hundred and fifty copies in twelve and one-half years. In 1857, "warned by previous results," he issued an edition of essays of only five hundred copies, which were ten and a half years in finding purchasers.

One of the uses for which balloons may be employed is, curiously enough, the investigation of the sea bottom. It has been found by aeronauts that frequently the bottom is clearly visible from a balloon through the water. This fact was recently made use of to recover a torpedo boat which had been lost off Toulon. Not only was the boat found, but also two others which had vanished at an earlier date.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Wonders of the Pan-American Exposition.

IN the office of Secretary Frank R. Rosseel, who is the executive officer of the Bureau of Publicity for the Pan-American Exposition at Buffalo, one may read this phrase upon a gilded background:

A CITY IS WHAT ITS CITIZENS MAKE IT.

This has become the motto of the city and the citizens of Buffalo. Officially and individually, this terse utterance and splendid maxim has been adopted on every hand. In these swift modern years men seem wonderfully to have increased their capacity for effort, and with all the vim and energy that belong to an enterprising people the citizens of Buffalo are paving royally the way for the glorious Pan-American Exposition to be held in that city next year. The evidences of preparation are to be seen in the general furbishing up in all quarters, the improvement in hotel accommodations, and in the betterment of transportation conveniences within the city.

A glance at the Exposition grounds is quite enough to tell that something extraordinary is near at hand, but one may feel it in the very air of Buffalo that the people have unusual business before them to which they are steadfastly devoting their puissant energies. They who chose this site had no narrow conception of the opportunities which the Pan-American Exposition idea would ultimately disclose. The grounds, for the most part, are nearly level, and ample in their dimensions, the southern third invading the western section of Delaware Park. It is upon this park that Buffalo has lavished her money to produce a beautiful pleasure ground, and it is not strange that public sentiment would not suffer it to be desecrated with Exposition buildings. The park lands will therefore remain practically unmolested.



The dazzling white swans and ducks that sail the wooded lake and perform surprising aquatic feats, will perhaps share honors with electric launches and gondolas, and a majestic bridge will be thrown across a narrow part of the lake to make a picturesque approach to the great main group of Exposition buildings. Just within the boundaries of the park two permanent buildings will be erected, which will serve the purposes of the Exposition, and then become the property of two public organizations. One of these new ornaments will be the Albright Art Gallery, the gift of J. J. Albright of Buffalo to his fellow-citizens, costing three hundred and fifty thousand dollars, for which a maintenance fund of one hundred thousand dollars has been provided. This is to be of white marble, fireproof throughout, and after serving the purposes of the Exposition as a palace of art, will pass to the custody of the Buffalo Fine Arts Academy, to become the home of its fine art collection. The other is the New York State building, costing one hundred and fifty thousand dollars, which will become the depository of the valuable collection owned by the Buffalo Historical Society when the Exposition is over. The two buildings will face each other across the North Bay and in style will resemble Greek temples.

This lovely park, always in summer a paradise of foliage, flowers, perfume, and song, always merry with the shouts of the city's children, will wear nature's best attire during the Pan-American year. Myriads of fresh-blown blossoms, yielding a wonderful radiance of color, and distilling by a deeply mysterious process an intoxicating incense, will fringe the royal highway that guides the expectant visitor to the gorgeous red-roofed city of new-century wonders.

All through the season of 1900 the work of constructing the Pan-American Exposition will be pushed in every department. Separate contractors have the various important buildings in hand, and the enterprise is well organized. Many of the landscape features were arranged before the buildings were begun, and will need only the finishing touches when the carpenters and decorators have completed their tasks.



The installation of exhibits will begin in the fall of 1900, and the gates will be opened on May 1, 1901, closing on November 1 of the same year. Though not upon the gigantic scale which characterized the Columbian Exposition at Chicago seven years ago, the plan of the Pan-American Exposition is scarcely less comprehensive. The exhibits are classified in fifteen groups. Electricity leads in importance, as it is the purpose of Buffalo to demonstrate in a most graphic manner the wonderful usefulness of this occult force. Buffalo has already attained a marked degree of fame as the electric city of the world, owing to the installation at Niagara Falls of the greatest electric power plant on the globe.

This source of stupendous power is but twenty-two miles from Buffalo, and the energy is transmitted from the generators at the falls to the distributing stations in the city by means of copper cables of nineteen wires each, strung upon massive poles and carrying a pressure of ten thousand volts. The advance in the electrical science in seven years is little understood outside of those who are directly concerned with electrical work, but the visitor to the Pan-American Exposition will be shown a display of electric machinery and appliances absolutely new in nearly all its details. Throughout the city of Buffalo at the present time electricity from Niagara Falls is used for driving street cars, mill and factory machinery, grain-elevating machinery, passenger elevators in office buildings, and for lighting purposes. At the Exposition electric power will be employed in all the buildings for all purposes, giving life to the countless mechanical exhibits. It will also be used in the illumination of the buildings and grounds, and the electrical displays will be on a scale of grandeur never before paralleled —in fact, never before possible in any part of the world.

The building to be devoted to electricity contains seventy-five thousand square feet of exhibition space, and is one of the ornamental features of the architectural group. Close by will stand the Electric Tower built of steel and staff, and reaching skyward 375 feet. Upon the lofty dome will stand a symbolical figure of Electricity, dominating with her wonderful influence the entire Exposition. In front of the tower will be the Court of Fountains, where electric

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lights will at night outline every important building and impart to every sparkling fountain a glittering and fantastic brilliancy. Among the new achievements in the electrical science since the World's Fair at Chicago may be mentioned the discovery of the Roentgen rays, the invention and development of the electromobile, the development of the storage battery, the invention of the kinetoscope or biograph, wireless telegraphy, the development of the trolley car motors, electric heaters, electric welding, smelting by electricity, electric cooking in the household, the direct application of electric motors to machinery of all sorts, making a beltless manufacturing plant a possibility. The practical uses of electric energy will be wonderfully illustrated.

In the department of Fine Arts there will be a choice display of fine American paintings and other works, and in the external features of the Exposition sculptural and other decorative details will be extensively employed in the embellishment of the architectural works.



In the Graphic Arts the latest achievements in typography, lithography, steel and copper plate printing, and the wonderful photo-mechanical processes, drawing, engraving, and bookbinding, will be exhibited. Among the new things in this department are the remarkable results in color photography, together with color printing from plates produced by the color photographic process.

In the department of Liberal Arts the visitor may learn what is newest in the educational methods and appliances. He will have the opportunity of studying the surprising feats in civil engineering, public works, and constructive architecture. Music and the drama will also have their proper attention. The Temple of Music is to be one of the many beautiful buildings of the Exposition, containing a great church organ of the latest design, now building.

In the department of Ethnology one may learn more of the races of mankind. We shall come in closer touch and learn more about the daily life and customs of our new brethren in the Philippine Islands, Hawaii, Porto Rico, and the Central and South American countries. The ethnological and archæological collection was one of the most interesting at the World's Fair at Chicago. At the Pan-American Exposition at Buffalo we shall have the benefit of seven years more of study and research to deepen our interests in archæology. The progress of mankind in labor and invention will be fittingly illustrated.



In agriculture marked progress has been the rule for many years, particularly in North America. The United States leads the world in the production of agricultural machinery and appliances, and in the development of food-plants and fruits acknowledges no leader.

In the department of Horticulture, which includes the culture of the vine and flowers, the exhibits will be extensive beyond expectation. Among the floral exhibits will be five hundred beds of popular flowers, and in the water gardens will be countless specimens of the most beautiful and interesting aquatic plants.

More than ten acres will be devoted to the display of live stock, and the collection of exhibits is expected to be the finest ever brought together in the Western Hemisphere. American breeders have ever been studious and enterprising in improving the value of the domestic animal, and at this Exposition the fruits of their hard work will be exhibited with commendable pride on the part of every participant. Accommodations are to be provided for nearly six thousand animals, and new breeds will be seen never before exhibited at large expositions.

In the Forestry building the student and sightseer will have an equal interest. Among the exhibits will be shown collections of the useful woods—not only from the Americas, but from the distant possessions of the United States.

In the department of Mines and Metallurgy will be displayed the useful minerals and metals from all parts of the Western Hemisphere, as well as many exhibits illustrating the processes of bringing them from the natural condition to the useful state.

The brainy American inventor and mechanical engineer are independent, self-reliant laborers in the cause of progress, and have to their credit more of the labor-saving devices and machines than any other people of the world. It may be said of machinery, as has been said of electricity, that the exhibits at Chicago seven years ago have been largely superseded by newer, quicker, and more serviceable inventions, so that it may be assumed that the exhibits of machinery at the Pan-American Exposition will surpass in interest, if not in number, those seen at Chicago.

The exports of manufactured goods from the United States have been growing from year to year, so that the output of our factories and mills is finding a market in almost every country of the globe. The eight years that will have elapsed between the World's Fair at Chicago and the Pan-American Exposition at Buffalo will show a marked improvement in nearly all the lines of manufacture that will be displayed next year.

The transportation exhibits, which are to be under the same roof with the exhibits of machinery, will include the latest achievements in railway rolling stock, vessels, and road vehicles. Probably the most interesting of these displays will be in the automobile department, in which the hydro-carbon motor, the steam motor, and the electromobile will sustain a sharp rivalry and, with their many points of excellence, seek the favor of those who expect to ride the public roads without the help of horses.

In addition to the special departments enumerated it is expected that there will be many isolated and collective exhibits to be housed in special buildings in various parts of the grounds. Many of the countries of South America and many of the States of the American Union will have special buildings in which will be shown and illustrated the products and resources that will interest the student, the investor, and the home-seeker.

The Midway will be over half a mile long, with over five thousand feet of frontage. Think what a string of entertainments can be condensed in a mile of frontage! It will be a town in itself, given up to the most remarkable series of entertainments that modern times and skilful inventors can bring together. It would be impossible in the short space of this article to describe the Midway. In fact, some of the attractions are so elaborate in their details that several columns might be devoted to telling of them without exhausting the subject.

MARK BENNITT.

In the *Concord Evening Monitor.*

## Thy Best.

WHATE'ER thou dost, do well—it may not stand
An hour, it may for centuries endure;
But thou shalt have performed thy Lord's command,
And thy reward shall be forever sure.

It may not be a palace thou dost rear,
It may be but a cottage for the poor;
No matter, 'tis the Lord's; be of good cheer,
Palace or cottage, thy reward is sure.

Here thou must learn to work; earth is God's school;
Let not thy hours in idleness be spent;
Bow thy stiff neck, thy stubborn spirit rule,
What thy Lord sets thee, do, and be content.

*Selected.*

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## Selected Articles.

### In Reply to Rev. A. C Williams.

*Editor of the Hawk-Eye:—*

I have somewhat to say in respect to Rev. A. C. Williams' attempt to give an exposition of Christian Science.

In your issue of May 20, he is reported to have said, "It may be asked can one who is not a believer give a statement of the principles and beliefs of Christian Science teachers? Some might doubt, and insist that one must first be a Christian Scientist before one can understand it."

So far as concerns the criticism on Judge Ewing's lecture I shall have little to say. While no lecturer is able to tell all that can be said on this subject in an hour and a half's discourse, yet the judge did set forth a clear exposition of the theory and practice of Christian Science. Thus far, little attempt has been made to teach the deeper things of this Science from the rostrum. Much is left to the individual study of the Christian Science text-book. I desire to state unqualifiedly it is impossible for one to understand this Science sufficiently to give an intelligent exposition of it without first having practised it well. In the ranks of Christian Scientists few are considered capable of teaching who have not proven an understanding of their faith by at least three years of healing the sick. What would our readers think of a man pretending to expound higher mathematics who has never been able to solve even the smallest problem in addition?

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Here we have a man assuming to be a teacher of Christian Science, claiming to be capable of telling just what it is, who yet has never demonstrated a single problem under its rules and Principle, nor healed a simple malady to prove even to himself that he understands it! We do not question the honesty and sincerity of our brother in his mistaken position, and it is not strange he should have misunderstood and misstated his subject. Not only has he failed to give a true exposition of Christian Science, but he has also failed correctly to represent its interpretation of the Scriptures. If he really desired the public to know what the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, teaches, why did he not recommend to his listeners a careful study of the book as a whole, instead of making excerpts, dressing them in clown's clothes, and then ridiculing his own ill-formed effigies?

I will grant that Christian Science, as presented by Judge Ewing, looks better than when presented by Dr. Williams. The former speaks from the standpoint of a believer whose life has been saved through the efficacy of this doctrine, and who has sacrificed much in order to devote his time to the cause he has espoused; while the latter starts on the supposition that Christian Science is erroneous, and yields to the temptation of misunderstanding and disparaging a faith which abounds in good works, though its explanation of the Bible may differ from the generally accepted view.

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It is this new interpretation of God and the Bible which enables the Christian Scientist to be better, and to do better than ever before. Christian Science presented by one of its adherents, such as Judge Ewing, is a delight to the hearer, whereas a distorted misconception of it is obnoxious even to a Christian Scientist. Any system of religion or science may be made to appear ridiculous by misrepresentation.

Much is said in Dr. Williams' discourse about the teachings of Christian Science in respect to matter, and the charge is made that Christian Science is pantheism—that it teaches that "man is a part of God." The basic statement of this Science is that God is Spirit, Life, Truth, Love; this also is Scriptural. Jesus taught new ideas of worship, and he offered as his reason the proposition that God is Spirit. John said, "God is Love." Paul declared, "Spirit is Truth." We are taught in the Scriptures that man was made in the image and likeness of God, the image and likeness of Spirit; man must therefore be spiritual. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." His statement is equivalent to this: That which is born of God is spiritual and not material. Paul declared, "They which are the children of the flesh, these are not the children of God." Isaiah said, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Jesus also declared, "The flesh profiteth nothing." These statements are as strongly in opposition to the testimony of the five personal senses as any statement found in the Christian Science text-book. Will our critic reject or deny these Bible texts, which are so exactly in harmony with the writings of Mrs. Eddy, and which constitute the basis of all Christian philosophy?

Christian Science teaches that man is the reflection, expression, or manifestation of God; he is inseparable from God, and yet is not a part of God; he is the reflection of Substance, and is therefore substantial,—is likeness but not Substance. Christian Science does not teach that God's creation is unreal, but that our human conception or material sense of it is unreal. Everything in creation is real, but is not what it seems to our finite, personal sense. As we improve spiritually we shall improve in our comprehension, and shall finally see God and His creation as they really are. As we gain a true understanding of the Godhood, and shape our lives according to that knowledge, we reach in demonstration the true manhood. As we grow spiritually we grow away from the liability to sickness and discord, for it is our materiality that gets sick—not our spirituality. Goodness can never be sick. Jesus of Nazareth was never known to be ill. If we follow his example, attain to perfect manhood through right living, we shall eventually reach that condition wherein we shall be too good to be sick. The present tendency is in this direction, though it may be ages before the perfect state of existence is reached.

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Jesus was the highest type of divine sonship cognizant to the senses. His advent was made possible through the spirituality of the Virgin Mary, by reason of which the Fatherhood of God superseded the physical sense of generation; hence he was called "the only begotten Son of God." The high degree of spirituality of the man Christ Jesus, made it possible for him to demonstrate or illustrate his declaration, "The flesh profiteth nothing." The Christian Science text-book teaches in substance that Christ was the divinity of Jesus, which, in the presence of mortals, finally overcame the flesh entirely, ending in that experience which is called the ascension. Thus Jesus led the way out of the material sense of existence into the spiritual fact of being, proving what could be done through the understanding of God and implicit reliance upon Him. Christian Science shows how he accomplished this, and how we are to follow in his footsteps, thus verifying his promise, "He that believeth on me, the works that I do shall he do also."

Dr. Williams has presented a very unfair statement of the Christian Science view of prayer. We would urge our readers carefully to peruse the chapter on "Prayer" in "Science and Health with Key to the Scriptures." There is no class of Christians who pray more than do Christian Scientists.

We believe in the desire to be purged from sin; and the prayer given in our Church Manual, and which all Christian Scientists are requested to use daily, is as follows: "Thy Kingdom come; let the reign of Truth and Love be established in me, rule me, and rule out of me all sin."

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We strive constantly to acknowledge the absolute supremacy of God, Good, and to refrain from being influenced by evil. Christian Science does indeed teach that Good is the real and evil the unreal, and yet we recognize that we shall never be rid of sin so long as we indulge it, for to indulge sin is to make it real. When the indulgence ceases sin disappears. Darkness is not considered something, but the want of something, the want of light. So evil should be understood as the absence of Good, sickness the want of health, discord the lack of harmony. Through this teaching the sinner recognizes that he is not a slave to a real, but an unreal, master, and this gives him strength to rise above the sin and overcome it through divine power, even as darkness is overcome with light.

No class of Christians or philosophers know better than Christian Scientists the absolute necessity of abstaining from sin as a means of overcoming it, and I believe the lives of Christian Scientists will prove this fact.



The statement is made concerning this Science, "It pretends to believe the Bible, though Mrs. Eddy throws out large portions of the word, and glosses over the other portions, defying every known rule of Biblical interpretation." One section of the tenets of the Christian Science church, as found in Science and Health, the Christian Science text-book, reads thus: "As adherents of Truth, we take the Scriptures for our guide to eternal life." I have been a student and practitioner of Christian Science for many years, during which time my interest and faith in the Bible has constantly increased, and this is to me positive proof that Christian Science is supremely Scriptural. It is the only theory concerning Christianity which has ever enabled me to harmonize the different portions of the Scriptures. I concede that Christian Science interprets the Word of God differently from some other systems, but as other religious denominations claim the right to their peculiar interpretation, why should not Christian Scientists?

Christian Science does not deny that "God created the heavens and the earth," but rather explains the very nature of creation. What are the heaven and earth of God's creation? God is Spirit, Mind. The result of Mind-effort, the product of Mind, is thought. Mind evolves its idea, thinks its thought. When we understand the nature of God, we can understand the mode, method, and nature of His creation. "God saw all that He had made, and behold, it was very good." Was evil a part of that good? Was the flesh or matter which Jesus denounced as unprofitable a part of that which was pronounced good? Did God make man capable of degenerating? If so, the creation of God is deficient, and is not absolutely good. God's creation is His infinite manifestation. Evil, materiality, is the dream of sense, a false concept of creation, named in the Christian Science text-book, "that which seemeth to be and yet is not." Paul said, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." "But God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." Here we have the clear declaration that the simple things which are not to human sense, understood and lived, bring to naught or nothing the things which do exist to material sense, that no flesh or matter should be given place or recognition in the presence of God who is Spirit. Paul further states, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Here we have a declaration that the five personal senses cannot comprehend or know that which is prepared or created by God, that God's creation must be seen and understood spiritually. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." If the spiritual things of Christian Science are foolishness to our reverend brother, it is because he views them from a material standpoint, instead of "comparing spiritual things with spiritual." In Genesis we find two definite statements concerning the creation of man. One reads, "God created man in his own image." The other reads, "The Lord God formed man of the dust of the ground." The first statement is made by one who had a more spiritual conception of God's creation; the other is based upon the testimony of the senses. One starts with the proposition that God is Good, and made man in the image and likeness of Good. The other assumes that mortals are really men, and then credits their creation to God; hence the statement that the Lord God made man materially. Our readers will note that in the first statement man, the image and likeness of God, is the last and highest in the scale of creation; whereas in the second chapter, mortal or material man is the first of the creation, and all other things are made and brought to him to see what he will name them. The first chapter is a true statement of man as he really is. The second is a true statement of man as he seems to the physical senses. Both statements are honest, but one is more spiritual than the other.

Our critic states furthermore, "I have never seen a case of cure." If he would take pains to investigate the works of Christian Science he might learn that hundreds of thousands of people have been healed, including cases of almost every ill to which flesh is heir.



When John's disciples came to Jesus to inquire whether or not he was the Messiah, Jesus pointed to his works as a proof of his Messiahship, saying: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed." So the Christian Scientist does not hope by means of argument to convince the inquirer of the truth of his propositions concerning the Science of Being, concerning God and His creation, unless the inquirer has already accepted the premise from which he reasons; but he points to the healing of the sick and the reforming of the sinner, the good works, as the proof of its truth. In the time of our Master, a tree was known by its fruit. Is it possible that we have reached an age when the tree is to be known by its opinions or beliefs, and when that which elevates mankind, and establishes the very highest Christian practice, is to be laughed to scorn, and ridiculed by men who claim to be followers of him who never had a kind thing to say about matter, and whose only doctrine was, "If ye love me, keep my commandments"? Our critic's comments upon the method of Christian Science cures, together with his remark that half the people who apply have no serious ailments, is at least amusing to the Christian Scientist. Who knows better what does the healing than the Christian Scientist who has exercised himself in accordance with an understood method, to bring about that result? We will grant that the healing is done through a mental influence, but it must be understood that this influence is the practice of conveying to the consciousness of the patient the understanding of the omnipotence and omnipresence of God, and the powerlessness of disease in God's presence. Every

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sort of mental argument will not bring out the grand results of Christian Science. The efficacy and permanency of the result of an argument to a patient is always in exact proportion to the truthfulness and goodness of that argument. Nothing is so potent as the idea that God is infinite Good, and is the only power; hence no method of curing mentally is equal to Christian Science, and no other method is in any sense akin to it. Christian Science is the genuine mental method of healing sickness and sin, and is spiritual, while other mental methods are counterfeits and are material.

Our critic has made the statement, "I can make good from her text-book every fact I have stated." His method of making good these facts reminds one of the oft quoted remarks of an infidel, who said he could prove by the Bible that it was the duty of man to kill, saying in Bible words, "Cain killed Abel—go and do thou likewise."

Allow me to say in conclusion that we protest against the effort on the part of the clergy to teach Christian Science before they have studied the Christian Science text-book thoroughly, and have become successful healers of the sick through what they have learned from it. Those who busy themselves in the effort to condemn new ideas simply because they differ from prevalent opinions or the traditions of our fathers, are obstructionists to progress, and are doing great injury to mankind, who need new and better things.

ALFRED FARLOW.

In the *Burlington* (Ia.) *Hawk-Eye.*

## Testimony Meeting at Portland, Ore.

THE regular weekly testimony meeting at First Church of Christ, Scientist, was conspicuous for its quiet dignity and earnestness. At such a meeting a stranger, upon entering the room, is at once impressed by the bright faces of the Scientists. All enter into the simple service with unfeigned joy and gladness. The leader of the meeting announced that the Sunday and Wednesday services were for the benefit of all who desired to attend, and that a free reading room was kept open daily in the rear of the church edifice. She also stated that while the Sunday services presented the doctrine of Christian Science, the Wednesday evening services were for the purpose of giving some of the practical effects of the application of the doctrine.

The time given to testimonies, was fully occupied. People standing up here and there in the audience, told of their experiences since accepting the doctrine. Many expressed themselves as grateful, not only for the physical healing, but for the moral uplifting and the spiritual blessings received.

A woman spoke of recently attending a gathering of six thousand Christian Scientists in Boston and hearing personal testimonies of the healing of almost every known disease. She said that thirteen years ago she had journeyed eastward to find health from change of climate, but had been forced to return home without it, and later found it through Christian Science, and that this time she had gone eastward joyously in full health. She also spoke of visiting a friend while on her trip who one year ago had been given up by physicians to die with cancer. She had been six months confined to her bed, but three weeks after beginning Christian Science treatment was able to walk about the house, and in six weeks made a journey on the cars and was perfectly healed.

Another told of having been healed of chronic colds and rheumatism. Another spoke of being healed of a strained back through one treatment of Christian Science.

A man spoke of being induced ten years ago to try Christian Science for relief from inherited trouble with his head, which had incapacitated him for his work, and of having been thoroughly healed. He said that he had had ample opportunity to test the efficacy of Christian Science for himself and others in the ten years, and found it equal to every emergency. He also spoke of being healed, through absolute reliance on Christian Science, of a severe wound in the hand, where cords and bones were cut.

A woman spoke of being healed of inherited dyspepsia. She had the best medical attendance on this coast and in the East, had traveled throughout the country to hot springs and cold springs in search of relief, but found none. Finally she was told by a specialist in Boston that there was no hope, as the coating of her stomach was gone, and advised to return at once to her home. In this extremity she heard of Christian Science, took treatment, and was healed.

One of the speakers said he was a traveling man and had ample opportunity to test Christian Science under many conditions, and that during the past four years it had given him health and peace; that he had become interested in the subject through the healing of his brother in Chicago of inflammatory rheumatism and heart trouble, who had been told he could not live six months, and who was healed in three treatments.—*Evening Telegram.*

## Bible the Keystone of English Style.

In all study of English literature, if there be any one axiom which every one has accepted without question, says J. H. Gardiner in the May *Atlantic*, it is that the ultimate standard of English prose style is set by the King James version of the Bible. For examples of limpid, convincing narrative we go to Genesis, to the story of Ruth, to the quiet earnestness of the gospels; for the mingled argument and explanation and exhortation in which lies the highest power of the other side of literature, we go to the prophets, and still more to the Epistles of the New Testament; and for the glow of vehemence and feeling which burns away the limits between poetry and prose, and makes prose style at its highest pitch able to stand beside the stirring vibrations of verse, we go to the Psalms or the book of Job or the prophecies of Isaiah, or to the triumphant declaration of immortality in the Epistle to the Corinthians.

If one were to figure the whole range of English prose style in the form of an arch, one would put the style of the Bible as its keystone; and one would put it there not only because it is the highest point and the culmination of prose writing, but also because it binds the whole structure together. On the one side would be the writing which tends more and more to the colloquial, which, beginning with such finished and exquisite talk as Dryden crystallized in his writings, runs off into the slack and hasty style of journalism; on the other side, such more splendidly and artfully colored prose as Sir Thomas Browne's or the ponderous weight of Dr. Johnson, degenerating in the hands of lesser men into precosity or pedantry. And with such explanations we fold our hands in the comfortable feeling that here, at any rate, is one question of literature settled for good; the standard of English prose style is the standard of the authorized version of the Bible; that style is so clear and so noble that there is nothing more to be accounted for.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all the old flower-fields of the soul:
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mother read.

WHITTIER.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

**MRS. EDDY, TAKES NO PATIENTS.**

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## The World's Uproar.

If we were to trust the testimony offered by the corporeal, or physical, senses to-day, we should be obliged to say that the world is in a truly pitiable condition.

In India are famine and starvation, death and desolation, in their most appalling manifestations.

In South Africa are witnessed the horrors, destruction, suffering, and death consequent upon a war between one of the world's greatest kingdoms and one of her smallest republics—both of them Christian nations. The slaughter of Christian brother by Christian brother thus far in this war, has been awful, and the end is not yet.

In the Philippines our own government is at war with the natives, thus far at a deplorable cost of life and treasure; and this war is not ended.

In South America there has been an almost continuous series of revolutions, and one of its states has, within only three days, emerged from the throes of civil strife.

It would seem as if these wars, with others of recent date, were sufficient to make up a calendar of woe, bloodshed, and carnage, which, measured by relative length of time, is without a parallel in history. Yet, superadded to all these, is another situation more terrible, by far, than all that has preceded it. Suddenly, and like a flash of lightning from a clear sky—so far as people generally knew—came intelligence of an uprising in China that eclipses anything in ancient or modern times. The magnitude of this uprising is yet unknown, nor can it with certainty be conjectured. Whether it is a revolt against the missionaries by the secret organization known as "Boxers," or whether it is aimed at all foreigners, and is intended to be a war of extermination or expatriation against these indiscriminately, is not yet sufficiently apparent to warrant a correct conclusion. There are many indications in the direction of the latter, but, as to this, we should await fuller developments. The conditions are so mixed, and the sources of information so confused and uncertain, that calm judgment and patient waiting should be the order.

So also of the question as to whether the movement is only a revolt against foreigners, or whether it is a rebellion against the ruling dynasty, or partly this and partly a contest for supremacy between rival claimants to the throne, the situation is so confused as to render an intelligent estimate impossible.

Another doubtful and perplexing feature of the situation is that there is some evidence inculpating the Chinese government in all that has thus far transpired; and it remains yet to be seen whether or not its skirts are clear and the Boxer movement so strong as to have exceeded the government's ability to control it. As to this, also, we should suspend judgment until the mists are cleared away.

As to the fate of the legationers, it now seems certain that on Sunday, July 22, the foreign ministers and those with them were safe, and that on July 16, the attack upon the legations had ceased. This, of course, does not include the German ambassador. That he was murdered is beyond doubt.

Meantime, what the *finale* of this latest and most extraordinary phase of the world's affairs will be, is a matter beyond even present conjecture. If, indeed, China, as a nation, is at virtual war with the other nations—especially the Christian nations—of the world, the situation may have a religious significance not now dreamed of. As it is against the missionaries of all denominations indiscriminately, the uprising has a distinctly religious character. If it is war, it is a religious war,—a war of Paganism against Christianity, or of the followers of Confucius against the followers of Christ. As China is the only nation that can now be said to be a distinctly Pagan nation, and if this Pagan nation is indeed at war with Christendom, what may or may not be its significance and final outcome?

Meantime, amidst this strife and contention of the nations, amidst the turbulence and turmoil of mortal mind, let us look with deeper earnestness and larger hope to the power and presence of Immortal Mind, knowing that here only is our safety, our anchorage, and our final resting-place. "Other refuge have we none."

### In Regard to Clippings.

Clippings from newspapers and other periodicals, suitable for publication in the *Sentinel*, are always acceptable, especially those that relate to the growth and progress of our cause throughout the Field. Articles which give a clear and concise statement of what we believe and practise, such as will meet the need of an inquiring public that desires to know the truth about Christian Science, are also desirable.

We request those who send us clippings to be sure that they give the name and date of the periodical from which they are taken. We sometimes receive excellent articles which we are unable to use, because we do not know the paper or other publication to which credit should be given. It is also desirable that we know from whom the clippings are received.

We especially request that those who send us clippings take pains to ascertain if all statements made are in strict accord with the facts in the case. Science is exact, and we cannot be too careful in giving honest, conscientious attention even to the little things of our work. It has been wisely said that "Trifles make perfection, but perfection is no trifle."

### Opening Services at Portland, Ore.

We are informed by private letter that the opening services of First Church of Christ, Scientist, Portland, Ore., were not dedicatory, as might be understood from the account given in the August *Journal*. In the Second Reader's address it was not intended to state that the property was entirely paid for, but that there was a substantial balance on hand after all bills due at that time had been paid.

### Services at Concord, N. H.

The Sunday services and also the Wednesday evening meetings at First Church of Christ, Scientist, Concord, N. H., will be continued during the month of August.

# Among the Churches.

### The Work in Evanston, Ill.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is with grateful hearts that the Christian Scientists in Evanston are recognizing that obedience to the teachings of divine Science makes the fruition of this mighty injunction of our Master possible now. First Church of Christ, Scientist, was organized in our city six years ago, and, year by year, the number has increased who desire to "press toward the mark for the prize of the high calling

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of God in Christ Jesus." The awakening this year in our midst to a higher significance of Christianity has inspired us with a purer thought of love which has established a truer sense of brotherhood, and surely are we striving for the prize and to realize that "Love, the divine Principle, is the Father and Mother of the universe, including man" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 152).

Within the past few months an adjoining room was opened into the hall where our services are held, and it was soon filled with new faces. As the bird spreading its wings for broader and more joyous flight seeks the vast space above, so have we sought the freedom and peace of enlarged boundaries that the Truth, as revealed in Christian Science, may unfold its glorious beauties to more of God's "little ones."

The church has purchased the handsome property mentioned in the *Sentinel* some weeks ago, and the work has begun of remodeling the spacious old house which will be used as the temporary place for worship. The auditorium will have a seating capacity of five hundred, and under the supervision of the architect the building will have a quaint and picturesque appearance in the setting of beautiful trees that encircle the lot.

There are other features that give occasion for rejoicing, because of our new possession. A large room accessible by an entrance from the side street, will be made suitable for our reading room, which for more than a year has been pleasantly located in the Y. M. C. A. Building. The good seed is constantly being sown and the demand for the Science literature steadily increases.

Divine Wisdom is ever manifesting itself in ways that are bringing this sweet deliverance to the human mind, weary and tired of the strife with its false beliefs of life, and we feel gratified that the gospel of divine law and harmony as revealed in Science and Health is touching and uplifting the hearts, healing body and mind, of so many in our city.

It was our privilege to have Judge Joseph R. Clarkson deliver our last lecture, May 4, and also to have Mr. Edward A. Kimball introduce him. The close attention of the audience was an evidence of the desire of those present to gain a knowledge of the Science of Mind from these faithful witnesses to its power over sin and disease.

The spiritual growth among the children in our Sunday School gives many lessons to the older ones. The harmony of Spirit to which the child-thought responds as the blossom to the rain and sunshine is exemplified by their meekness and sweet trust in the Christ-Principle that demonstrates health, purity, and intelligence.

For the infinite radiance of light shed upon the new and old pathway which our Master trod to Life eternal, we express loving gratitude to our beloved Mother and Leader. Jesus declared the "kingdom of Heaven is within," and the abiding consciousness of love is won by taking up his cross and following Him. Science points the way, and we are learning that "to understand Good, one must discern the nothingness of evil, and consecrate one's life anew" (Miscellaneous Writings by Mary Baker G. Eddy, p. 109).

EMILY L. WARE, *Clerk.*

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### One Year's Work at Glens Falls, N. Y.

March 11, 1900, a church was organized here to be known as First Church of Christ, Scientist, of Glens Falls, N. Y., with twenty charter members. On the twelfth of June, 1899, we held our first meeting in my parlor, with less than ten persons present, and only two of that number, beside myself, loyal students of Christian Science as taught by Mary Baker Eddy, or the possessors of the text-book. Our first service consisted of reading the lesson-sermon for that date, Bible selection, a hymn (read), and silent prayer with audible repetition of Lord's Prayer. From that time, we never wavered, and our numbers steadily increased, until the parlor, hall, and dining-room, all connecting, were inadequate.

Fortunately, on the third floor of our house, we had a very large room, originally designed for a billiard-parlor, with a seating capacity for over sixty. About the first of January we purchased four dozen camp-chairs, and moved into the "upper chamber." By this time we had an organ, and had the regular Sunday service and Wednesday evening meetings fairly well attended.

Next came the desire for a lecture, and one evening the first week in March we met to talk it over, and subscribe towards the expenses. All were not present who were interested, but in less than five minutes we raised ninety dollars, and from that time until April 23, the date of the lecture, money came to us from unexpected sources until we had enough and to spare. Our lecture was by Mr. Carol Norton, given in the new Empire Theatre to an audience of over thirteen hundred.

At this time, April 23, we found it necessary to change our "upper chamber" for a hall in the Empire Building, centrally located, and at our first service, April 22, there were eighty-two persons present.

As time goes on, I am happy in saying, I do not discover any lack of interest, but a steady growth. Our regular attendance Sunday morning will average about seventy, and we have had over sixty at our Wednesday evening meetings. At the communion service, June 10, five more names were entered in our church book, making our total membership for the year twenty-five.

Our room is open daily from two until four, and our visitors' book bears record of a great many calls and inquirers. We have two Sunday School classes, and grand demonstrations of healing are constantly being made all along the line, some of which you will hear of later.

Our path has been comparatively smooth, and we realize more and more how the pioneers in this glorious movement have cleared the way for us who follow. The ministers of the town and vicinity have said and preached some seemingly hard things of what they *think* Christian Science is, but they have not disturbed our peace. As Christian Scientists we can well afford to be charitable, "for if God be for us, who can be against us?"

Here I would like to add a word (spoken from experience) for the benefit of any one starting, or about to start, in this great work. Have no fear, go ahead, the world is ready for the Truth. Keep the Impersonal Teacher and Healer *always* in advance. Hide *yourself* behind the work. God is the only power, and to *know* this dispels discouragement. Be grateful and thankful. If you have only *one* earnest searcher after Truth, be grateful for that *one*, and the searchers will surely multiply. Jesus first gave *thanks* for the loaves and *two* small fishes, before he fed the five thousand. Gratitude for those already here will fill our churches to overflowing.—MRS. W. M. HASKELL.

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### From Louisville, Ky.

The members of Second Church of Christ, Scientist, of Louisville, dissolved their organization May 24, and were received in a body into the membership of First Church at the communion service in June, but there was no consolidation "with the view of erecting a church building in the near future," as was stated in a clipping from the *Courier-Journal* which was published in the *Sentinel* for July 19.

As soon as our building fund is sufficient to justify steps towards owning a church edifice, those steps will be taken. At present, the commodious reading room in the Public Library Building furnishes seating capacity for the regular attendance at services.—ELLA L. MANSON, Clerk.

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## The Moqui Indians.

ROMANCE confronts at every step the one who is fortunate enough to be received into the interesting family of Moqui in Arizona. Away in the highest of the mountain fastnesses, far from the turmoil of civilization, these Indians live quiet and curious lives, clinging to customs the origin of which is lost in the mists of antiquity, and worshiping anything that suggests the mystery of the supernatural, the sun, the moon, stars, wind, and atmospheric phenomena. About three years ago I left my home in Philadelphia to live among these people, and now that I have returned to the white people for a little while I gladly take the opportunity of lifting the veil from the secrecy that has prevented the American people from thoroughly understanding and appreciating the virtues of the Moquis and the attractions of their quiet lives.

The Moqui reservation is located in the northeastern part of the state, and is about eighty-five miles from the Santa Fe Railroad station at Holbrook, Ariz. To reach this place it is necessary to go by team over a sandy desert country to the Keam's Canon, where there is a government boarding school. Then begins the high climb to the mesa, where the Indians hide themselves shyly from the eyes of whites, and know no more about the doings of the world beyond their mountain home than did Alexander Selkirk on his desert island.

There are about two hundred Indians in all, living on three mesas. On one mesa is a large village and on the other two or three small villages. To the top of these high mountains the ancestors of the present tribesmen retired to live peaceably, far from the attacks of the Indians who sought to exterminate them. Having preserved all the customs and traditions of their ancient progenitors, the lives of the Moqui are full of interesting studies. All the water used in the villages is carried to the mesa by the women, a distance of seven hundred feet, little springs at the foot of the mountains furnishing all the water supply. I heard no complaint from the women, who had to toil up the hills with the water pitchers on their heads, and it did not occur to the Indians that they could transfer their villages to the water supply. They had lived on the mountain top so long that the valley had no charm for them.

All the Moqui houses are built of stone. One or two are really pretentious edifices, two and even three stories high. They are built in a curious step-ladder style, on each story being a roof, where the Indians can sit and talk and work, the next story of the house being built further back to make room for this veranda. The houses are all built in a circle and are reached by a ladder, which the Indians pull up after them. This ancient precaution from attack has been perpetuated, as all the other customs of the Indians have, coming down from the time when it was really necessary for the villagers to depend for their lives on their care in guarding the entrance to their mountain homes. In the centre of the circle of houses is a courtyard, in which the children play and the adults meet to walk and talk.

The work is evenly divided among the men and women. The men do all the spinning, weaving, and sewing. They go into the valley in the summer time, planting corn, melons, pumpkins, and beans, and caring for their peach-trees, raising produce on land where no white man could do it, owing to the scarcity of rain. The men gather the wood for fuel and build the houses, while the women cook the food, grind meal, carry water, and make baskets and pottery.

The women own the houses and are the heads of the families. When a girl wishes to marry a young man a present of meal is sent to his mother as a proposal. Then if she accepts, the girl goes to his house while the young man and his friends make wedding dresses and shoes. When the ceremonies are all over the bride takes her husband to her home with her. Every woman and girl is supplied with a blanket dress which is hung over the shoulder, leaving one arm and shoulder bare. The dress is fastened at the waist with a pretty colored belt. The little children formerly wore no clothing, the men very little. Now most of the children are clothed as well as the older people.

The women come to my house at the foot of the mesa and sew all day long, making quilts, dresses for their babies, and clothing for themselves. The men considered it very curious when the women first learned how to sew, and the new dresses were a sensation for a long time. The Moquis are like little children, having to be taught over and over again in the most simple style.

Companies of them come to the house every day for matches, needles, thread, buttons, medicine, etc., thinking that we are able to supply all their needs and can do anything, even to setting broken limbs and sewing up wounds. They do not know who God is they tell us. They think He may be the sun, moon, or stars, so they pray to all these things through their Katcina or mediating spirit between them and some higher being. When told that God made the sun, moon, and stars they were much surprised.

On Sundays we go to the villages and teach. An Indian carries a little telescope organ on his back and the people of the village, old and young, gather around to hear the speaking and to learn the songs. We have had to learn their language, as very few speak English, although most of the younger ones are now going to school.

Our people own a few sheep, from which they procure the wool for dresses. They also have burros, the patient little burden-bearers, and ponies, although I sometimes wonder what these poor animals live on, as there is not much but sage brush, fresh air, and scenery in Moquiland.

A young girl friend and myself live alone in the only frame house in the vicinity of the mesa. Our nearest white neighbors live miles from us. We get our provisions once a year from the railroad and mail once a week. The mail has to be carried on horseback one hundred miles.

MABEL W. COLLINS.

In the *Galveston Semi-Weekly News*.

## Buffalo's Electric Tower.

THE electric tower at the Pan-American Exposition to be held in Buffalo next year will be a work of surpassing magnificence and beauty. The revised plans call for a structure 375 feet high, whose exquisite proportions will arrest the eye and charm the senses of every one who approaches this shrine of the new goddess, electricity. No picture can convey to the mind an adequate idea of the refined grandeur and finished elegance of this great work.

John Galen Howard, designer of the tower, has recently caused to be made in New York a plaster model of this architectural masterpiece. The frame of the great tower will be of steel, the contract for which was let some time ago. Upon this frame will be placed the wood and staff required to complete the richly ornate work of the exterior.

As before stated, the tower will be 375 feet high and rank among the very highest structures on the western continent. The base is seventy feet square and two hundred feet high. Upon the four sides are great panels of rich open-work design, which will, at night, when the interior is lighted, show brilliant effects.

The tower crown is in three parts, the first an open loggia with pavilions and cupolas at each corner, surmounted by a high, circular colonnade inclosing a spiral stairway, which leads to the lantern or lookout—the highest point to which the visitor may go. From this lookout a panoramic view of the Exposition, the city of Buffalo, and the Niagara frontier may be obtained. Upon the summit will stand a beautiful symbolical figure of electricity.

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In the southern face of the tower, at the base, will be a cascade, sixty feet high and thirty feet wide, which will be brilliantly illuminated in colors by means of a special arrangement of numberless lights. From the east and west sides of the base of the tower two curved colonnades sweep to the southward, about ninety feet, the extreme ends surmounted by pavilions that are richly embellished with statuary and other plastic ornamentation.

The exquisite detail with which all the features of the tower are worked out cannot be appreciated except by a close examination of the original model. Mention, however, may be made of the elaborate escutcheon above the cascade and the large groups of statuary on either side of the waterfall.

The tower will stand in a broad basin, and all about the base will be a multitude of hydraulic and fountain effects. This tower, it should be understood, is to be the electrical centrepiece of the Exposition. Upon it and about it will be made those wonderful displays to which so much study and expense are now being devoted.

The situation of the tower is at the north end of the court of fountains, in the midst of the main group of Exposition buildings. In this court and about this tower some two hundred thousand electric lights are to be used for outdoor illumination, producing a brilliancy never before possible and never before attempted.

Some idea of the extent of the electrical features of the Exposition may be understood when it is estimated that two hundred and fifty tons of insulated electric wire will be used in the preparation of the electrical lighting features alone. Contracts have been entered into for five thousand electric horse power from the great electric power plant at Niagara Falls, beside which about four thousand horse power will be generated upon the grounds. The greater portion of this tremendous volume of power will be employed in producing the elaborate illumination in which this Exposition will excel all former efforts.—*Boston Herald.*

### Chicago as a Reading Centre.

The report made by Librarian Frederick Hill shows Chicago to be the greatest reading centre of the world, so far as public library records go. More books were issued during the last year than in any other similar library the world over, and there could be no better indication of the character of the people than this. Generally speaking, it may be said that the man who reads is the progressive man; in any event, he is the sober citizen. Even if he reads nothing but fiction it is better than reading nothing at all. Good fiction is elevating and distinctly beneficial.

The fact that the library is free and therefore appeals with especial force to the poor and those of comparatively little education, makes it natural that the greatest demand should be for prose fiction, and yet there has been a creditable call for solid works. About twenty-five per cent of the books taken related to history, biography, geography, travel, science, art, and the foreign languages, and this in spite of the fact that Chicago is well supplied with reference libraries to which the majority of people in search of that class of reading naturally turn. It speaks well for the ambition and progressiveness of the general population of the city that there should be so large a proportion of really educational works sought.

Considerably more than a third of the lighter reading demanded was juvenile literature, leaving less than fifty per cent of all books taken to be classified as adult prose fiction. The showing is really excellent, and there is additional cause for congratulation in the increasing use made of the library. The number of volumes taken out exceeded the number for the previous year by more than fifty-eight thousand, which is ample evidence of growing appreciation on the part of the public.—*Chicago Evening Post.*

## From Our Contributors.

### Sunshine.

BY MRS. BELLE B. COLEMAN.

BRIGHTLY beams the morning sunshine,
Rolling o'er the eastern hills,
Tingeing ferns and brakes with brightness,
Clustered round the mountain rills.

And the distant mountain ridges,
Dark with over-hangings gray,
Glow beneath the morning sunbeams
As the night shades roll away.

As we note the morning sunbeams,
May we not forget, dear friends,
That the sunshine's but a token
Of the love our Father sends.

Let us, then, remember God's love
And be ready all the while,
Just to drive away some heart-clouds
With the sunshine of a smile.

### Casting Bread.

BY GRACE H. WILMOT.

THE article "Sowing Beside all Waters" by M. A. T., in our *Sentinel* of February 15, recalled a little incident in my own experience, and it may prove encouraging to some students who have endeavored to awaken a friend out of this dream of sense, and apparently failed.

Myself and whole family having been the recipients of numerous blessings, including the physical healing and the spiritual awakening which the teachings of "Science and Health with Key to the Scriptures" inevitably bring to honest seekers for Truth, I was filled with the desire that all my friends might be partakers of my joy. With the eagerness born of a heart overflowing with gratitude and love, I endeavored to spread this "Gospel of Peace" to such as seemed to need it.

Among these was a fellow-worker in my old church. A congenial friendship had sprung up which was fostered by meeting frequently in our church circles and societies. These gave me the desired opportunity to talk with her on Christian Science, for I felt convinced she would be ready to receive this new teaching, or at least accept it for healing.

To my great surprise she showed very little interest in the subject, was glad I was well and happy, but did not make any special effort to investigate it.

Nothing daunted, I waited for another opportunity which came within a few days, then I resumed the subject, and after patient and persistent efforts, I finally succeeded in awakening a little interest, which did not increase with further efforts. Finally, I dropped all reference to it.

Here circumstances separated us and we lost sight of one another, both moving from our homes in Chicago to distant cities. Until recently I never heard from her, but in thought cherished a fond hope that the seed I had endeavored to sow would germinate and yield its increase, for I felt sure the soil was of an "honest and good heart."

Last November, five years later, I received the following letter from this same friend, written from the reading rooms of Second Church of Christ, Scientist, in New York.

New York, November 24, 1899.

*My Dear Friend:*—I wonder if you remember Mrs. —— of Chicago and the seed you sowed. Well, you will see that it fell on good ground when I tell you that my hus-

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band and myself and our daughter and her husband are all members of this church. Soon after going to my father's in St. Louis, Science was brought to our very door by the healing of a neighbor, a demonstration, to sense, miraculous, and as I heard about it the seed sown by yourself, and watered by a student of Miss —— of Cincinnati, sprang up and we are all very happy in our understanding of this "Word." Many things which before were dark to us, have been illumined by the light of divine Love.

I have been meaning to send this little message of love, since I read your helpful article in the *Journal* last summer. I notice by the same publication that your husband is a Reader and yourself in charge of the Sunday School, so I realize that your hearts are both full of, and your hands active in, this good work. God speed the day when all shall know its blessedness.

My kindest regard to the family and also your dear mother, and I trust by this time she may have found the "peace of God, which passeth all understanding."

Yours in Truth and Love,

*Mrs.* ——.

Was five years too long to wait for such abundant fruit? The words of our familiar hymn,—

> Cast thy bread upon the waters,
> Thinking not 'tis thrown away;
> God himself saith, thou shalt gather
> It again some future day,

echo a mighty promise. Not only must we *cast* our bread upon the waters, but we must also know that it cannot be "thrown away;" then we shall see the promise fulfilled. Let us cast it discreetly and prayerfully, knowing that in its mission it will not only feed one, but many, and it will return to us with manifold blessings.

## "Freely Ye have Received, Freely Give."

BY WILLIAM J. MURRAY.

FREQUENTLY we hear it said by those who have experienced the beneficial effects of Christian Science, that they would like to testify to such, but their cures are of such a nature that people could not believe them unless they knew the facts of the case. It is quite true that there are cures taking place under this treatment which seem incredible to the uninitiated, but this should not deter its beneficiaries from sounding the praises of the most High at our testimonial meetings. We must not expect all present to believe us and be disappointed if they do not. The testimonies of Paul at Athens caused some to cleave to him while others mocked; that of Peter on the day of Pentecost, when three thousand "were pricked in their heart," caused others to say, "These men are full of new wine." Now such utterances did not cause either Paul or Peter to discontinue their ministry; far from it, they only served to establish them firmer in the faith, and thereby rendered their labors more fruitful.

We have Scriptural authority for testifying to Truth. "Ye that make mention of the Lord, keep not silence," says Isaiah. Jesus says, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven." Subtle indeed are the arguments by which error would seek to dissuade us from depositing our tithes in the storehouse, to one it would say, "You are not in the habit of addressing such a large assembly, moreover, your command of language is not sufficient to warrant your so doing." Perhaps more people yield to this suggestion than to any other. Again, there are those who think that their experience would not be appreciated; although it had been a source of great annoyance, and possibly expense, for years before coming to Christian Science, it might appear insignificant to others. To the former I can say from experience, it does not require the oratorical ability of a Demosthenes to express your heartfelt gratitude for what God has done for you through the teachings of Science and Health, and you cannot do it too often, for in this instance it is not "a vain repetition of words."

To the latter class of tempted I would say there is no demonstration so small as not to be a proof of the Principle. It is an error for us to remain silent at our meetings when we have something to say and time in which to say it, hence it is as necessary to master this form of error as any other, at least I have found it so.

Considering the great number of cures which are taking place under this treatment, it is surprising that any time at all should elapse between testimonies, and there never would if we thought more of others and less of self. There are those who come to hear what Christian Science is doing for the lame, the halt, and the blind; and there are those who are seeking they know not what; they have been tossed about on the waves of numerous religious beliefs in a vain search for a God who is *not* "afar off," and through the truthful demonstrations which are recited they realize for the first time that He is near to every one of us, that He is indeed "a very present help in trouble."

We have had a table spread for us in the wilderness, and ought we to deny the crumbs which fall therefrom to those who have not yet come into the light of this glorious revelation? Far from it! Our Leader, Mary Baker G. Eddy, tells us in "Science and Health with Key to the Scriptures" that "Giving does not impoverish us;" also we know that "The heart grows rich in giving."

Let us therefore grow richer and richer as a result of giving and continuing to give, for in this way only can we show our appreciation for what God has done for us in this day through our inspired Leader.

The prophets of centuries past have longed for this day and have not seen it, and it would seem as if we who have been so blessed are not half grateful enough.

## Abiding in Truth.

BY EMILY BOWDEN SMITH.

Abide in me, and I in you.—*John*, 15: 4.

THESE words have a new and far deeper meaning for us in Christian Science, and yet we see now that it is only their simple, literal meaning, that somehow we have always missed. They have always spoken, to those who wished to hear, of the constant presence of God, of protecting Love, and so have always brought some measure of help and comfort to those who felt they needed a help and strength outside of themselves. But the full extent of this help we were far from realizing, and only through the teachings of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has the world caught a glimpse of what that full consciousness can and must be, —consciousness that is "cognizant *only* of the things of God" (Science and Health, p. 172), and therefore cannot be cognizant of weakness, pain, or sorrow, any more than of sin. We have always looked upon ourselves as material personalities, with a life of our own, a life so imperfect, and so unlike God, that to "abide in" Him, or in Christ, seemed to be a beautiful figure of speech, an ideal to be longed for, but not to be reached in this world. At most we have contented ourselves with trying to realize His presence with us, and in us; but our imperfections seemed to find no place in Him.

Just in the same way we have excused ourselves for disobedience to the command to be "perfect, even as" our "Father which is in Heaven is perfect," thus practically accusing the all-wise of the folly of commanding us to do what He knew to be impossible for us.

Science and Health, p. 138, l. 12–17, teaches us plainly how we may reach this ideal. The teaching of this book is

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the same as that of our Lord, who constantly told his disciples to "deny" themselves, a word we have misunderstood and limited. This is not the work of a moment. The new birth "begins with moments, and goes on with years" (Miscellaneous Writings by Mary Baker G. Eddy, p. 15). It means to die to this material self, with its pleasures and pains, and to live to God; to realize Spirit as all and matter as nothing; and the way to it is "strait and narrow," and can only be reached by persistent effort.

St. Paul had a hard struggle with his carnal beliefs and desires, as he himself tells us (Romans, 7 : 14–25); yet he was able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "Christ liveth in me" is a strong expression, but it is the exact counterpart of the words of our text. To abide in Christ is not to cherish a sense of his corporeal presence or personality, but to lose all sense of personality and corporeality, which can have no abiding-place in Spirit, and so find our true union with him who is one with the Father, the immortal Son of God. Nothing mortal or material, nothing weak, sickly, or sinful, can find a place in him—oneness with the Father precludes such a thought. We must be perfect, as he is perfect. There is nothing to discourage us in this, for we have not to attempt the impossible task of making a perfect Son of God out of a weak and erring mortal. Christian Science teaches us that God's work is done, and is perfect from the beginning. All that we have to do is to destroy the false conceptions of mortal thought that hide from us the true sense of Being; and to this "end" it is "God which worketh in you both to will and to do of His good pleasure."

## Jewels.

BY M. B.

JEWELS have ever been types of beauty and wealth. In the Old Testament we read of the grandeur of Solomon's temple with its jeweled splendor, and in Revelation is described the glory of the New Jerusalem typified by streets of gold and foundations "garnished with all manner of precious stones."

In "Miscellaneous Writings," on page 202 our Leader, Mary Baker Eddy, speaks of the "jewels of character,—temperance, virtue, and truth."

Jewels are not found lying in our pathway or growing on trees ready to be picked, but each one represents much labor and care. The miner delves deep in the earth and brings out a piece of rock, embedded in which is the precious stone, and carefully he removes the valueless earth until the stone is freed from the useless matter; yet then it is not an object of beauty until it has been cut and polished to reflect the sun's rays.

So with our jewels of character which lie hidden and perfect in man's consciousness. They are not visible when covered with the rocks of selfishness and dim with the dirt of error.

We must labor according to the rules of our text-book, Science and Health, until we unearth the jewels there, and with infinite care, remove all foreign substance (false beliefs) until we have the jewel free. And then we must polish it with Love until it reflects the true Light which lighteth all the world and shines with the glory of the Sun of Righteousness reflected from its every side. As jewel upon jewel is revealed and polished, and still more of the encumbering matter (our false concepts) discarded, man will shine brighter until we may see the true man —perfect as his Father in Heaven.

Forgiveness, that noblest of all self-denial, is a virtue which he alone who can practise it himself can willingly believe in another.—COLTON.

## Testimonies.

### Found the True Way in Christian Science.

Christian Science has made me a new woman. When I caught the first glimpse of Light I was sick, discouraged, and longing for death. Leading physicians of St. Louis said, about that time, that there was not a sound organ in my body, and it was only an unusual amount of grit that kept me alive. But it was not my own physical condition that caused me so much anguish, but the more distressing illness of my husband, and the lack of means to procure the comforts so necessary to an invalid.

After getting "Science and Health with Key to the Scriptures" from the library, I do not remember anything more of my inharmonious body; and from the first talk with a leading Scientist in St. Louis, I never doubted that I had found the true way. It was many months, however, before the manifestation of health was visible, but I knew that I was *well*, and now—two and a half years later—I am a marvel to those who know me, for my daily life is full of unusually laborious tasks, and yet I am always able to perform them cheerfully; and I manifest health in plumpness, color, and youthful appearance.

But, as all dear Scientists know, the physical blessings are nothing compared to the earnest longing and striving to rise daily into a more spiritual consciousness of Life and its demands.

I have been able to overcome error in various forms, but will only mention one or two instances.

A gentleman, who was a believer in the Truth, had a severe attack of the flux during the night. He sent for me early the next morning, and I silently declared the Truth for about an hour, when the patient said he was better, and would go down town and attend to business. I did not see him until night, when he seemed to be all right. The next evening he told me what a fine demonstration had been made. He suffered intensely, all the symptoms of the disease were severe, and fear was great, because he had seen his mill hands roll on the ground in agony suffering from the same trouble.

Mortal mind would say that to eat was the worst thing to do, but he dined that day at a hotel with friends and ate heartily, growing better hourly; but there was a lurking fear that when the time came for the next movement of the bowels, some trouble would be manifested; his fears proved groundless and he realized that he had been perfectly healed in less than six hours of a trouble that held others, under different treatment, for several days and even weeks; death not infrequently resulting.

Another case. A young girl was suffering from suppression. She was in great pain and in a cold sweat caused by the agony. An hour's treatment relieved her, and by evening she was well and entertained company.

I thank God for this revelation. When a little child I often worried over the question: "If I had lived when Jesus did, would I have believed in him?" How grateful I am that I recognized Christ's impersonal appearing, the Truth that has made me free!

ROSSIE C. LUDLOW, Purvis, Miss.

### Physical and Moral Healing.

Last winter, an attack of earache in a little friend of ours was instantly met by an understanding that God is Love. The child had screamed with pain till his face was swollen and very red. His mother and a relative were doing all that they could to relieve him with material applications. I heard him and ran in to see what was the matter. I asked permission, and took him to my room, and immediately he threw the medicine into the grate and stopped crying.

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For hours the mother and cousin listened, thinking they would have to take him again, but heard no sound from him. Instead, he had his hair brushed and apron changed and was asleep in less than an hour, continuing to sleep till late in the evening.

Then came the problem, with others in the house, to account for his immediate relief, so finally it came to my ears that it was because the child was so much attached to me. This was expatiated upon at great length, and all at once came to be considered wonderful. He is a great favorite and does love me very much, but we know, as I told his mother, that human love had never before cured an earache.

About the same time I overcame a case of the grip, which lasted only a few days and did not make me lie down except for a few h urs in the sudden attack with which it came upon me. Also the rheumatism in one knee disappeared very suddenly one Sunday morning. I had worked for several days, and this morning it had threatened to keep me from church.

My husband, who had been a physician, but had just come into the understanding of Truth's healing, overcame tonsilitis. It began in the evening, and had developed all its bad symptoms by ten o'clock, but the next morning he found himself well. Since then he has been healed of the tobacco habit, having smoked from early boyhood. This healing was the outcome of a steady growth in the knowledge of the Truth which makes free. We hope to show our gratitude by our lives.

MRS. GEORGE D. MCKAY, St. Joseph, Mo.

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### How I was Awakened to the Truth.

So many tell of healing that I shall tell of my awakening into this glorious day, and how Truth found me in my need. I had heard vaguely of Christian Science through a cousin who had been healed and was living in Chicago, but I knew nothing of it. When I was starting out with a camping party a gentleman said to me, "You look very badly; if I were your mother I would not let you go." From this trip I was brought home on a stretcher. After recovering, I was so long in gaining strength that I decided to go to Chicago to this cousin. A friend said to me, "What will you do about Christian Science? I'll wager you will be one." I replied, "You know me and say that! You are a Presbyterian and I've visited your sister for weeks and weeks, and never became one."

In my room in Chicago were piled many Journals, which I surreptitiously removed. The subject was never mentioned to me, which really aroused interest and curiosity. One day I went to call upon a friend. While there a Scientist came in; they talked a few minutes, mentioning the Scientific interpretation of the word Trinity. I said nothing, but the Truth was making itself felt.

When I went home I said to my friend, "I heard my cousin say they were going to move into the Auditorium to-morrow, and I shall stay here and go without their knowing anything about it at the house." I went, and I thank God for finding me, a lost or strayed sheep. I am now a member of the Mother Church. After returning home it seemed right that I should play the organ in an Episcopal church, which I did from Christmas till Easter, and I knew that I was to be a Scientist and nothing else. Even though from that time until now I and one other have stood the only Scientists in a town of twenty-five thousand, I have never regretted my change of thought.

I have had many forms of error to meet, everything seemed to oppose me, but only once did error manifest itself to the extent that the family could remark, and that was a most severe attack of grip, which held me on the bed only one day.

I daily pray for understanding to make me a worthy child of God and a grateful receiver of His love.

KATEY M. SMITH, Pensacola, Fla.

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### Testimony of a Child.

One day as I was coming from school my playmate seemed very ill. Her grandma called me in and asked me to stay with her. I did so. By realizing the allness of God, Good, and repeating the Scientific Statement of Being, she was able to be up and around, and in the afternoon dressed and played as usual and ate a hearty meal. This was the first she had eaten for three days, except a spoonful of ice cream. I am twelve years old and have had many beautiful demonstrations.

Christian Science helps me in my daily work, for I have to help mother before I go to school.

My mother had been trying to go to Boston to the Communion service, but could not see her way. I realized that God is our helper and provides for all our needs. One morning half the amount was handed her, mother never expecting a cent from that source, and the rest of the money was at hand. She was able to go to Boston and had a grand time, and I feel very happy for knowing the Truth. We are also thankful for our Leader Mrs. Mary Baker G. Eddy.—ISABEL TUCHFARBER, Cincinnati, O.

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### Life is Joy.

At a time when I was very much discouraged and depressed a Scientist, to whom I had gone for help, said to me, "Life is joy, just try to realize that Life is joy." At the time I rejected the idea, for it seemed almost impossible to realize Life is joy when life at that time and under existing circumstances was anything but joyful. But what that friend said lifted my thought a little and has been a great help ever since. It may help another.

The Psalms of David are full of rejoicings and praises to God. Paul writes to "rejoice in the Lord always." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And so we have every reason to rejoice, because we can prove that "life is joy."

Oh! is it not joy to know that sorrow, sickness, and death are the temporal—the fleeting, and that health and happiness are real and immortal?

MRS. AMY B. READ, Lowell, Mass.

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### How the Sentinel is Appreciated.

To one living on a farm in a newly settled country where adherents to this faith are seldom met, that day each week is dear, when the Christian Science family gather round and pour their words of wisdom, encouragement, and love into his quiet home through the columns of the *Sentinel*. Yes, it does strengthen us, it does nourish us, it does feed us with the pure wheat when we are wading through the chaff of mortal mind, it does stand guard and keep out the thoughts of evil that are ever ready to rush in and fill the vacuum if Truth and Love be absent. As long as I wish to see the hand of Love laid on the forehead of pain, as long as there are those about me who are parched with a thirst for the Truth whom you can lead to green pastures and still waters, I will say, God bless every hand that is helping to place this paper in our homes.

VINTON HOLBROOK, Alexandria, S. D.

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Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—SPURGEON.

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## Religious Items.

In its church news the *Congregationalist* gives the following: "Churches have often been criticised for adopting a creed which contains articles to be accepted intellectually, but which do not require one to do anything for the benefit of one's fellow-men. The officers of the First Church, Evanston, Ill., Rev. W. E. Barton, D.D., pastor, dissatisfied with the present covenant, which deals chiefly with speculative matters of belief, have decided to present to the church a new covenant dealing with works or the conduct of life."

The *Universalist Leader* says: "The Christian disciple,—the man with brotherly love in his heart,—thinketh no evil; is not suspecting, or carping, or cynical. Such a person does not easily surrender faith in a friend, and yields to no current of censure or opprobrium against whomsoever directed; expresses disapprobation of wrong-doing, to be sure, yet with a sincere desire that the offender against God and man may be renewed in the temper of his mind and become established in wisdom and virtue."

"The Man Who Grumbles About His Work" is the title of an article in the *Sunday School Times*, which closes with the following question and its answer: "Should not one try to count for just as much as possible in the world? Undoubtedly; but grumbling never helps toward either usefulness or happiness. It never brings one either a friend or an opportunity. Fill the present place. Overflow it. Then there will be larger places empty and waiting for you. Trust God to guide you to the right one."

The (Baptist) *Watchman* says: "It is good for us that we learn that the delusive delights that were as honey in the mouth for sweetness have a twang of disgusting acidity and bitterness at last. Bless God that He does leave us, as a sign of His forgiving love, to reap as we have sown, and to make bread out of the crop, and to break our teeth sometimes in the eating of it. It would be a poor gospel that said to us: 'You may do wrong things and dodge the penalty, and that is forgiveness.'"

A correspondent of the (Episcopalian) *Church Standard* says: "The appalling situation in China should, it seems to me, cause reflecting Churchmen to ask whether the present efforts to Christianize that vast empire are of a character likely to bring success; whether the various Christian bodies have not been led by over-zeal, if not to attempt the impossible, still to attempt the *all but* impossible, in an unwise, foredoomed-to-failure fashion."

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we discover that the world is not a playground; it is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for His own sake, for He likes to see His children happy, but in our playing we forget our lessons.—DRUMMOND.

In an editorial headed "Who Are Christians?" the *Universalist Leader* says: "The Gospels and Epistles have much to offer directly and inferentially, on the subject. 'Hereby shall all men know that ye are my disciples, if ye have love one to another.' 'By their fruits ye shall know them.' These are the words of Jesus to his chosen assistants."

The (Methodist) *Christian Advocate* has the following: "The spiritual life belongs to every day in the week, every pursuit in which we engage, every transaction and every department of activity. This inner life will never rise to a high stage until we learn to carry our religious convictions and principles into all things."

The New York (Baptist) *Examiner* says: "The essential thing for the believer to bear in mind is the truth expressed by our Lord, as recorded in Luke's Gospel: The Kingdom of God is within you; for only as He has His reign in our hearts can we be instrumental in furthering the interests of Christ's kingdom among men."

In an editorial the New York (Baptist) *Examiner* says: "Religion, from its very nature, demands that God be enthroned in the human heart, and true religion demands that the God of the heart be the true and real God. Righteousness cannot exist apart from a practical recognition of His absolute supremacy."

The child of God does not look backward to gain fresh energy. His energy is the energy of hope, and not of retrospection. He presses forward: his glance is ever onward. He anticipates revelations of God ever more and more glorious.—STOPFORD A. BROOKE.

The *Congregationalist* says: "Many people seem to have no special gifts, and, after all, it is the every-day, commonplace work on which society rests solidly. But he who has a talent should recognize that because of it his responsibility is increased."

Uncheerful Christians, like the spies, bring an evil report of the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps on the willows, and walk so dejectedly.—T. WATSON.

The *Watchman* has the following: "Write in one column all the things you can think of for which you should be thankful to God, and in another the reasons why God should be thankful for your existence, and see how they compare."

The *Christian Register* says: "In Japan there is a Buddhist temple for every five hundred and forty of the population, and a Buddhist priest for every four hundred Japanese. About $10,000,000 a year are spent in this."

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### Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

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The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 Falmouth Street, Boston, Mass. U.S.A.

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## Items of Interest.

### Political and Governmental Notes.

A state election was held in North Carolina August 2, at which a constitutional amendment intended to disfranchise the negroes, was adopted by about forty thousand majority. The amendment does not specify negroes, but establishes an educational qualification which provides that every person presenting himself for registration shall be able to read and write any section of the constitution in the English language, but all persons who were entitled to vote under the laws of any state of the United States wherein he resided on January 1, 1867, or at any time prior thereto, and the lineal descendants of all such persons, are not required to possess the educational qualifications prescribed by the amendment.

Porto Rican silver coins ceased to be legal tender in that island August 1. The Porto Rican Government act provides that these coins shall be retired, and that United States silver coins shall be substituted for them. It was estimated when the law was passed that there were Porto Rican coins in circulation to the amount of about 5,300,000 pesos. There have been redeemed to date more than 4,000,000 pesos, leaving more than a million pesos still scattered over the island.

Brig. Gen. A. W. Greely, Chief of the United States army signal service, has gone to Alaska to superintend the construction of cable and telegraph lines connecting Cape Nome and the Yukon valley, with headquarters at St. Michaels.

Ex-Governor Roger Wolcott of Massachusetts has been appointed Ambassador to Italy to succeed General Draper, who resigned recently. Mr. Wolcott has announced that he will accept the appointment.

On August 1, the Union Pacific Railway Company paid the Government $661,643 interest on its notes, given in settlement of the old bonded indebtedness.

News comes from the Philippines that the War Department has set to work to fortify Manila Bay so that it cannot be entered by any hostile fleet.

The census office has made public the population of the city of Cincinnati, O. It is 325,902, an increase over the last census of 28,094.

### Foreign News.

The assassin of King Humbert of Italy was Gaetano Bressi, an Italian silk weaver, formerly a resident of Paterson, N. J. The Italian authorities claim to have discovered evidences of a plot to strike down other rulers of Europe, and through the Italian Ambassador at Washington representations have been made that the conspirators have rendezvous in Paterson, and the co-operation of the United States government is requested to break up this band and arrest the leaders, who are supposed to be directing the operations in Europe from hiding places on this side of the water. Secretary Hay has taken the matter seriously, and has called upon the governor of New Jersey to investigate. The police of Paterson are busy trying to find Bressi's accomplices.

The advance on Pekin was begun by something over twenty thousand allied troops on August 1, and the column is expected to reach the Chinese capital by August 9, if the way is not seriously disputed. The Chinese government, through its diplomatic representatives, used every argument to dissuade the powers from ordering the advance. The United States, as well as the other powers, refused to listen to any pleas for delay, after the receipt of the messages early last week from the various ministers, saying that they were alive, but in great peril. The dispatches state that Chinese troops are being hurried from all directions to outflank the allied relief force, but news of Chinese movements is very untrustworthy.

An unsuccessful attempt was made in Paris on August 2 to assassinate Muzaffered-Din, the Shah of Persia. He is staying in Paris while seeing the Exposition, and on the day in question was in a carriage going from Versailles to the Seine, when a man in the garb of a Parisian workman jumped up on the carriage step and pointed a revolver at the Shah's breast, but an officer of the household knocked the weapon out of the man's hand before he had fired it.

The government of Nicaragua has seized the property of the Maritime Canal Company, the owners of the concession for building the Nicaragua Canal. Under the terms of the concession, the company was to have ten years after the completion of the preliminary surveys to finish the work. That period expired nearly two years ago.

King Leopold has inaugurated works that are designed to make Brussels a seaport capable of accommodating ocean steamers. The plan has been discussed off and on for seventy-five years.

It is reported that Russia has borrowed nearly ten millions sterling from the Imperial Bank of Russia since the commencement of the troubles in China.

The statement is made that more than 120,000 men and 3,650 officers of the German army have responded to the call for volunteers for Chinese service.

The British have reported the surrender of over four thousand Boer troops during the past week.

The Duke of Saxe-Coburg, second son of Queen Victoria, died July 30.

### Industry and Commerce.

The wheat yield in Mexico was unusually large this year. There was a great increase in the acreage, and the grain is of excellent quality and well suited to the manufacture of export flour. There are a large number of flour mills in Mexico, and most of them do a large export business. Wheat flour is not used by the masses of Mexicans, but the mills find a good market for all the flour they are able to manufacture in the Central American countries.

Speculating on the effect of a protracted war with China on the cotton goods business of the United States, leading manufacturers say that there are 400 million people in China who wear almost nothing but heavy cotton clothing, and they depend chiefly on the United States to furnish this commodity, and though war may interrupt the trade, it cannot destroy it.

The American Iron & Steel Manufacturing Company, having immense plants at Reading and Lebanon, Pa., announced a reduction in wages of twenty-five per cent to take effect August 1. The West End Iron Works Company, Lebanon, gave notice of a similar reduction in the pay of its employees. As a result, over twelve hundred iron-workers quit work.

The total receipts of the San Francisco mint during July from all sources, including the Seattle assay office, amounted to $13,400,000. Total receipts on the Pacific coast from the Klondike so far this season are about $9,500,000, against $7,630,000 at the same time last year.

The Bethlehem Steel Company has received word that a contract has been awarded it by the Russian Government for two thousand tons of Krupp armor. The armor will be used on the three new Russian vessels, Alexander III., Orobino, and Orel, all of which are now building at St. Petersburg.

In addition to the Chicago, Burlington, & Quincy's plans for a railroad to Alaska, a Philadelphia syndicate, represented by Alfred Day, purposes building a railroad fifty miles long in Alaska to develop coal lands of Kachkemo Bay, Cook Inlet.

In noting the progress of by-products manufacturers begin to doubt if there is any such thing as waste materials. Furnace slag is now turned into fire-proof cement, plaster, and durable brick of soft grey color.

The records of the office of the comptroller of the currency show that since March 14 last he has approved 426 applications to organize national banks, of which 257 have since been organized and begun business.

Heavy rains have fallen in Nebraska and the corn crop of the State is now practically safe. The secretary of the Nebraska Grain Men's Association says the yield will approximate 300,000,000 bushels.

On all divisions of the Boston & Maine Railroad there are at present employed over twenty thousand people. They draw nearly $200,000 weekly.

### General News.

The Metropolitan park system, embracing all the parks and boulevards in Boston and vicinity, is maintained by taxes raised by thirty-eight towns and cities of Massachusetts, among which are: Boston, Cambridge, Chelsea, Everett, Lynn, Malden, Medford, Newton, Quincy, Somerville, Waltham, Woburn, Arlington, Belmont, Braintree, Brookline, Canton, Dedham, Dover, Cohasset, Hingham, Hull, Hyde Park, Melrose, Milton, Nahant, Needham, Revere, Saugus, Stoneham, Swampscott, Wakefield, Watertown, Wellesley, Weston, Weymouth, Winchester, and Winthrop. Since 1892, when the commission was organized, an indebtedness of $8,317,500 has accumulated, chiefly on account of the purchase of land.

It is announced that Professor Charles Eliot Norton and the other literary executors of John Ruskin have determined not to issue a biography of the great art critic, considering the Mr. Ruskin's "Præterita" and Collingwood's biography are sufficient. However, the executors will issue representative selections from Mr. Ruskin's diaries and letters.

The only place in the world where violin making may be said to constitute the staple industry is Markneukirchen, in Saxony, with its numerous surrounding villages. There are altogether about fifteen thousand people in this district engaged exclusively in the manufacture of violins.

Six hundred Finlanders recently sailed from Liverpool for Canada, making about eight thousand who have emigrated during the past six months.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Ancient Document Found.

### "Last Will and Testament of Jesus Christ."

BIBLICAL scholars in Europe are much excited over a document entitled "The Last Will and Testament of Jesus Christ," the recent discovery of which was first made public at the Congress of Archæologists, held at Rome. Professors Marucchi and Lanciani are two of the eminent authorities who have examined this document and written about it. While it is not a will or testament in the sense of disposing of property, it is a long series of instructions regarding the conduct of the church; these instructions being supposed to have been delivered orally by Christ after the resurrection.

In support of the theory that this extraordinary find is genuine, it is pointed out that there are many references to such a document in Biblical tradition. In the National Library at Paris is a fragment which has been regarded as part of a similar work, while libraries in Syria possess other fragments. None of these fragments was sufficiently long to do more than indicate that the original was a lengthy document inspired directly by the Saviour.

The writing or dictating of such a document has been recently advanced as one of the reasons for Christ's stay upon earth between the time of the resurrection and the ascension. What would be more natural, has been asked, than that he should wish to leave behind him detailed, specific instructions as to the carrying on of his work? Of the first importance was the organization of the church and the formulation of rules for its government.



It is precisely of material of this character that the great bulk of the newly discovered document is made up. As thus far translated, it does not contain any of those brilliant, ringing sentences associated with the authentic utterances of the Saviour. On the contrary, it seems to have been intended not for the populace, but for the priests, telling them exactly how the government of the church should be conducted.

That this document will at once take its place among the Apocrypha is the general opinion of Biblical scholars, while there are not a few among them who claim that its authenticity has already been proved to their satisfaction.

The discovery of this astonishing document was recently made in Mesopotamia by no less a personage than Ignatius Rahmani, Patriarch of the Catholics in Syria. To his unbounded surprise and delight, this distinguished ecclesiastic found in one of the most out-of-the-way places in the world an ancient Syrian parchment bearing the strange title, "Will or Testament of Our Lord Jesus Christ."

The Patriarch, whose see is at Antioch, had gone to spend some time at Mosul, a quaint town, situated opposite and quite close to the ruins of Nineveh. Knowing that curious relics of the past have been found there, he passed many hours in exploring old ruins and looking over old manuscripts, ever on the search for one of those treasures which all archæologists dream of finding, and which so few are fortunate enough to discover. For days his quest was fruitless, for, though it appears that he unearthed a manuscript or two of more than ephemeral interest to scholars, he discovered nothing of great value until one evening when his eye chanced to fall on the imposing looking document with the Syrian title showing that it purported to contain the will or final instructions of Jesus.

This parchment was bulky and well preserved. It had evidently lain forgotten for centuries in the old monastic building where it has now at last been unearthed. The Patriarch, who is a noted archæologist, as well as an eminent Biblical scholar, recognized its exceeding value at once, and straightway took possession of it, with the intention of examining it thoroughly, and then of translating it into Latin, the translated version to appear beside the original Syrian in parallel columns. The reason why he recognized its value at a glance was because he knew that tradition had pointed to the existence of such a document.



Furthermore, he knew that there was one fragment in the National Library at Paris and two or three others in the libraries of Syria. The complete work, however, was now in his hands. It consisted of the following parts:—

First, a discourse of the Saviour to the apostles regarding the end of the world.

Second, a discourse about ecclesiastical canons.

Third, instructions in regard to the constitution of the church and precise regulations in regard to the material, form, and ornaments of the buildings.

Fourth, rules in regard to the episcopacy, including the liturgy for the ordination of bishops, and the mode of life to be observed by them.

Fifth, regulations in regard to the sacrament.

Internal evidence shows, it is claimed, that the instructions recorded herein were delivered by Christ to the apostles soon after he arose from the tomb, and presumably near Emmaus, where, as the Bible tells us, he was seen by two of his disciples. At the close of the document a statement appears to the effect that this, Christ's will or last testament, was delivered by him *viva voce* and was taken down in writing by the apostles, Matthew, Peter, and John, after which it was distributed from Jerusalem through the various countries by several disciples, among them being Silas, Magnus, and Aquila, all of whom acquired a goodly reputation by their zeal in spreading the Christian faith.



As a result of their labors it is known that the document was translated into Coptic. The presumption is that it was also rendered into many other languages. That the tongue in which it was originally written was the Greek seems evident, and the Patriarch Rahmani says that it was transcribed into Syrian in the year 687 of our era.

That the will or testament is of great age, its references to the liturgy and to certain prophets clearly indicate. Furthermore, from the instruction in it in regard to the communion, scholars who have examined it are satisfied

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that it dates back to the age before Tertullian, since at that time the communion was administered by the bishops, whereas before that time it was administered in accordance with the rules laid down in the will—namely, by deacons, who were instructed to give it to the congregations.

The chapter in the will which treats of sacrifices, reads like a chapter out of the Pentateuch, so quaint and primitive is its phraseology, and so similar in many respects are its rules to those in use under the Mosaic law. Sacrifices, says the will, are to be offered on the Sabbath. The bishop on that day is to offer three loaves as a symbol of the trinity, and on the following day, Sunday, he is to offer four loaves, the design being to represent in this manner the four evangelists. When the ceremony begins, the veil of the sanctuary is opened, and remains open while the bishop offers the bread to the priests, deacons, sub-deacons, widows, deaconesses, and other privileged members of the church.

The loaves are to remain on the altar, and first the bishop is to place his hands on them, and then the priests, the congregation meanwhile observing a great silence, which is only to be broken by the words of the deacon saying the proclamatis super eucharistiam, which, in Latin, reads: "In cœlum corda vestra—Si quis odium contra proximum habet, reconcilietur," etc. (Lift up your hearts to heaven. If any one among you bears hatred toward his neighbor, let him be reconciled with him, etc.)

After this, the bishop is to pronounce the customary words: "Dominus noster vobiscum" (Our Lord be with you) and then comes the thanksgiving, in which is embodied the formula for the consecration of the bread and wine. A prayer for the living and dead follows, and it is memorable because, referring to the dead, it says: "Memento eorum qui in fide obdormierunt" (Remember those who sleep in the faith). A familiar expression this is, and one which the document proves to be of great antiquity.



Among European archæologists and Biblical scholars the news of the Patriarch's discovery has aroused intense interest, and several among them, including Professors Funk of Tubingen, Bickell of Vienna, Duchesne, director of the French school at Rome, and Marucchi, also of Rome, have thoroughly examined the work, and have written their views in regard to it. The document has also been critically examined by Professor Lanciani, the distinguished Italian archæologist, whose opinion on a matter of this kind is of exceptional value, since years of training and of assiduous research enable him to speak with authority. As to his views and those of the other archæologists, it need only be said that, while they do not agree as to the exact age or authorship of the document as a whole, the sentiment among them is unanimous that the discovery is one of great importance.

That Jesus dictated certain portions of this so-called will is believed by some to be very probable, if not actually proven.

In this connection it should be noted that the word "testament" or "will" appears not only at the beginning of the document, but also in the middle, where it occurs in the following passage, which the Patriarch has thus rendered into Latin: "Modo nostis omnia quæ sum vobis locutus dum vobiscum enem et in hoc quoque testamento quod sum tradetis gentibus voluntas Patris mei adimplibitur."

At the present time the matter rests thus: "All attainable evidence goes to show that this document was written in very early times, that a large portion of it is devoted to the elucidation of Christian truths and doctrines which are entirely in harmony with the words of Christ as set forth in the Gospels, and that the existence of such a last will or testament is quite in accordance with an old tradition, which says that Christ gave many instructions to his apostles before he finally ascended to heaven.

Professor Marucchi states the case clearly when he says: "We gladly recognize the fact that the testamentum is of great antiquity, even though we are unable to admit that it is an organic whole, or that it was compiled by one author at one time. There seem to be a few discrepancies in it, and hence it may be that it was written by different persons, and subsequently compiled into one work. In any case, however, it is a most important contribution to the study of ancient Christian literature, as well as to that of Christian antiquities, and therefore its discovery at this time should be welcomed by all who are interested in these subjects."

*New York Herald.*

### Valuable Bibles.

Great interest is manifested in the free exhibition of a collection of Bibles and sacred literature at the Bible room of the Congregational House in Boston, Mass. The greater part of the collection consists of what are known as "workers'" Bibles, and are from the library of S. Brainard Pratt of Boston. It is probably the finest collection of Bibles to be found in the United States, and the existence of a better one in the world is not known.

One of the books which is attracting rather more attention than any of the others is the illuminated Bible long used by the late Dwight L. Moody, and containing many notes in his own handwriting. Mr. Moody once said in Boston: "Bible marking with the insertion of side notes, marginal references, etc., converts the margins of one's Bible into a notebook at hand at any moment," and he evinced his faith in the statement by making copious notes in his own Bible.

Another Bible which is of general interest is the one used for more than thirty years by the Rev. Henry Ward Beecher. In the thirty years in which he had this Bible in service he wore out the binding and then he had the book cut down and rebound. For twenty years after that, or until his death, he used the Bible at funerals.

Almost equaling the Beecher Bible in interest is the John Knox Bible, with oak covers made from wood from the John Knox house, Netherboat, Edinburgh, Scotland. Knox was a Roman Catholic priest in 1530, a Protestant reformer in 1543, and for two years a galley slave. It was said of him that Mary, Queen of Scots, was more afraid of him than she would have been of a regiment of soldiers.

Another remarkable Bible is one used on the march and in three prisons during the Civil War by the Rev. Dr. Henry Clay Trumbull, a chaplain in the Federal army. He preached from this Bible while confined in Libby prison, and used the marginal leaves for a sort of diary. There is also in the collection an ancient Bible owned by Philip Melancthon, professor of Greek in the University of Wittenberg in the sixteenth century, between whom and Luther there was the most touching friendship. This Bible is accompanied by Luther's translation of the Psalms, published in Leipzig in 1541. There is a Geneva Bible of 1577, which is said to have once been owned by Queen Elizabeth.

One of the rarest books in the collection is that used by the Apostle John Eliot in preaching to the Indians. There is said to be no person alive who can read this Bible, but Mr. Pratt has been offered one thousand dollars for it. He is a collector, however, and never sells a book.

A unique New Testament is the "Midget," the pages of which are only five eights by three fourths of an inch in size, and there is a Bible with pages 1¼ by ⅞ inches. This Bible contains eight illustrations.—*Philadelphia Record.*

Never does a man portray his own character more vividly than in his manner of portraying another.

RICHTER.

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## Selected Articles.

### Christian Scientist's Reply.

REV. DR. J. D. JORDAN'S sermon at the First Baptist Church last week on Christian Science has excited considerable comment. Dr. Jordan spoke plainly of the belief, calling it mere "jingle-jangle." "Idealism without an idea or ideal; Christianity without a Christ; science without a scientific fact stated or demonstrated; theological without theology; professing to be scriptural, it denies all Scriptures; a revelation without revealing anything except 'jingle-jangle;' claiming to be a revelation from God, which shrouds God in darkness and veils Him with mystical nonsense."

The leaders of Christian Science in Savannah, when asked about Dr. Jordan's sermon, had little to say. Mr. Edward H. Carman of Atlanta, has this to say in reply to the sermon:—

Dr. Jordan's text, on which he bases his sermon against Christian Science, "Prove all things; hold fast that which is good," is a favorite text with Christian Scientists, because from the teachings of Jesus, explained and illumined by "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, they are enabled to prove that Jesus meant what he said, when, just before the ascension, or disappearance from human sight, he said, as given by Mark, 16: 17, 18, "And these signs shall follow them that believe [understand]: 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."

This command has never been revoked, and stands to-day as a command to all true believers, just as truly as it did the day it was given, and believers are to be known by their fruits. Like the doctor, the writer, when he first read Science and Health, said, "It is all nonsense, or jingle-jangle." Unlike Dr. Jordan, the writer reached his conclusion from the very opposite standpoint. Being an infidel and materialist, he said, "The system of Christian Science is founded on the miracles of Jesus, and miracles of any kind are not admitted by the materialist; therefore, it is nonsense."



Three years after this conclusion was reached, one of the believers and practitioners of this new-old religion, believing that she understood sufficiently the words of Jesus when he said of the believer, "The works that I do shall he do also," healed one near and dear to this infidel of diseases pronounced incurable by eminent physicians, thus far proving all things, holding fast that which is good, demonstrating that the day of miracles was not past.

The doctor quotes from the Bible: "All [persons] have sinned, and come short of the glory of God," and immediately following this quotation he dwells at length on the personality of God. If all persons have sinned and come short of the glory of God, and God is a person, then God must have sinned and come short of His own glory (or character). If this is true, then all must finally end in confusion.

The doctor says, "If God is principle and not person, then there can be no love in the universe but principle, and loving principle is folly."

Mrs. Eddy says in answer to the question, "Do I believe in a personal God?" "I believe in God as the Supreme Being. I know not what the person of Omnipotence and Omnipresence is, or what the Infinite includes; therefore, I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of Being to diviner consciousness, God becomes to me, as to the Apostle who declared it, 'God is Love,'—divine Principle,—which I worship; and 'after the manner of my fathers, so worship I God'" (Miscellaneous Writings, p. 96).

This is the true sense of worship, for, says John, "God is Spirit [Rev. Ver.]; and they that worship him must worship him in spirit and in truth" and not as a person. What is spirit? Webster defines spirit as substance. Locke says, "The true import of the word [substance] is, in plain English, standing under or upholding." Dr. Hampden has said, "In its logical and metaphysical sense, is that nature of a thing which may be conceived to remain when every other nature is removed or abstracted from it." Fleming says, "Underlying all causes, we conceive of one universal and absolute cause, one substance in itself persistent, and upholding all things." Then if God is Love, and God is Spirit, and Spirit is substance, Spirit must be the real and only substance, filling the universe, for all that the human mind calls substance is subject to discord, decay, and death, is not real in the eternal, infinite sense. Then God must be all in all—as the Bible declares.

The doctor quotes from the first chapter of Genesis: "In the beginning God created the heaven and the earth." In this same chapter we read: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth."



"So God created man in his own image, in the image of God created he him; male and female created he them. . . . And God saw everything that he had made and behold it was very good." If everything is good, whence comes evil?

This statement of creation Christian Science accepts as the true statement, and from this basis reckons the Christ as the ideal man whom God created with power and dominion, and that this idea manifested itself to the human mind through the man Jesus.

Merely to believe Jesus' words and accept them as true is of no practical value to any one. We are told "Work out your own salvation with fear and trembling;" that is, apply the teachings of Jesus to the overcoming of evil and thus destroy it. We are to deny and overcome the false claims of evil daily and hourly as did he who said, "I am the Way, the Truth, and the Life." He overcame all temptation to sin, and finally proved the power of Spirit by overcoming the false sense of death for himself, thus proving that "the last enemy that shall be destroyed is death." He set for us an eternal example, that if we meet and destroy evil, the suggestions of sin and sickness, we can make even death as nothing. As we practise his teachings, we can prove all things and hold fast that which is good; for it heals us physically and uplifts us morally and spiritually.

The doctor says: "Christian Science is Christianity without Christ." The Discoverer and Founder of Christian Science, in answer to this question, "Do I believe in the atonement of Christ?" says, "I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before. It brings to my sense, and to the sense of all who entertain this understanding of the Science of God, a *whole* salvation" (Miscellaneous Writings, p. 96).

*The Morning News*, Savannah, Ga.

### Reply to a Sermon on Christian Science.

*To Daily Leader:*—

I have read with considerable interest your account of the sermon by Dr. Weddell, entitled "Christian Science and the Science that is Christian." I ask space in which briefly to present my impressions of the sermon.

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In his sermon, the doctor does not attempt to say that Christian Scientists do not heal; in fact, he admits that they do heal. He does not claim that healing the sick was not an essential element of Jesus' teaching, but emphasizes the facts of Jesus' healing; he does not deny that Jesus commanded his disciples throughout all times to heal the sick and cast out devils, to give sight to the blind, hearing to the deaf, and to make the lame walk. No; all these things are plain teachings of the Bible, and must be accepted by any one calling himself Christian. Neither does he attempt to give a reason why we, at the present time, should not be able to practise this essential of Jesus' teaching.



Your article states: "The doctor handles the subject from the standpoint of the theologian, and does not attempt to go into its philosophy. A careful study of the doctor's sermon emphasizes this statement. His preconceived ideas of Christianity, gathered through study of speculative theology, prevent his accepting the grand truths contained in Christian Science, and thus we find him presenting statements utterly unwarranted by any teaching of Christian Science.

The presentation of Christian Science from the standpoint of its "philosophy" brings out certain unanswerable facts, fatal to his train of reasoning. According to Webster: The objects of philosophy are to ascertain facts or truth, and the causes of things or their phenomena; to enlarge our views of God and His works, and to render our knowledge of both practically useful, and subservient to human happiness.

The fundamental question involved in the doctor's sermon is not, "Do Christian Scientists heal?" for he admits the healing; but he takes exception to the claim that our healing is from God, taking the ground that because of our difference of opinion on mere doctrinal points, we are outside the pale of Christianity, and this in the face of Jesus' explicit commands: "Go ye into all the world," "preach the Gospel," "heal the sick."

Theories about God and man are powerless to overthrow demonstrated facts. Christian Scientists are building upon a foundation of demonstration. Theory has given place to the practical application of Truth, thus healing the sick and reforming the sinner, and any attempt to reflect discredit upon Christian Scientists because of their belief in the Omnipotence of God, amounts to a practical denial of the fundamental teachings of Christianity.



Your article states: "The doctor declares there are two essential things in Christ's religion and life that find no place in Christian Science." "His sympathy with men in sorrow, pain, and death," "It fails to recognize Jesus as the man of sorrows and acquainted with grief;" and second, "The atonement by the blood of Jesus for the sins of the world. But sin is not recognized." These statements are an inversion of the facts, and merely show the superficial nature of our critic's acquaintance with this Science which he presumes to criticise. Let me here quote the words of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 365: "The physician who lacks sympathy for his fellow-being is deficient in human affection. . . . Not having this divine affection, he lacks faith in the divine Mind, and has not that recognition of infinite Love which alone confers the healing power."

Sympathy with suffering humanity does not imply a recognition of the reality of suffering in the sense of making it more real to the sufferer, but true, Christ-like sympathy manifests itself in the destruction of sin and suffering, by supplanting erroneous belief with the recognition of spiritual harmony. Jesus never said to poor, suffering humanity, "Yes, I see you are sick, and I am very sorry for you, but it is the will of God." No; his sympathy took a more practical method of expression, and he healed them of all their diseases. This is also the way in which Christian Scientists are endeavoring to demonstrate loving sympathy for mankind.

The other point raised, "the atonement by the blood of Jesus," is a doctrinal question, and in common with the ologies and isms which attempt a satisfactory explanation of the question, we insist upon our right to present our views, based upon demonstration. We read in Science and Health, p. 323: "Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage."

Also: "The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated for mankind. The Truth had been living in their midst; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the proof.

"The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering was infinitely greater than can be expressed by our sense of human blood" (Pp. 329, 330).

It is impossible for me, within the limits of this article, to take up in detail the charges which the doctor makes in his sermon, but suffice it to say, that to my sense, he has built up an elaborate fabric of the imagination, having no more resemblance to genuine Christian Science than has a snow man, built by boys, to the image and likeness of God, which is the real man. And, as boys do sometimes when their creation is not quite satisfactory, he is engaged in trying to knock it down.

To those desiring the truth about Christian Science, I would recommend the study of its text-book, Science and Health by Mary Baker G. Eddy.

Respectfully,

JOHN L. RENDALL.

In the *Davenport (Ia.) Leader.*

## God's Protecting Power.

ATLANTA Christian Scientists are deeply interested in the fate of Sara Pike Conger, wife of Edwin H. Conger, the United States minister in Pekin. Mrs. Conger is the representative of the Christian Science movement in the Flowery Kingdom, and as such she is known throughout the world.

It has been reported that Christian Scientists all over the country were concentrating their thoughts on Mrs. Conger, and that the centre in the movement of focusing mind force upon China is the Christian Scientist denomination of Chicago. The alleged reason for the selection of Chicago is that Minister and Mrs. Conger have close family ties there.

When seen by a *Journal* reporter to-day, Mrs. Livingston Mims said,—

"Christian Scientists never focus mind on anybody, because their method is not human will, mesmerism, nor hypnotism. But each Scientist who knows of the seeming peril of the Congers endeavors to think of them as safe and perfect in the Divine Mind. That God is ever present Love with them, protecting them and saving them. They believe that the 91st Psalm realized is a sure protection from all evil; that Christian Science applies the great truth of the omnipotence and omnipresence of God to all human conditions."

Mrs. Mims then spoke of two recent accidents which have lately been a shock to the people of this state.

"These accidents," said Mrs. Mims, "have illustrated the protecting power of Christian Science. One of them is the

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accident with the late report of Captain Brown's death. A young man who was standing on the platform with Captain Brown was thrown from the car at the same time, and lived. The young man was a Christian Scientist, as also was his mother, and she was thinking of him as God's child, under the Divine power and protection. He was enabled to continue his journey to Cumberland, and returned safe, well, and happy.

"The other accident I mention is the one which occurred between Atlanta and Macon, in which so many people lost their lives, and so much mention was made of the strange phenomenon that two ladies right in the midst of the wreck were absolutely untouched and unbruised.

"It was easily comprehensible to all Christian Scientists who learned that one of these ladies was a Christian Scientist, who realized the power and presence of God as a protection from all ills.

"I have known students in yellow fever districts who have had their homes and families as safe as if a cordon of angels were about them, by this same realization of God as the ever-present Love, and abiding in the conviction that God's promises set forth in the 91st Psalm are true: 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,' and no plague shall 'come nigh thy dwelling.'

"Should it then be surprising," continued Mrs. Mims, "that Christian Scientists are filled with love and gratitude to the Discoverer and Founder of Christian Science—the Rev. Mary Baker Eddy—who has made such glorious things possible to us, and that the far away aisles of the seas, and even distant China and all other nations of the world are calling her blessed?"—*Atlanta (Ga.) Journal.*

## The Secret of Long Life.

UNDER the above heading appears an editorial in the *Boston Herald* of August 1, which is of interest as it recognizes at least one of the phases—although a comparatively unimportant one—of Christian Science teaching and practice.

We quote from it:—

There was much comment in the newspapers a few months ago upon the rules which Dr. Pearsons of Chicago had adopted, in order that he might live to be a hundred years old, he being now eighty or thereabouts. Many of these rules were such as only a person having abundant means and complete command of his time could observe. Lately a woman, Miss Mary Yardly, died, at the age of 105, having a green and vigorous life in her later years. She left behind a set of rules which she considered largely responsible for prolonging her existence. They differ in many particulars from those prescribed by Dr. Pearsons. She thought that she owed much to the fact that she always preserved an even temper and a cheerful disposition, never worrying about her physical condition. She made it a point to be always occupied about something. She was not especially rigorous about her diet, except to take care that it was suitable in kind, and sufficient for the needs of her body.

### Watch Your Thoughts.

You never can tell what a thought can do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe;
Each thing creates its kind,
And they speed o'er the track to bring you back
Whatever went out of your mind.

*Selected.*

### Christian Science not a Fad.

Christian Science cannot be classed among the fads or manias of the ignorant. It is emphatically the faith of exceptionally cultivated people, well to do, and thoughtful. This is the most significant thing about it, and grave professors of psychology, like Mr. James of Harvard, are inclined to give the sect credit for many remarkable cures. Christian Science is apparently a protest against the gross materialistic view of life that prevailed twenty years ago. It is an intellectual revolt. There is much in it which conservative people object to, but the fact remains that hundreds of thousands of the educated class, both in England and the United States, are believers, give money freely to build superb church edifices, and are all enthusiastic beyond the wont of modern religious bodies.—*Mexican Herald.*

### Request to Members of the Mother Church.

Persons who have become members of the Mother Church during the last two years, whose names appear in the Church Manual, and who have not received a notice of admission, are requested to notify the Clerk, William B. Johnson, 30 Norway St., Boston, Mass.

### Imagination and Disease.

IN "A Journalist's Note-Book" Frank F. Moore tells an amusing and significant story of the influence of imagination upon health. A young civil servant in India, feeling fagged from the excessive heat and from long hours of work, consulted the best doctor within reach. The doctor looked him over, sounded his heart and lungs, and then said gravely, "I will write you to-morrow."

The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. "Of course you may live for weeks," the letter said, "but you had best not leave important matters undecided."

Naturally the young official was dismayed by so dark a prognosis—nothing less than a death-warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night he became so much worse that his servant sent for the doctor.

"What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday."

"It is my heart, I suppose," weakly answered the patient.

"Your heart!" repeated the doctor. "Your heart was all right yesterday."

"My lungs, then."

"What is the matter with you, man? You don't seem to have been drinking."

"Your letter!" gasped the patient. "You said I had only a few weeks to live."

"Are you crazy?" said the doctor. "I wrote you to take a few weeks' vacation in the hills, and you would be all right."

For reply the patient drew the letter from under the bedclothes, and gave it to the doctor.

"Heavens!" cried that gentleman, as he glanced at it. "This was meant for another man. My assistant misplaced the letters."

The young man at once sat up in bed and made a rapid recovery.

And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### Keeping the Faith.

WHEN nearing the close of his earthly ministry Paul wrote, "I have fought a good fight, I have finished my course, I have kept the faith." The Apostle frequently alludes to the Olympic or Isthmian games among the Greeks. In the text quoted he refers to the boxing and running contests, and the lesson he teaches is worthy of our most careful consideration for it shows the wisdom of employing only right means and methods in all the affairs of life.

There were certain rules that all who took part in these games were required to observe. The least violation was not tolerated. If, perchance, one should come off victorious, but in so doing had violated some law of the game, he was not crowned, because he did not strive lawfully. All his work counted for naught; it was as though he had taken no part in the contest. On the race course it was not enough that a contestant was far in advance of his competitors when he stopped to rest by the wayside. He must run the full course and be first to reach the goal, if he would receive the prize.

Applying all this to himself, as he recalled the part he had taken in the greatest of all contests, Paul said, "I have fought a good fight, I have finished my course," and then, as if to assure Timothy of his firm conviction that he would receive his reward, he adds, "I have kept the faith." In his contest with evil in all its forms, he had kept the faith. In thought, word, and deed the law of divine Love had reigned supreme. He had gained the victory, and gained it lawfully, hence he could say, "there is laid up for me a crown of righteousness."

The comparison of the Christian life to the contests of the Grecian games offers many helpful suggestions. As those who took part in the games must strive lawfully, so must the Christian. If he does not so strive he is not crowned, even though it does seem that he has come off victorious.

The disposition of mortal man is to attain the desired result, be it by fair means or foul. Some would even feel justified in doing evil if they thought that good might result. So fully convinced are they that their conception of right should triumph that they resort to questionable means and methods in their endeavors to succeed. Of this day and age it may be said, "the kingdom of heaven suffereth violence, and the violent take it by force," or at least attempt to do so.

In Christian Science such methods receive a strong and well-merited rebuke. In the endeavor to gain the mastery over evil one must be governed by the law of God. Evil cannot be mastered by evil. Good alone conquers evil; Truth destroys error; and the immutable law of harmony remedies discord. "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 127, says, "Unless an ill is rightly met and fairly overcome by Truth, it is never conquered."

The schoolboy is sometimes more concerned about getting the answer to his problem than he is about how he gets it. There is but one way in which the problem can be solved. He must begin at the beginning, and each succeeding step must be according to an established principle and rule. When each step has been taken, he finds himself at the end of the course, and if he has kept the faith, *i.e.*, if his work has been scientific, it is correct, and need not be done over again.

It sometimes happens that the pupil makes an error, and subsequently makes a second error which counteracts the first. When he has finished his work he finds that the result is just what he should have. He thinks he has solved the problem, but in reality he has not done so. One error cannot correct another. Certain numbers on the blackboard do not constitute the solution of the problem, even though they do seem to have been arrived at by mathematical calculations. His work has not been scientific, so he must go back to where he first departed from principle, and then, if his work is exact, he will gain the solution of the problem, but if he should again depart from the principle of mathematics, his work will have to be repeated until all errors are eliminated.

Thus it is with all the problems of mortal existence. There is but one way to reach a correct conclusion, while there may be many wrong ways that would seem to bring the desired end. As there is a principle of numbers which governs the solution of all problems, from the simplest sum in addition to the most complex problem in higher mathematics, so there is a Principle that governs all the affairs of life, from the least unto the greatest.

This Principle is unchangeable, "the same yesterday, and to-day, and forever." Principle is "no respecter of persons," and must be understood and obeyed if one desires to arrive at a correct conclusion in solving the problems of existence. There are laws of harmony, health, and happiness. These are not laws of matter, neither are they rules of mortal mind, but they are unerring, unchanging laws of divine Mind. These laws are clearly set forth in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures." They are so plain that "wayfaring men, though fools, shall not err therein."

Christian Science teaches the importance of keeping the faith in all the affairs of life. One's work must be in strict accord with the demands of divine Principle or he cannot hope to achieve any lasting results. If the tree is not good it cannot bring forth good fruit. A good work cannot be accomplished by wrong means and methods. Sometimes the effects produced by error so closely resemble the works of Truth that one might easily be deceived by them. A correct conclusion cannot be reached by estimating results from a material standpoint. The house built upon the sand presents as good an appearance as the house built upon the rock, and in fair weather it seems to answer the purpose just as well, but when the storms come the great difference is made manifest, for the house built upon the sand goes down before the flood, while the other stands, because it is founded on a rock.

How was the work accomplished? is an all-important question. Was it through the exercise of the human will and the exaltation of personality, or was it through meekness and humility, that surrender all to divine Mind? Was every step taken in accordance with the Principle and rule of perfect and eternal harmony, or did the errors of mortal belief enter into the work and affect the result? Even though one may seem to have achieved success, his work will not endure if he failed to obey the immutable and eternal law of right.

It is well to keep the high goal always before the thought, but one should also remember that one is "not crowned except he strive lawfully." It were better to fail than to achieve success through unscientific means and methods, for "shall not the Judge of all the earth do right?" and shall not each one receive "a just recompense of reward"? It is no small matter to keep the faith. It means much to work from the standpoint of Principle; to obey the laws of

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Truth and Love. Happy indeed is the man who, as he reviews the work of the past, can honestly say with the Apostle, "I have kept the faith." He will surely hear the joyful welcome as he turns his gaze heavenward, "Well done, thou good and faithful servant."

### No Services at Concord.

In our last issue it was announced that services would be continued during the month of August, at First Church of Christ, Scientist, Concord, N. H.; but at the Wednesday evening meeting held August 1, it was announced that the Concord church would adjourn until the first Sunday in September.

### Services at Chelsea, Mass.

The Sunday morning services of First Church of Christ, Scientist, Chelsea, Mass., will be continued through the month of August.

### Regarding Vacations.

In answer to inquiries, we will say that, so far as we are aware, the Branches may or may not hold services during the vacation season. It rests with them.

## Among the Churches.

### New Temple in Memphis, Tenn.

The Christian Scientists of Memphis purchased a lot yesterday on the northeast corner of Linden and Hernando Streets, upon which is to be erected a handsome stone church.

The edifice is to cost $35,000, and from all accounts, is to be one of the finest structures in the city.

The plans of the Scientists came to a head at a business meeting held Wednesday, after the regular testimonial meeting at the Odd Fellows Building.

At this meeting a large amount of money was raised for the purpose. The donations were mostly from members, but there were two large sums given by outsiders. One was from a woman in St. Louis, who had received material service in the way of healing by the Christian Scientists when she was here recently. The other was from a Memphis merchant.

Of course, the money secured was nowhere near the sum that will be required for the construction of the church. The Scientists are confident, though, that the total sum will be raised, and they fully expect that within a year the church will be completed and paid for. The church will be of the regular type, and will appear no different from any other church in Memphis or elsewhere.

The basement will be used as reading rooms, which will not only be for the convenience of the members, but for the public as well. The Sunday School is to be also in this part of the building. The services will be held above, and it is for no other purpose. It frequently occurs at these meetings that persons who are not even members receive physical healing as well as spiritual. Many of the wonderful cases of impersonal healing are brought about during these services.

This church is known as "Second Church of Christ, Scientist." It will be the first building of the kind erected for this purpose in Memphis. The Christian Scientists have two churches here in the city, but they are in different office buildings up town. First Church is in the Randolph Building, while Second Church is at present in the Odd Fellows Building.

A peculiar feature about the way the Scientists designate their churches is that although there is a First Church in many cities, there is only one in the United States known as "*The* First Church." This one is at Boston, and is, in a manner, the Mother Church. The article "the" is never used in conjunction with any of the others.

Second Church was organized here in 1894, the services being held in the Cotton Exchange. In 1895 a move was made to the Lyceum Building, which place was used for two years. Rooms in the Odd Fellows Building were secured in 1897. The next move will be made in 1901 to the church at Hernando and Linden Streets.

*Evening Scimitar.*

### New Quarters at Chillicothe, Ill.

The new rooms which the Christian Scientists have been fitting up over Dan Kelly's store for the past few weeks, are now all completed, and were dedicated on the first Sunday in August.

The rooms as they are now fitted up are fine, and tastefully arranged. Arriving at the landing of the stairs, one enters the hallway, which has been most pleasantly repaired and re-papered. On the front are two rooms, the north one being a toilet room, while the south will be used as a library and reading room. But it remains for the back, or auditorium room to show the real taste of those who have been to considerable expense and pains to fit the same up. The ceiling is covered with steel of beautiful designs, a skylight having been put in to admit more light. This room is furnished with elegant opera chairs upholstered in morocco and arranged in three groups facing the reader's rostrum. All the rooms are newly papered, carpeted, and painted throughout, and give to the Scientists by far the finest, most complete, and most comfortable place of worship of any society in the city.

*Chillicothe Enquirer.*

### Reading Room at Barre, Vt.

The attendance and interest in the services of First Church of Christ, Scientist, at Barre, Vt., is increasing. In May, 1900, a Reading Room was opened to the public in the room in which our church services are held. It is supplied with all the writings of our Leader, the Rev. Mary Baker G. Eddy, and the publications of The Christian Science Publishing Society.

The wisdom of sending out the pamphlet "Christian Science History" in such large numbers has been partially shown to me by the way it has been received in some instances where I have been especially thanked for sending it. I have been glad to find that it gives a more definite idea of the work of our Leader.—F. A. WALKER, Barre, Vt.

### Site Secured at Bowie, Tex.

The Christian Scientists of Bowie have purchased, for church purposes, the lot on the west side of and on the same block with the National Hotel. The lot is 45x90 feet, fronts three streets, with an alley in the rear. The property is right in the heart of the town, and its location could not be improved upon. It was purchased of Mr. M. R. Sanders, who, it is understood, reduced the price of the lot from $300 to $250, in consideration of the fact that it was to be used for church purposes. The Scientists will build on their lot as soon as their circumstances permit.

*Bowie Cross Timbers.*

### From Keokuk, Iowa.

When First Church of Christ, Scientist, of Keokuk, Iowa, was organized in June, 1897, it occupied a small room, and now, June 15, 1900, has moved into larger quarters where there are two rooms, centrally located, well lighted, and neatly furnished at 716 Main Street.

In connection with the church a free reading room is opened, where Christian Science literature may be obtained.

K. L. G.

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## The Lectures.

### At Green Bay, Wis.

An audience which considerably more than half filled the Green Bay Theatre listened attentively to the lecture delivered last night (Thursday, July 19) by ex-Judge William G. Ewing of Chicago, upon the subject, "Christian Science: the Religion of Jesus Christ."

The speaker was introduced by County Judge H. J. Huntington.—*Green Bay Advocate.*

The introductory address was as follows:—

*Fellow Citizens:*—I have the honor of introducing to you to-night Judge William G. Ewing of Chicago, a man duly commissioned and abundantly able to speak for that large and fast growing organization, known to us as the Christian Science Church. A large number of us, I dare say, know little or nothing of Christian Science, and our ignorance is due to prejudice, I think, more than to all else. We hear exaggerated or erroneous statements of the doctrines held by its votaries, and at once decide the whole case against it, and will hear no more. As illustrative of the way we speak, it was only yesterday I heard one say of a case of death in a Christian Science family: "Why did they not cure that member?" I have never understood the Christian Science people to claim that the change we call death can always be averted. Let us be fair. We may demand too much in the way of evidence of the truth of their doctrine.

I believe, however, that we are becoming sufficiently liberalized, even in our churches, to give all respectable advocates of a new truth, or a new phase of an old truth, or a revival of an old truth, a fair hearing. So far as Christian Science is concerned, we must give it a hearing, willing or unwilling. It will be heard. We may stop our ears to the words that come from the platform, we may shut our eyes to Christian Science literature, but the voice of a friend who has suffered and been healed we cannot ignore. By their fruits ye shall know them. That religion which makes men better, we should welcome.

We shall all be glad to learn of one competent to teach about these things, and without further detaining you from the feast that is before you, I take pleasure in introducing the distinguished jurist of Illinois, Judge Ewing, who is to talk to us to-night.—*Correspondence.*

### At Lincoln, Neb.

Judge William G. Ewing of Chicago lectured yesterday (Sunday, July 1) on Christian Science at the Auditorium. Notwithstanding the intense heat a large audience was present and listened attentively to the speaker. R. D. Stearns, who introduced the lecturer, said:—

*Ladies and Gentlemen:*—The lecture which you are convened to listen to this afternoon is delivered under the auspices of the Christian Scientists of Lincoln. Most of you know something about Christian Science. Many of you, I take it, know from observation that it makes men and women happier and better, and this of itself is a sufficient justification for its organization and existence in society. There is no valid reason why Christian Science should not have a fair and impartial hearing before it is either condemned or rejected. If it can do what its devotees claim for it, all the combined forces and powers of earth cannot prevail against it. If it be false no power on earth can sustain it.

Christian Scientists do not claim that their doctrine is a new one; they claim that it was taught and practised some nineteen hundred years ago. They claim to be the followers of the meek and lowly one, who lifted up more of the bowed-down, healed more of the broken-hearted, and wiped more tears from the eyes of those who wept, than all the combined kingdoms, empires, and republics of earth, and the civilized world to-day believes that his religion will continue to bless and better mankind until time shall be no more.

I have now the pleasure of presenting to you the learned and distinguished lecturer, Judge W. G. Ewing of Chicago, who will address you upon the subject, "Christian Science: the Religion of Jesus Christ."

*Lincoln Evening News.*

### At Brandon, Manitoba.

Edward A. Kimball, C.S.D., delivered an instructive and interesting lecture in the Congregational church on Friday evening (July 20). The lecturer is a clear, forcible speaker, who would command the attention of thoughtful men and women on any subject. In a plain, business-like way he discussed Christian Science in its different aspects. Scientists have been accused of all sorts of things by people who do not understand either their system of theology or method of work. The lecturer corrected a number of these misconceptions, and explained the difference between Scientists and other religious sects.—*Brandon Saturday Times.*

### Lectures at Other Places.

Marquette, Mich.—William G. Ewing, July 21.
Marinette, Wis.—William G. Ewing, July 20.
Waterford, Wis.—William G. Ewing, July 16.
Millville, Pa.—Arthur R. Vosburgh, July 17.
Rockford, Ill.—William G. Ewing, July 15.

## "Old Glory" Floats There.

AMONG the lands lately acquired by the United States is a small island situated in the Pacific Ocean, about seven days out from Honolulu, which is the largest and most populous of the group known as the Samoan or Navigators' Islands, and is called Tutuila. It rises from the sea from twelve hundred to two thousand feet, and is covered with a rich, luxuriant vegetation. Bread-fruit, banana, cocoanut, orange, pine-apple, and cassia trees abound, and afford not only food for the natives, but shade for their roads and houses, and clothing and material for building, etc.

The island has several excellent harbors, of which that of Pago Pago (or, as it is pronounced, Pango Pango), on the southern side of the island, is the best, and is connected with the sea by a very deep, but narrow channel. At this place, on a convenient point of land, all the wharves, sheds, etc., of the United States coaling station are to be erected.

A little back from this proposed station is the house occupied by Boatswain Hudson, with his wife. The former is the naval officer in charge of building the station. Back of his house, on a small hill, is the flagstaff on which old glory first floated over the island.

The village of Taga Toga is only a few minutes' walk from this house, and lining the shore in front of the village are the long native warships, which hold one hundred men apiece, with from thirty to forty oars on each side.

The government on this island is very simple. The natives have no written laws, but are governed by the high chiefs, of which there are three, one for each of the districts. At the point of death each chief appoints his successor, almost always from his own family. There is also a chief for each family appointed in the same manner. On all matters of any great import there is a meeting of these high chiefs, who settle all questions. The people live in a communistic manner, all things being free and equal, all moneys are divided among the family, and no one of the family has a right to dispose of any lands or property without the consent of the entire family.

Their food consists of the fruits of the island mostly, and

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of these I have spoken. There is not much use trying to raise wheat or rice on the island, as the rats destroy it as fast as it is planted, and at the present time no wheat or grain of any kind is being raised there.

The houses or huts of these people are queerly and wonderfully built. In building, the natives first enclose an elliptical-shaped piece of land with a stone wall about a foot in height. This is then filled in with broken coral, then on this wall of stone, posts or stubs of about five feet are erected, and these are joined together at the top with a batton or hoop set in a groove. This forms the sides of the house. In the centre are placed two sticks, Y shaped, and fifteen or twenty feet in length, for an extra support for the roof. The latter is composed of thick thatch tied on small poles, closely and neatly woven together, so that nothing whatever can get through. These roofs are far superior to the shingle roof, as the shingles in this climate will warp and shrink in a very short time.

Captain Tilley of the U. S. S. Abarenda, who has been appointed military governor of the islands of Tutuila and Manna, announced the 17th of April as the day for taking formal possession of Tutuila in the name of the United States. For several days previous to this there was a steady stream of natives coming to this spot, both by sea and land, and in all their queer finery, etc.

The warboats came into the harbor four abreast, each with a hunchback or some other representative of its particular chief standing in the bow, dressed in war toggery, dancing, singing, and brandishing a club or spear, while the sixty or eighty oarsmen joined in the singing, and kept perfect time, with their brown shining bodies swaying backward and forward, as they raised and dipped their oars in perfect unison.

There were two days of games and sports, and on the 16th the American flag was raised, with all the ceremony of the occasion, in the presence of a large number from the different islands, including the United States and German consuls and their wives, the German and United States officers, and detachments of marines and bluejackets, all assembled on the little hill back of the house.

Captain Tilley read the convention between the United States, Germany, and Great Britain, from President McKinley, and the orders from the secretary of state. Then there were addresses by Samoan people. Religious services followed, with the proclamation of the establishment of the islands of Tutuila and Manna as a colony of the United States. Then came the raising of the flag by Mrs. Hudson, and the salute by the United States and German warships in the harbor, the whole ending with an address by United States Consul-General S. W. Osbourn.

The next entire day was devoted to games and sports by the natives.—*Boston Herald.*

### Spring Cleaning.

The tidy house-wife prides herself on keeping a very clean house, but when spring comes she takes up the carpets and has them carried out and beaten, which reveals a lot of dust and dirt, and perhaps moths, and so on through the furniture and draperies she uncovers the accumulated dirt. She lets the light into many dark corners, and is forced to admit that all this dust and dirt came out of the best room.

If we would search ourselves as thoroughly and force ourselves to see and admit the fact that we are concealing in the dark recesses of our hearts selfishness, anger, jealousy, suspicions, malice, envy, etc., and bring these thoughts into the light of Love, we would find them fast being destroyed, and their places filled with love and peace.

Thinking evil thoughts or making detrimental remarks about your neighbors is like trying to throw ashes against a strong wind. In both cases your dirt is blown back in your own face.

## From Our Contributors.

### Reply to "If We Knew."

(See Sentinel of July 5.)

BY IDA HODNETT.

If we *felt* the bitter anguish
That our thoughts and words have sent
To the brother we are judging,
The cruel bow might be unbent.
Could we see the hidden motive
In the heart of him we blame
Where self-righteous lips have scorned him
The proud head might hang for shame.

*Good* is supreme; and through the ages
Feeble hands stretch out toward Good,
We should aid, where now we hinder,
"If we only understood."
Larger light is coming, coming;
The song of hate shall die unsung;
The song of Love is swelling, swelling,
And shall be heard from every tongue.

### Prison Work.

BY JULIETTE M. MINK.

Some time ago I was impressed by an article in the *Journal,* the title, or thought of which was, "In due season we shall reap, if we faint not." To-day, after many months of continuous work in the County Jail in Salt Lake City, one whom I visited there, and later at the penitentiary,—attended our church. On seeing him enter, the above beautiful text occurred to me.

Wednesday of each week is visiting day at the prison, and with other Scientists, representing both churches of the city, it has been my privilege, pleasure, and sacred duty to be a messenger and witness for Truth.

One remarkable feature, noticeable from the first, is the receptivity to the teachings of Christian Science. Although of varying age and sex; from the lower walks of life to the cultured gentleman; some serving sentence for petty larceny, others awaiting trial for murder,—but one in the many, has declined to converse or accept our literature; even this one, who is now in the penitentiary, has sent me a word of kindly greeting, showing that even there, some impression was made. My thought at this time is to let the men speak for themselves; some of the extracts following are from men now in the jail, some from those at liberty and some from others who have gone to the penitentiary.

February 6, 1900.

I firmly believe in Christian Science and all its teachings, through the good work of Miss M. and Mrs. B., who have done such good work here in the County Jail. We all look forward to Wednesday, and thank them sincerely for the good they have done. The more I read of Christian Science, the more I believe its teachings. We have books and papers always at hand. Any person who will read Christian Science thoroughly will certainly believe it is true. I was treated and healed here in jail.—B.

February 20, 1900.

Words are too small for me to explain the benefit I have received from Christian Science. Though confined in prison, I realize that God is Good, and that I am not forgotten. It is a great comfort to me to learn from Science and Health that God is Good, and does not forget us in our trouble. You know I have studied only a short time, but I realize as I read the Christian Science literature that I am progressing, and that God is All-in-all.—H. T.

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March 1, 1900.

I have studied but little, but what I have read, and what I have learned from you, I believe to be the most perfect, and best teaching one can follow.—L. P.

I am gradually quitting the cigarette habit, and my heart is getting better right along. I don't know how to appreciate the kindness since I have been arrested, and the influence of that kindness has guided and directed me into a better plan of living. I am greatly interested in Christian Science, and read a great deal in the book you loaned me, called "Rudimental Divine Science." I read it every day, and am greatly benefited by it, it is my comfort during the distressing hours in this place.—W. H.

February 4, 1900.

I never heard of Christian Science till I came to this jail, so hardly feel able to express myself, but as a friend I can say, I have felt great benefit from Christian Science since I have been here, through the noble work of the ladies who brought us Christian Science. I consider it has no equal. If I stand the strain and trial before me, I will not only live to be a free man, but will be able to join you in the work you are now engaged in, and be a faithful member in your church.—W.

Also from same man now in the penitentiary.

May 10.

This little confinement here will do me no harm, for I have learned more, and taken more interest in this work you have taught me, than I ever before knew. I believe that I was called here for that purpose, more than to be punished. I consider that I am not only gaining in health, but in salvation, which I must say is due to the beloved works of Christian Scientists. I think of you in gratitude, not alone for the kind acts shown in a time of bitter adversity, but for causing a new light to spring up in my heart. If I am not free it is a blessing to know salvation is free.—W.

May 15, 1900.

It affords me great pleasure to express my opinion of the doctrine of Christian Science. While I am not advanced in the study, yet with what knowledge I have from Science and Health, I am thoroughly convinced its Principle is perfect in every respect, and I deem it a favor and a blessing from God that the doctrine was ever introduced to me. I am seeking to become more enlightened in the word, and will always be a worker in the same.—H. E.

Praised be His name forever! not only in the healing of my soul, but also in the healing of my body. Yesterday, I was so lame I could hardly walk, with pain in foot, hip, and back; but lo! on getting up this morning I was every whit whole, and walked many miles to-day, and did not feel the least inconvenience. Praise God!—M.

"Science and Health with Key to the Scriptures" and "Miscellaneous Writings" were the first and only religious works that I could ever read fifteen minutes without becoming disgusted with what seemed to me silly writings, now I miss the *Journal* as much as I miss the visits of my Science friends. An incident here serves to show a little how the others feel. It was the occasion of the first Science meeting here; the jailor announced that there would be two meetings that Sunday, but that all who didn't care to, need not attend the Science one; but the attendance proved the choice, as every one attended, and all were sorry when the meetings were stopped.—W. J.

It is the greatest and most beneficial gift that I have received in my life, to be confined here for ninety days, for it has brought me into the Light and Love and Truth of Christian Science. My future life shall be Truth and Love.—R.

## Leaving All for Truth.

BY ALBERT HORSTMEIER.

THE account of the healing of blind Bartimæus (Mark, 10: 46–52) shows us plainly what disposition it is that receives the reward in Christian Science. The blind man did not heed the rebuke of some bystanders that he should hold his peace, but "cried out the more a great deal," and then when Jesus commanded him to be called, he, "casting away his garments, rose and came to Jesus." And just so, when in spite of the many times well-meant advice of some of our friends that we submit to what appears to them inevitable, we persist in appealing to Truth to "have mercy on us," to give us our sight, because we feel it to be our inalienable right to be whole, and then hear Christ encouraging us to come to him, we shall do well to do as did the blind man, cheerfully cast aside our out-grown and outworn garments of hygiene, scholastic theology, speculative philosophy, and all the et cetera of human means of covering the nakedness of mortal existence; and we need never fear that in casting aside the errors that we have perchance hugged so closely about us, we shall be in any danger of losing aught of Truth that we may already possess, for as our revered Leader, Mary Baker G. Eddy, says in "Unity of Good" (p. 10), "All that is beautiful and good in your individual consciousness is permanent."

But many who sincerely desire the Truth often overlook this point. They fear, because Christian Science demands that they leave all unreservedly for Truth, that it is their duty to give up what they know to be right and true. Now there could not be a greater misapprehension of the teaching of Christian Science on this point, as will be seen by studying "Science and Health with Key to the Scriptures" and the other works of its author, Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. How illogical it is to suppose that Truth can ever ask us to give up what we already know to be true! Christian Science burns up the dross, but only refines the gold.

It is wise to have no other gods beside God. As we fix our eyes steadfastly on Him, have no other affection, no other ambition, than to be the instruments of God in His great *reforming* movement, Christian Science, we shall see more and more clearly the difference between Truth and error. Spiritual sense does not pluck up the wheat with the tares. Christian Science will refine our virtues and make them more surely our own. Not understanding the Principle of Good, a good man may sometimes not reflect those good qualities which have at other times been manifest in him, but when he does understand the Principle, he will not be untrue to his better, his real, self. Hence the great need of understanding Christian Science.

Christian Science, from its very nature, repudiates the doctrine of total depravity; for if that were possible, evil would be more powerful than good, which is diametrically opposed to the Biblical teaching of the Omnipotence of God, Good. It shows that evil is only a false claim to existence, and that Good is really never absent. Physics teaches that a vacuum exists only in theory, because it is not possible to completely exhaust air from any place, and that black, the absence of color, exists also only theoretically, because it is impossible to exclude light and color entirely. Christian metaphysics show us that these are but proofs of the grand fundamental Truth of the Bible, that God is All-in-all, that there are no vacuums, that Good can never be really separate from His creation, man. The man who seemingly is a most abandoned sinner, has some faint inkling of what is right and good. It is clear that when the sunlight of Truth floods into such a consciousness, that trace of Heaven's light which could not be excluded, will not be lost.

This is also true of every one who, having caught some glimpse of Truth "through the mists of mortality," comes

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to Christian Science to acquaint himself intelligently with the fountain of all Truth.

That broad, true liberality which fitted Paul for his great work is pre-eminently characteristic of Christian Scientists, who are taught in their text-book to honor Truth wherever found."

Timid one, why hesitate to come to this fountain of Truth, to drink the water of Life, and bathe in the sunlight of Love?

## Christian Science is Practical.

BY CARRIE B. WOLCOTT.

THERE came a time in my life when *materia medica* had failed, and I had little to look forward to. I had never been strong from childhood, and while I believed and earnestly endeavored to live the teachings of Jesus, I did not know that they afforded relief from sickness, and in my efforts to help others I felt myself losing health and strength. At this time Christian Science was brought to my notice, and I was persuaded to take treatment. At once hope was awakened, and I began to feel that I should be restored to health, for I felt the healing was of God—divine Love made manifest. In my case the healing was a steady growth in the right direction until the work was complete. I was helped and encouraged to press forward in this new-old way of God's appointing by discerning at the outset that Christian Science was an exact science, as much so as the science of mathematics. That understood, it furnished the rule for the solution of all human problems. I saw that it would meet every human need.

There were many problems that I wanted solved, and often as I read the book, "Science and Health with Key to the Scriptures," the desire was with me to understand the Truth it contained, so that I might apply it to some particular need, and as I read one thought after another would be made plain to me, and the problem be solved.

At first, I hoped to be able to use this Truth only after years of study, but I found that the Truth understood was at once available, and my joy knew no bounds. Claims of sickness and of sin vanished before the application of the first simple rules that I discerned in Christian Science. In the endeavor to understand and demonstrate Christian Science, the more I felt alone with the book, in the confidence that God was with me and would help me, looking neither to the right nor to the left, but with a patient waiting for Truth's appearing in my thought, the more my understanding opened; and the proof to me that I was right came from the practical results in the destruction of sin and sickness.

When I have sought human aid in gaining added understanding I have gone to those whom I had reason to believe were clearest in understanding and demonstration, and I have had abundant reason to be thankful for help received.

I have never had any reason to be anything else but thankful, for divine Love has blessed every experience that has come to me.

Christian Science reiterates and illuminates the teachings of Jesus, so that all may apprehend their meaning and apply them, as Jesus did, in the destruction of sin, sickness, and death. Jesus did not make men comfortable in sin and sickness. He destroyed both the sin and the sickness, and left mankind more Godlike. So to-day the Christian Scientist overcomes these evils in human consciousness by first destroying them in his own.

The student who would gain an understanding of Christian Science must study its text-books, the Bible and Science and Health, and make practical their teachings in daily life. Christian Science is one with the teachings of our Master. It clasps hands with the teachings of the meek and mighty Nazarene, and wherever the human need is greatest there will its disciples be found.

## Testimonies.

### A Testimony from England.

After reading the article in the *Sentinel* entitled "A few Suggestions," I feel ashamed of myself for never having contributed to the *Journal* or *Sentinel* my share of acknowledged blessings. I think the difficulty is, one never knows which one to specialize, as blessings are so numerous. Perhaps, as this is my first contribution to our publications, I should retrospect a little, and tell how I heard of Christian Science.

I have been in Science nearly two years, and I wonder how I could possibly have lived without it before, but it came to me as it comes to every earnest seeker for Truth—just when I most needed it. Two loyal Christian Scientists, visiting the little seaside resort on the coast of France where I then lived, were the first to tell me the glad tidings. I knew it was the further revelation of Truth and Love I had been longing for. As I have so often expressed to friends, it seemed as though the cord that had tethered me so long in the narrow limits of mortal mind had been suddenly cut, and I knew myself free! I was filled with joy! My first impulse, and one which I acted on, was to tell the wonderful news to all my friends and relatives near and far. Here I had my first lesson to learn. To my surprise and disappointment, not one of them believed my report. Then I found out my mistake, and by degrees learned the lesson all young Scientists must learn, that we must be wise as serpents and harmless as doves, and not thrust our views upon others, even though they are very real and true to us. Our zeal must be according to knowledge, for actions speak louder than words. As some one has well said, "One truth *lived* is worth a thousand only uttered." I know that sooner or later all peoples shall know the Truth, from the least to the greatest, and every sincere Scientist can hasten this good time by living the Truth in thought, word, and deed, in whatever sphere he or she may be placed.

Very soon after hearing of Christian Science, I was called from my home and led to work for Truth in England. I lived near London for some time before coming to Coventry, Warwicks, where I am now, and so was able to attend the services in our little church there, and meet with the Scientists. This helped and encouraged me a great deal when taking my first steps in Science. But greater still was my delight when I found that with even my limited understanding of Truth I was able to overcome false beliefs in myself and others. It is such a glorious revelation to know that we can make the Bible teachings practical at all times, and prove that the Kingdom of Heaven is at hand,—in fact, within us.

Before hearing of Christian Science I had been a close reader of the Bible, but it seemed to me a closed book. There were passages that seemed quite impracticable, and I longed for the Light. Science and Health threw its rays on the loved pages, illuminating them with wonderful beauty and revealing the gems of Truth that had been hidden away through our lack of understanding and the need of spiritual interpretation.

The Bible, dear as it was to me before, is a thousand times more precious to me now, and my heart is full of gratitude to our beloved Leader who has given us the spiritual interpretation we so much needed.

BEATRICE M. WHITLEY, Coventry, England.

### Tobacco and Liquor Habits Destroyed.

It is nearly four years since I became interested in Christian Science. A friend gave me some Christian Science literature and asked me to read it. I did so, but as I had always possessed good health I paid very little attention to it. My friend continued to give me literature from time

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to time. One day my eye caught something in the *Journal* that seemed to me to be sound common sense, and by reading a little more I learned that Christian Science was quite different from what I had thought it to be. My friend then loaned me "Science and Health with Key to the Scriptures." I set to work to find out all I could. I had not read it very long before I pronounced it the most wonderful book I had ever seen. Well do I remember how I enjoyed reading that book! I could not have been more interested and delighted over a gold mine had I discovered one, and to-day, after nearly four years of patient and persistent study, it is worth to me more than all the gold the world has ever seen or ever will see.

Before I began the study of Christian Science my custom was to sit down every night after supper with my jug of beer, my pipe, and my newspaper, and read and smoke and drink until it was time to go to bed. I commenced to read Science and Health in my usual way, with my pipe and jug of beer, and would sit reading until morning. Often I went to bed just because I thought I had read enough for one night. After I had been reading Science and Health about a month my wife informed me that my beer was nearly gone and I had better see about getting another barrel. I told her that I thought I would not get any more beer. I wanted to get a copy of Science and Health of my own instead of the beer. She said I could please myself about it, but told me it was foolish of me to think I could get along without the beer when I had used it over thirty years, and had proved that I could not get along without it.

About a year previous to this I had made up my mind to stop drinking and did not drink anything for over six weeks. The result was that I lost flesh to such an alarming extent that I became frightened and commenced drinking again. I soon regained my usual weight. My wife knew this and used it in support of her argument. I admitted the fact but told her my mind was made up to buy Science and Health and let the beer go, that I should now prove the truth of what I had been reading. I bought the book in place of the beer, and the result is that instead of losing flesh I am to-day thirty pounds heavier than I ever was before. My pipe was consigned to the stove about the same time, and now for over three years I have neither smoked nor drank, nor do I have the least desire to do so.

I love and cherish that book more than any other earthly possession. It has taught me to love and enjoy the beautiful. It has made me a happy man. I have put in use what little knowledge I have. I have treated many persons with good results. I have never had class instruction. My teacher has been Science and Health. I take the *Journal* and *Sentinel*, and how I do long for their coming.

One case that I treated was that of a boy who had a cataract on each eye and was to have an operation. In less than three months his eyes were perfectly healed and his sight restored.

Another case was that of a lady who wore glasses for years. In less than six months she could and can now see to sew the finest work without glasses.

DAVID DAWSON, Barre, Vt.

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### All Questions Answered in Christian Science.

It is about seven years since I became interested in Christian Science. One whom I used often to visit at his bedside was lifted up through the healing power of Truth, and upon my first visit after that event my friend read to me from the text-book of Christian Science, "Science and Health with Key to the Scriptures."

Up to this period in my life I had never become interested in religion, and had formed no definite ideas concerning God and our relation to Him; but was looking for some explanation that would satisfy an aspiration to know something about such matters.

The little that was read to me from Science and Health at once impressed me as presenting the true philosophy of life, religion, etc., for which I was looking, and I immediately obtained a copy of the book, and have been studying it since. I find that it answers all questions of reason and logic. Through that slower process the same conclusion is reached which the intuitive perception at once recognized as the satisfying Truth which directs the thought, for a rational explanation of life, to the spiritual or divinely mental nature of everything,—the Creator and creation.

It shows that, right here, in the midst of so much false evidence of material forces, laws, organization, etc., through Christian Science we can begin to realize how our sense of causation and laws governing existence is to be so changed as to make life become permanent, continuously healthful and blissful, and exempt from the discords, imperfections, and mortality which accompany a material sense of life.

For instance, I have been depending entirely upon Christian Science in my encounters with sickness; and when I have witnessed the direct control of Mind over the body in my own experiences, the manner of the disappearance of all imperfections is suggested, and the universal adaptability of Christian Science to all mankind and every sort of disorder is seen. Many common ailments which used to cause me annoyance and suffering have disappeared. When Christian Science displaces a sense of disease and establishes health, it is understood that just so much immortality has been brought to light, because it removes a so-called material condition through a purely mental process, and demonstrates the eternal fact of mental power to maintain perpetual health.

Of the efficacy of Christian Science to effect moral reformation I am assured by the manner in which it exposes wrong motives and evil thoughts, and drawing one aside from himself far enough to enable him to turn around and behold what manner of man he is when he loses some of his self-satisfaction and is blessed with a desire for improvement. In the pursuit of the renewing of the mind the value of this Mind Science is appreciated.

With the magnificent system presented by the text-book of Christian Science, sustained and elucidated by the other works of our Leader, which abound with beautiful images of thought and practical observations and explanations of the subject, together with our valuable publications, which concentrate the rays of Science and Truth revealed to the individuals engaged in its demonstration throughout the world,—the facilities at the present time for gaining an understanding of the right method of obtaining health, happiness, and more abundant life are very great. I am thankful for all the benefits I have derived from Christian Science.—C. DOUGLAS HOTCHKISS, Hartford, Mich.

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### Protected by Love.

I desire to relate an instance where Truth came to my rescue in overcoming error. Two children were manifesting a sense of disagreement. I said, "Children, Love is here, and where Love is, error cannot be. If we build a stone wall and throw a rubber ball against it, the ball can make no impression upon the wall, but will immediately bound back again. So it is with us: if we are filled with Love, error can make no more impression upon us than can a rubber ball upon the stone wall." With this declaration of Truth, came such a strong sense of Love, that we felt its presence and power, and the faces of the children beamed with love and joy. They both said, they knew Love was there and they wanted nothing else.

MARY A. LINDSAY, Asheville, N. C.

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## Religious Items.

The "London Letter" in the (Episcopalian) *Church Standard* of a recent issue, contains the following: "When Dr. Farrar exchanged his Westminster canonry for a deanery he was succeeded at the Abbey by Mr. Wilberforce, and the marked resemblance between these gifted men is very curious. They are both natural orators, and masters of an almost incredible wealth of terms, admonitory, descriptive, derisive, and defiant. They have the same severity of mien, the same noble disregard of consequences, they both lack, and equally, the sense of proportion and the sense of humor."

In a sympathetic review of a book concerning Bible interpretation, the (Baptist) *Examiner* says: "Some things can only be described poetically, and written accounts of them recognized when their poetical character is recognized. The truth is that half the difficulties and half the controversies of the world have been caused by prosiac-minded men, who turn poetry into prose. They are like the dog in the fable, who dropped the meat to grasp the shadow; for they lose not only the truth, but also the sweet symbol which was its constant witness."

Under the head of "Friction in the Church," the *Congregationalist* says: "The trade in lubricants is larger than many of us know. The chemist of the Pennsylvania Railroad told the students of one of our universities not long ago that friction cost his company about $1,000,000 every year. What it costs the churches every year who shall have skill enough to reckon? It is not to be told in mere figures of money lost or wasted. It must rather be reckoned in terms of wasted opportunity."

Concerning the "Spiritual Worth of Charity in Trifles," the *New Church Messenger* says: "Our natural man is so impressed with the external greatness of things that we are unconscious, practically, of this law, and go through the world lamenting our lack of spiritual opportunities, when in fact our life may be full of the most pressing opportunities, only we are thinking of things externally great, while such greatness is not at all necessary for the opportunity."

The *Christian World* says: "The secret of the joy of living is the proper appreciation of what we actually possess. That kingdom of the unpossessed for which we so foolishly thirst is not half so good as this of what we have. A child sobs with grief over the toy that is broken, and is not comforted by the thought of all its glorious assets of youth and health and coming years. It has not got the thought. We who are older are often hardly wiser."

In an editorial article on "The Rescue of the Bible," the (Unitarian) *Christian Register* says: "We still need, and probably long will need, that which in the Bible, from first to last, is the spirit, the *Word* of God,—the Life, the Light,—the moral purpose pointing the way ever forward. Badly interpreted at times, badly voiced, yet we are conscious that, in the true sense of the expression, God speaks, not supernaturally, but naturally."

"Every one desires to be happy," says the (Baptist) *Standard*. "But how many try the wrong road! Seeking great things for ourselves is the common road. Some strive to reach happiness in a splendid turn-out, or hope to find it in a superb mansion, or to climb up to it by some dizzy ladder of ambition. Strangely do all such forget that happiness is not in externals; it dwells within us, or nowhere."

The *Congregationalist* says: "We need to love perhaps more than our neighbor needs to be loved. We need the softening, mellowing ennobling experience of learning to see the divine likeness in every fellow human being and to treat each one with the affection of true brotherhood, more than they, or perhaps any one of them, needs such sympathy and help as we can give."

The *Universalist Leader* says: "Don't be satisfied to measure men by a petty judgment of their failings, but rather seek to find and to magnify the good that must be in them. Consider yourself and your liability to error, when you would censure the word or deed of a neighbor. This same kindly consideration which you exact from others, be careful to render to them in turn."

Concerning "Communion in Prayer" the New York (Baptist) *Examiner* says: "How incalculably much is lost by failure to recognize prayer as the opportunity for communion, as of sons with the loving father—for absorption, during however brief a space, into the divine nature, whence to emerge with spirits chastened, purified, unburdened."

Sometimes we hear men say: "Oh, I don't see any harm in this. My conscience doesn't condemn me." It isn't your conscience or your consciousness, that is the rule of right and wrong. The law is the standard. By the law is the knowledge of sin. Sin is the transgression of the law; not of conscience.

BONAR.

"Denunciation of sin, like the circles spreading outward when a stone is dropped in a pool, should begin at the centre, with one's self, and grow less energetic with the enlarging circles," says the *Christian Register*.

The (Baptist) *Watchman* says: "Recoil from self-denial and suffering is characteristic of all men. But there have been so many proofs of gain by losing that we ought to welcome the cross to receive a crown."

## Notices.

### Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on Boston or New York. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William P. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Literature for Distribution.

SUPPLEMENTS TO THE SENTINEL.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

No. 5.—Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

No. 6.—Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

PRICE:—One copy or more, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies or more to one address, $2.25. Orders for pamphlets may be assorted as desired.

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# SUPPLEMENT

# To the CHRISTIAN SCIENCE SENTINEL

[Reprint from the Christian Science Journal.]

## CHRISTIAN SCIENCE: IS IT CHRISTIAN?

**Lecture delivered at Atlanta, Ga., December 21, 1898, by Mrs. Sue Harper Mims.**

To tell of Christian Science in one brief hour is like trying to count the stars in illimitable space, or to number the unceasing waves of the sea—this Science of Infinite Mind—whose Principle is God.

This divine revelation of Truth has come to us, not only in the eventide of a century, but of an era—a dispensation. The same expectancy of some great change, or event, that preceded the first advent of Christianity, already beats in the hearts and minds of a weary, waiting world. Nearly nineteen hundred years ago in response to this intense longing and desire, Truth appeared, doing its mighty works, but many perceived it not, some even bitterly opposed it. Is this second coming also with its wonderful works to be equally unknown and unacknowledged? A thousand tongues of joy and praise respond, No! "The earth helps the woman," and, God-crowned, she, to-day, has brought the little book, "Science and Health with Key to the Scriptures," that forever answers the questioning sphinx of human longings, desires, aspirations.

The whence? where? whither? is satisfied in the understanding it gives us of Jesus' words, "I came forth from the Father, and I go to the Father." This is the divine premise and conclusion of Christianity.

Herbert Spencer says: "The entire history of anything must comprise its appearance out of the invisible into the visible, and its disappearance out of the visible into the invisible." Had he only seen this entire fulfilment in Jesus, and its mighty lesson and import to humanity, he would have given a more vital philosophy to the world.

We must all learn that this "little noise between the two silences," this unsatisfactory, fleeting, material sense of existence like the "flower of the grass"—"to-day in the field, to-morrow cast into the oven"—is not life. Nor can this "puling infancy," and bent and withered age be man.

### IS CHRISTIAN SCIENCE CHRISTIAN?

What is it to be Christian? to be Christ-like? Is it not to imitate Christ Jesus? What did he do in his brief ministry of three years? He taught, he loved, he patiently endured bitter persecution, he healed all manner of disease. He cast out devils, he destroyed sin and triumphed over death and the grave. To do as he did is to be Christ-like, to be Christian. He commanded his disciples to follow him in these demonstrations, saying, If ye believe in me the same works that I do ye shall do also. For this is the way of Life; the healing of the body was not the end, but the means to the end, the way of learning and proving the omnipotence and naturalness of Good, Life, and Love.

Thus he showed us how to work out for ourselves the problem of celestial being, gaining through tears, struggles, trials, the triumphant victory at last, of unity with Good—God—the omnipresent, divine consciousness. This struggle and progressive attainment brings out the fruits of Spirit: peace, joy, health, harmony, heaven, here and now.

Do Christian Scientists, more or less than other Christians, follow this divine exemplar, and approximate to this divine teaching? As a rule Christian Scientists do, more absolutely than any other class of Christians, come out from the world to be separate—not to sit in condemnation on others; but because, when the lustre of this great light dawns on them, worldly pleasures vanish as ephemeral shadows, Christian Science so abundantly satisfies the affection and aims; so absolutely answers the demands of reason and logic; so stimulates to noble, spiritual endeavor, that to "know God" and thereby bless men, becomes the one motive in life. It is so absorbing, so full of peace and joy and triumph that worldly ambitions and pleasures fall of their own weight, as naturally as the frail petals of a blossom fall when the fruit begins to form.

I believe it is generally conceded by all who know them that no body of Christians more reverently and assiduously obey the injunction, "Search the Scriptures," and I have never met a fair-minded, spiritually enlightened Christian who did not confess to pleasure and profit in discussing with them the spiritually scientific interpretation of the Bible, as in Christian Science. None others do the healing by the logical, scientific understanding of cause and effect, that Good cannot produce evil—and while they are but in the infancy of their understanding of this infinite Truth, it is but just to say, that there is scarcely a disease known to the modern world that has not been healed by this spiritual method. Greater works remain to be done, as their growth increases and human resistance lessens.

These "signs of discipleship," coupled as they always are with the reforming and regenerating power of Spirit, make Christian Science the most comprehensively philanthropic movement on earth, for it includes in its work everything that the noblest philanthropy strives to accomplish. It is health-giving, it is divinely educational, it is the true and only asylum, the only true socialism; acknowledging but one Mind, one Father, one family, the brotherhood of man, all heirs of the same affluent Love—each having all, as he claims it by divine birthright and heirship. Is not this Christian?

Indeed, all that poets have dreamed of, all that philosophy has striven for, all that science has toiled for, in laborious marches toward the conquest of material forces and laws, is gathered in one grand sunburst of Truth, and its Discoverer, the Rev. Mary Baker Eddy, has named it Christian Science.

Through it, all will some glad day sit at the feet of Jesus and acknowledge one Cause, one Intelligence, and its perfect harmonious phenomena, man, and the spiritual universe.

Glimpses of the reality of the spiritual cosmos have lightened the darkness of material history for centuries, from Plato to Emerson, and brightens like a fine thread of gold the woof of German transcendentalism, but it was left for one woman to clinch this glimpse of Truth with the incontrovertible logic that if the spiritual is the infinite Real, then correspondingly the material must be the unreal.

Two opposites cannot possibly both be real. She, in her teachings in Christian Science, holds to this unswerving, divine logic, brings its beneficence to meet human needs, and proves it absolute.

This divine Science summons each individual to choose which shall be made real to his or her consciousness; the perfect, spiritual, harmonious, and eternal, or its opposite, the imperfect, material, discordant, and mortal, unreal. It calls the slumbering world to awake, understand, and apply the power of spiritual thought.

### POWER OF THOUGHT.

Think truly, and thy thought
Shall the world's great famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A grand and noble creed.

Let us learn to think no evil, but to think Life, Love, Truth—think it constantly. Let our "conversation be in Heaven." Let us talk and write of beauty, purity, health, holiness. Think no evil and it will cease to be. Mind is the only Substance, causation. When we cease to think sin, disease, and death, they will cease to be, for they are not of God, or Truth, and without human belief in them they have no basis. Jesus taught this divine metaphysics, saying: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." It is not what one eats, but what one thinks that injures and defiles.

In Christian Science this transcendentalism of Jesus, lifting humanity from the finite sense of origin to the infinite, divine, is proved by him and his followers to be at the same time the most practical system ever given to mortals. It is applied Christianity, revealing a divine Principle, ever active, ever operative, an ever-present help in trouble, here and now, as the Scriptures declare God to be. This very reliance on God for the full salvation from sickness as well as sin, requires a closer walk with Him, a daily, nay, hourly, communion with the Principle that heals, blesses, sustains, supplies, and governs man; it forces the warfare with all



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fleshliness, till the unity with Life and Love is attained, and harmony, or the heaven within us, is reached.

When, therefore, the transfiguring power of this mighty Truth is doing its work in our consciousness and lives, and all existence is bathed in the glow of a higher conception of God, and His man, and His universe, "perfect and immortal" because He, the Creator—Cause—is perfect, when the Bible is seen to be the metaphysics of God, and all other literature pales into insignificance beside this book, illumined by "Science and Health with Key to the Scriptures;" when we hear the imperative call: "Go ye into the world, proclaim the glad tidings," and we are met with the indifference or scorn of other Christians, the condemnation of pulpit and press, a rude shock for the moment startles us, for not less, but more of God, not less of Love, but more, does Christian Science offer to all. "The bond of peace and unity of faith," is the aim and desire of true Christianity everywhere. But, looking down the centuries, we see that this is ever the greeting that Truth receives, the sword, the cross, the spear, the scorn of materialism, the steady opposition to whatever disturbs the settled indolence of old systems, creeds, convictions. But God's law of infinite progression is ever operative and nothing can stay its divine force. It is man's sublime destiny to unfold more and more to the unending bliss and unspeakable joy that God has for them who love Him.

This sublime system is not confined to bodily healing. Our Leader says: "It is only the bugle call to higher action;" it ramifies every condition, its influence is silent like the dew, but it dissolves the mists of poverty and ignorance, it enlarges the scope of true government and harmonizes nations. God is seen to dwell with men. It wipes away all tears, for it is the Comforter, leading into all Truth, explaining the infinite meanings of God's ways to men. A true Christian Scientist must be a good citizen, a good neighbor; he must prove that honesty is the only true policy; that God—Good—is with the upright; that there is a divine way to have all that the "Gentiles seek after," and that is to "seek first the Kingdom of God and His righteousness, and all these things shall be added," as the divine sequence of the understanding of Good. This recognition of Love's willingness and ability to supply can still fill the widow's cruse and multiply the meal. Jesus proved the harvest was not from the ground, but from God—omnipresent Mind.

### DIVINE LOGIC.

Outside of Christian Science there is really no logical declaration of God and His relation to His universe and man. Since God—Good—(they are the same word) is the only Creator, there can be but one creation, which must be as perfect, harmonious, and immortal as its Creator. Jesus said: "Be ye perfect, even as your Father which is in Heaven is perfect." God, speaking through Moses, said: "Be ye holy, for I am holy." Throughout the Scriptures this logical recognition of cause and effect is constantly acknowledged, and this recognition, and the steadfast abiding in it is the basis of all Christian healing. Jesus said: "Call no man your father upon the earth; for one is your Father, which is in Heaven." This is the very stepping-stone to Heaven. It has lain for centuries an unused pearl, scarcely accepted. Only the revelation of the power of thought as received in Christian Science enables us to appreciate and utilize it.

Paul and John, in tender earnestness, repeatedly assure us that we are now the children of God, the offspring of Spirit, and heirs, not of hereditary sin and disease, but of power, and glory, and dominion. We are learning that as a man understandeth, so is he. There is no more proof that man is, or ever was material and mortal, than that the earth was once flat, and that the sun and moon rose and set to lighten a stationary planet. It is in each proposition, the same physical sense testimony, which is the carnal mind's enmity to Truth or Science.

Nothing but perfection, harmony, and immortality can be the logical deduction from the basis of one Creator, who is infinitely wise, loving, and good. Otherwise we have the impossible inference that the omnipotent Creator is at war with his own body—manifestation; Creation (Cause) at variance with its own effect. Omnipotence is dethroned, and God, or Good, is not supreme. All this is inconceivable to enlightened thought—hence honest infidels and thinking agnostics. Christian Science asks the world to rest in the contemplation of a nobler conception of God as the infinite Principle, universal, impartial, unchanging Truth, Life, and Love, and His spiritual universe, including man. One Cause, governing by spiritual law His own manifestation, image, or reflection, the same "yesterday, to-day, and forever."

It is this infinite Perfection that is our refuge from the seeming ills and discords of the material sense existence. Only on the basis that infinite Life and Love can have no opposites, does Christian Science deny the reality of evil, disease, and discord, and affirm the eternal reality of Good. He made all that was made, "and without Him was not anything made that was made," and He pronounced His creation Good. Jesus emphatically calls evil the lie and not the Truth of Being. He said to the sick woman: "whom Satan hath bound," and to the sick man, "Go, and sin no more," thus recognizing error, not Truth, as the cause of sickness and death. Truth makes free from these illusions. It comes to the understanding, judging not by the "seeing of the eye nor the hearing of the ear," but judging righteous judgment. It comes a sword, separating between the holy and unholy, the clean and unclean, dividing the real from the unreal—as we look not upon the seen and temporal, but upon the unseen and eternal.

I hope that these few words, added to the noble lives led by its followers in demonstrating this Truth, may help to prove that Christian Science is Christian; it remains to be seen if it is Scientific. The charge that Christian Science is neither Christian nor Scientific needs more than a passing notice, although "The fossil clever woman calls this charge: of wisdomless wit."

### IS IT SCIENCE?

For centuries the word science has been so appropriated by materialists, and claimed to have relation only to physical causes, and their phenomena, that quite a shock was felt when it was first applied to religion. The term science is properly applicable to anything that shows the relations between laws, principles, and systematized facts, whether material or immaterial. Webster defines it as,—

1. Ascertained Truth.

2. Accumulated and ascertained knowledge which has been formulated and systematized with reference to the discovery of truths by the operation of laws.

3. A collection of the general principles, or leading truths, relating to any subject arranged in systematic order.

Pure Science is built upon self-evident truths. Exact Science is knowledge, so arranged that prediction and verification by experiment are possible. Applied Science is a knowledge of phenomena as explained, accounted for, or produced by means of powers, causes, or laws.

Christian Science fulfils every demand of these definitions—it is a provable or demonstrable truth.

Professor Hoffman, in his book, "The Sphere of Science," defines the term thus: "Science is logically arranged and systematized knowledge, or, more fully, that kind of knowledge which consists of facts, accurately verified and logically put together in a system." Elsewhere he says: "The facts of the universe that are open to investigation are of two kinds: mental facts, which are the most certain of facts, and material facts." It is clear that Science must have a Principle. Webster defines Principle as the Cause, Source, Origin of anything; that from which a thing proceeds; in Science an admitted truth. Has Christian Science a Principle? It has admitted truth as its Principle. It is an admitted Truth that there is one God; God is infinite; that He is omnipresent, omnipotent, and omniscient. God is Spirit, God is Love, God is Life, God is Good, God is the one Cause or Principle. Webster defines Spirit as "Intelligence conceived of as apart from any material organization; vital energy, force, as distinct from matter; an immaterial, intelligent substance."

Now let us look for a moment at Webster's definition of a syllogism, and then ascertain if Christian Science is pure Science, which Webster has before defined as built upon self-evident truths. "A syllogism is the regular, logical form of an argument, consisting of three propositions, of which the first two are called the premises, and a conclusion. The conclusion necessarily follows the premises, so that if these are true the conclusions must be true." It is an admitted fact that God is Spirit; it is also an admitted fact that God is infinite. These premises being true, the conclusion that Spirit is infinite must be true. Now Spirit, according to Webster, is "Intelligence or Mind apart from any physical organization," and infinite is limitless. Therefore, the conclusion of our syllogism may be stated thus: Immaterial intelligence is limitless, or Mind is All-in-all, which is the fundamental statement of Christian Science. God is Good, and "in Him there is no evil." God is omnipotent or all powerful, and evil is powerless.

God is Truth, God is Life and Love. There

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is nothing true but Truth; hence, as things equal to the same thing are equal to each other, there is nothing true but Life and Love. Christian Science has as its Principle God, infinite Good, an admitted Truth, and is, therefore, pure Science, because it is built upon self-evident truths. A science must recognize law. Webster defines law as "a controlling regulation, or a rule, as being so certain and constant that it is conceived of as imposed by the will of God, or some controlling authority." Christian Science finds in the Scriptures the laws of Being, and by applying these laws understandingly, its followers are enabled to verify by experiment or prove that it is exact Science. It explains phenomena of every kind, and is, therefore, applied Science. What proper place has faith in Science? Let us quote from Professor Hoffman: "Faith, considered as a mental act, is exercised in the formation of every Science. There could be no Science without faith any more than there could be extension without space." Webster defines faith as "The assent of the mind to a statement or proposition on the grounds of its manifest truth."

Christian Science is not dependent on faith as the term is commonly understood, but is founded on the "assent to the manifest truth of a statement;" there is but one God, and that God is Spirit; there is but one Cause, and the law that like produces like. Christian Science lifts the definition of faith to Paul's apprehension, as "the substance of things hoped for," the "conviction of unseen realities," which is the literal translation of that passage, "Evidence of things not seen."

Thus we see that Science belongs as much to the laws governing mental phenomena as to physical causes and effects. This was for a long time absolutely ignored, and when Wisdom wedded those two words, Christian Science, in indissoluble and eternal union, old opinions felt a strange convulsion. That word is now the lode star of the age. The millennial age must be the scientific age, when the Mind that is Love will rule with the rod of unerring Principle, the whole world; not by physical law that blasts while it blesses, but by spiritual law, that says to the tempest, "Peace be still," and hears the "still small voice" above the ocean's roar. This will be the spiritually scientific age.

Since the discovery of Christian Science more than thirty years ago (which rent the fetters of the finite mind) the development along the line of subtle forces has been truly wonderful. That still unknown quantity (except to the spiritually scientific thought), electricity, has been brought from the clouds and chained to the uses of man; continents clasp hands with the throbbing cable beneath the ocean's depths; friends speak almost face to face along the lines; more and more subtle is it found to be, till now it is whispered that the wire is not needed; thought needs no wire. Thus even what we deemed the physical is rising to higher and subtler forms out of matter, and we enjoy the many conquests of science in every direction. More clearly are we learning that unerring law governs everything, even the wandering comet yielding to its unswerving demands. Is Omniscience and His government alone unscientific? Is God's revelation of Himself lawless?

Christian Scientists take the "Scriptures for their guide to eternal life." (S. & H.) David repeatedly prayed "to understand Thy law;" "I meditate on Thy law;" "Make me to see wondrous things out of Thy law," evidently recognizing it as something to be spiritually discerned. As above and beyond the so-called physical law Jesus said: "I came not to destroy, but to fulfil the law." To complete the demonstration of the immortal law of endless life, Paul said: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Also: "The carnal mind is not subject to the law of God, neither indeed can be." Since God's law is a law of infinite Spirit, this carnal mind is outside the infinite Reality of the divine law of life and love.

John said: "Sin is lawlessness." Therefore, sin is outside the Reality of the infinite law of God or Good, where Spirit is supreme.

This brings us to the Reality of the law of Good, of Life and Love, and thus we see that Christianity as a revelation and demonstration of divine law is not Christianity unless it is Scientific.

As there is one Law Giver, even God, there can really be but one infinite Science, which is and must be Christian Science, whose law is a spiritual law, a moral force, governing all the phenomena of Spirit in immortal harmony. In this Science the Christianity of Jesus is lifted out of the mists that have obscured it, and those who love it and prove it, and try to live it, know that it is establishing the kingdom of God, the law of Love, on earth. The character and the works of Jesus are illumined and revealed in their majesty and glory. In this Soul-light the meek and mighty Nazarene is seen to be the only truly Scientific man who ever lived; the only one who demonstrated or fulfilled the law of Life, that "makes us free from the law of sin and death." If Jesus did his works according to God's law in destroying sin, sickness, and death, that law, or divine Principle, must be the unchanging, universal, eternal Principle of man and the universe, and must be, as Jesus certainly taught, available to any of his followers who understand him; a Principle for all time and for all men. If ye believe on me [understand me] ye shall do the works that I do, even greater works, because I go to the Father.

If his followers do even the smallest problem according to this Principle, finding the true result, even if it is not the ultimate conclusion, it is as truly scientific as if it were the greatest; just as two and two making four is just as true as that two millions and two millions make four millions.

We have scarcely dared to grasp the stupendous possibilities of Scientific Christianity. In our blindness we forget how glowingly St. Paul speaks of the fact that Jesus hath "abolished death," that he took the ordinances or laws that were against us, triumphed over them openly, and nailed them to his cross.

Are the eyes and ears of this generation too gross to comprehend the infinite demands of Christianity? The prophets ever foreshadowed, and even partially demonstrated, this supremacy of Spirit, but Jesus alone solved its problem to its triumphant finale.

Understanding his unity with the Father, his Divine cause, he attained in his brief ministry his God-given dominion and heirship. From his recognition of the outspread affluence of Love, he fed the multitudes, because he knew that Life was and is God, the Mind of all, and that neither are in, nor of matter; he raised Lazarus, knowing that Spirit is substance, and matter illusion; he walked over the waves, understanding himself as reflecting infinite Intelligence; he spake as never man spake.

Behold this transcendent being, and knowing that he is our Elder Brother and Way Shower, applying and demonstrating a universal law or principle, are we rash in saying that some day, and not far distant, all art, philosophy, science, including chemistry, will sit at the feet of the Anointed One, and all find themselves included in the infinite Love, the divinely intelligent Principle of the universe? In his Science, Christian Science, which is the Comforter, the Spirit of Truth, leading into all truth, taking of his words and works and interpreting them to us in the light of Spirit, we see him not the victim to appease the wrath of God, but the scientific victor through selfless love, over every limitation of matter, rending its veil from top to bottom, and revealing the eternal co-existence of God and man; then ascending to his invisible (to us) spiritual individuality in Soul, Mind. To his followers he said: Go ye into the world, proclaim the glad tidings, heal the sick, "and these signs shall follow them that believe: 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." That is, if they understand me and my method, they, too, shall follow me in demonstrating the supremacy of the spiritual law of harmony, illustrate the reality of Life and Love, annulling the material law of sin and discord. "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set with my Father in His throne." Thus we see that the true Christian life must be a constant growth in the understanding and application of divine, spiritual law to human needs in all the relations of life—a progressive life, constant gain in spiritual attainment till we, too, are one with the Infinite Love.

### WHY HAS IT TAKEN SO LONG?

Why has it taken so long for this Science to come? some one will ask. Let us read a few words from Dr. Hepworth, of New York, one of the most distinguished clergymen of that city. He writes,—

"Look at Christ. What did he do and see? So much that he did not think it wise to tell it all. We have been trying to digest his philosophy of life for many ages, but have only succeeded in getting ourselves into a theological snarl. He wanted to tell us how to live, but we have persuaded ourselves that he only wanted to tell us what to believe. He is the Stranger in our great company even now. If he were to return and repeat his words, we would turn our backs

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on him as they did of old. The bottom facts of Christian society and of a Christian life are not appreciated nor recognized. We are millions of miles distant from the Truth he taught. How close the Father was to him. And yet no closer than He may be to us. How calm under the stress of affliction he was, and yet no calmer than we can be when we get our spiritual food from the same source. We must realize these things, must meditate upon them, until they become a part of us; must appropriate them to our own use. Then the bitterness of life will give way to sweetness. There will be more hopefulness in our hearts, and our religion will be a series of lighthouses, enabling us to steer clear of shoals and rocks and to anchor in the haven of Heaven at last."

Dr. Hepworth is only one of many who are awakening to the fact that the religion of Jesus has been obscured by "creeds, and doctrines of men." The age seems barely able to grasp it yet, as is evidenced by the opposition to Christian Science, which is an explication of Jesus and his doctrine, life, and works. We should not be surprised that it has taken eighteen hundred years to grasp the infinite meanings of this transcendent life; this life so absolutely unique, this doctrine so entirely revolutionary; this promise of man's spiritual origin and conclusion, of his ascension out of matter into Mind, this denial of material birth and evolution, so relentlessly radical. Jesus always reckoned himself spiritually. This made him the Way-shower.

It needed all these years for the divine leaven to work, preparing humanity for the Science of Being. It needed a scientific age.

THE REVELATOR.

In this Science of Being, man is the divine ideal, inseparable from the Father or divine Mind. Through Christian Science this ideal is elevating and purifying human life and character. Christian Science offers to all a system by which each one may prove for himself or herself the transfiguring power of this ideal, held steadfastly in thought, subduing all things unto itself, dispelling the illusions of sin, sickness, and death, until this ideal becomes the only real. How exquisitely St. Paul described this wonderful, transfiguring, universal process. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Then will come the statelier Eden back to man," then will the desire of all nations be realized,—

When from the lips of Truth one mighty breath
Shall, like a whirlwind, scatter to the breeze
The whole dark pile of human mockeries:
Then shall the reign of Mind commence on earth,
And starting as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.

A consciousness—permeated with this abiding Christ, or divine ideal of ever-present Love—radiates health and holiness as spontaneously as the sun emits light.

The Spiritual Idea of Truth, manifested by Jesus, has been slowly working all these centuries, till in this age, near the close of this century, one human consciousness has been clear, pure, spiritual enough to let in the Light of infinite Love, and the Rev. Mary Baker Eddy gives us "Science and Health with Key to the Scriptures" that unlocks its hidden treasures and solves the mysteries of Being.

In the plenitude of her maturity, she in selfless love and matchless wisdom, is leading this great movement toward the physical and spiritual freedom of the race.

It is, perhaps, a surprise to many that this Science of Sciences should have come through a woman—a woman meek and mighty. Strong in the strength of spirit, brave with the courage of a God-bestowed evangel. Nor is this strange. Truth is not a tower of Babel, a structure of material hypotheses and theories, reaching Heaven on a material basis. It is a revelation, descending from God, out of Heaven. It is spiritually discerned by the pure in heart. The transparency of a purified affection, a selfless glorified life of love and tenderness were the requisites. Woman first proved the divine fatherhood of God. First at the sepulchre, she saw the immortality of man proven and rise superior to fleshly conditions and material laws, and now woman has given us the Science of Infinite Being, revealing the limitless possibilities of man, as heir through divine birthright of all good, eternal life and perfection.


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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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## Items of Interest.

### Political and Governmental Notes.

William J. Bryan and Adlai E. Stevenson were officially and formally notified by the Democrats of their nominations by the Kansas City convention for the respective offices of president and vice-president, at a great public gathering in Indianapolis, Ind., August 8. The ceremony took place in one of the parks of the city, and many thousands of people witnessed it. J. D. Richardson, chairman of the National Democratic Convention, made the address of notification to Bryan, and Governor Thomas, temporary chairman of the convention, formally notified Stevenson.

According to the recent United States census, the population of Chicago is 1,675,000 against 1,099,850 in 1890. The count shows an increase of about 50 per cent in ten years, but Chicago people are disappointed, for the school census as well as the directory census gave over two million. The population of Washington is 278,718 against 230,392 in 1890; Buffalo, 352,219 against 255,664 in 1890; Louisville, 204,731 against 161,129 in 1890; Milwaukee 352,219 against 255,664 in 1890.

Former Congressman Charles A. Towne, who was nominated for the vice-presidency by the Populist national convention, held at Sioux Falls in May, on August 7 sent a letter to the Hon. P. M. Ringdal, chairman of the committee on notification, withdrawing his name from the ticket, in order that the way might be open for the nomination of Adlai E. Stevenson.

In consequence of the arrival at Taku of Rear Admiral Remey, commander-in-chief of the United States Asiatic naval station, Rear Admiral Kempff has started for Manila, turning over the command of the squadron in Chinese waters to his senior officer.

The Second regiment United States infantry has been ordered to leave Fort Thomas, Ky., for the Orient this week.

### Foreign News.

On Sunday, August 5, the advance body of the international relief expedition, numbering about 12,000 men, encountered resistance from the Chinese troops at Peitsang, a place twelve miles from Tien Tsin on the road to Pekin. A brief engagement resulted in the rout of the Chinese and the loss of 400 allies, mostly Japanese, who led the attack, supported by Americans and British. The Russians and French were co-operating, but were not in position to take part in the engagement. The day following the capture of Peasang, the allies advanced to Yangtsun, a stronghold a few miles further on, and after four hours' fighting occupied it, driving the Chinese out of their trenches. The losses of the allies at Yangtsun were about 200, the casualties among the American troops numbering about 60. The position captured is regarded as an important one.

The State Department of the United States received a cipher message from Minister Conger on August 7, as follows: "We are still besieged. The situation is more precarious, the Chinese government insisting on our leaving Pekin, which would be certain death. Rifle firing continues on us daily by the imperial troops. We have abundant courage, but little ammunition or provisions. Two progressive Yamen ministers have been beheaded. All connected with the legation of the United States are well at the present moment." The message was signed "Conger," and was undated, but the department officials say it may have been written not earlier than July 30, and perhaps not later than August 2. It was put on the wires at Tsinan, a large city about eighty miles southeast of Pekin, on the same day that it was received in Washington.

A second message was received by the United States government from Minister Conger on August 10, stating that the Chinese government had informed the ministers that their governments were urging China to send the diplomatic corps and other foreigners under safe conduct to Tien Tsin, and upon this ground the ministers were being pressed to agree to leave Pekin. Mr. Conger said that the ministers replied that without instructions directly from their own governments they could not consent to leave their posts. The French and British governments received the same message from their ministers.

Acting on the information contained in Minister Conger's message, the United States on August 9, sent a communication to the Chinese government, demanding the immediate cessation of hostile attacks by imperial troops upon the legations, and recommending that the government show its friendly spirit by co-operating with the relief force. It is thought that this demand will force the Chinese government to stop the attacks on the legations, for a refusal to do so would invite a declaration of war from the United States and all the other powers.

The British Parliament adjourned August 8, after the appropriation bill had been passed by both houses. The Queen's speech, after relating that the relations with the Powers of Europe and America continue friendly, and a reference to the establishment of the Commonwealth of Australia, refers to the war in South Africa, "which has placed in the strongest light the heroism and high military qualities of the troops brought together under my banner from this country, from Canada, Australasia, and my South African possessions."

The London *Graphic's* Moscow correspondent asserts that the forwarding of troops to the Amur is very unsatisfactory, owing to the Siberian Railway failing to stand the pressure of the heavy troop-laden and ordnance-laden trains. He says that all the faults and weaknesses of the hastily laid line have been revealed. The rails employed are too light, and the sleepers are too far apart. A great part of the ties are half rotten.

The subscription list to the new British Government loan closed August 7. Indications favor American applicants getting at least half of the loan, if not more. It is likely that the pro rata allotment system will not be strictly adhered to, American applications being favored. Two American houses alone are said to have applied for $25,000,000.

A press despatch from British sources says: General Botha's commando, originally 750, now consists of only sixty-three burghers. Other commandoes have been reduced in like proportion, owing to desertions. The remaining burghers have divided into two parties, one for peace and the other for war. The peace party is the stronger.

A Constantinople dispatch of August 8, says that advices received from Bitlis, Asiatic Turkey, say that 200 men, women, and children have been massacred in the Armenian village of Spaghank, in the district of Sassun, by troops and Kurds under Ali Pasha, the commandant at Bitlis. He is also said to have ordered the village to be burned.

Ample rain has fallen for the present agricultural requirements in Rajerat, and the greater part of Rajputana and central India. If the present favorable conditions continue, considerable autumn crops will be secured, and the tension will relax. There are now about 6,356,000 persons receiving relief.

Field Marshal Count von Waldersee has been appointed to the chief command of the German forces in China. He cannot reach the field of operations in le than six weeks, when, if peace shall not have been restored, he is likely to have supreme command of the allies, as he is of acceptable rank.

### Industry and Commerce.

Willie Sing, an Americanized Chinaman, of Bristol, Conn., has an acre and a half of land, on which he raises many Chinese vegetables. The heads of lettuce he raises weigh almost ten pounds each, and much resemble cabbage, only that the leaves are more tender. He also raises a variety of beans, the pods of which measure about ten inches in length.

A movement started some time ago to transport negro plantation hands from Louisiana to the Hawaiian Islands, is rapidly taking shape.

Deposits in the Massachusetts savings banks have increased $24,696,935 since June 30, 1890, and $15,643,741 since last October.

Telephonic communication between German and French cities was opened August 6.

Lincoln, Neb., has a creamery which turns out 30,000 pounds of butter a day.

### General News

The final volume of the largest literary work ever undertaken and executed in the world, dealing with the American civil war, has just been completed at the Government Printing Office in Washington. The title of the work is "War of the Rebellion, a Compilation of the Official Records of the Union and Confederate Armies." It consists of 128 huge royal octavo volumes of 1000 pages each, and in addition a gigantic atlas in thirty-five parts. The publication was begun twenty-six years ago, and has proceeded uninterruptedly since.

An inventor now comes to the fore with an apparatus by means of which a fire is made to burn more brightly by pouring water over it. The water is sprayed over the surface of the fire; it decomposes into its elements, hydrogen and oxygen, and the hydrogen burns. It is estimated that 120 pounds of water used in an ordinary coal stove will double the amount of heat produced and halve the fuel used.

"Old Home Week" was celebrated in all the important towns and cities in Maine last week. It was a season of great rejoicing. Among the celebrated sons of Maine who returned to the "old Home" for the occasion, was Thomas B. Reed, former speaker of the House of Representatives.

The Congressional Library at Washington now takes over 3,000 regular periodicals, representing every printed language and almost all conceivable subjects. Yet they are only a small fraction of all issued.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Letters from China.

### Mrs. Conger tells of Visit to the Empress Dowager.

LETTERS written within the past eighteen months by Mrs. Edwin H. Conger, wife of the American minister at Pekin, to a friend in Des Moines, were made public recently. They told of the visit of the foreign ministers' wives to the empress dowager and royal family, of a visit by the ladies of the American legation to the wife of Li Hung Chang and of the return visit, of the ceremonial new year visit of the yamen to the American legation, and of the new year's courtesies extended by the servants of the American legation.

These letters from Mrs. Conger reveal her friendliness for the Chinese, and her hope that an era of better feeling between China and the western world was about to open. The first letter, telling of the visit to the empress dowager, follows:—

"China is such a strange land, but each day I see more that I count of value to me. The Chinese do not seem to have hard, severe, grieved, anxious, revengeful, unresigned, unhappy expressions on their faces, as a class. No, their faces do not have lines that indicate these feelings. They take everything that comes to them as a matter of course. I am told that they are ungrateful. But may it not be that they take the good things that come to them as a matter of course as well as the ills? If they are not to grieve over their misfortunes they are not to rejoice over their successes. Our house boys do not seem like married men with families. But they are. They are so quiet, and careful, and tasty, and exact about their work that they seem more like gentle, careful, well-bred girls than men. I wish that I could understand their feelings. What do they think? They wear long gowns, sleeveless jackets, broad white cuffs, velvet hats, and boots. They look real nice. I have become much attached to all our servants.



"On New Year's day the three house boys came to the drawing room before breakfast and with a Chinese courtesy from all at once, the first boy said: 'Happy New Year.' This was done to each member of the family. It seemed very nice. After breakfast the first cook, second cook, washerman, first, second, and third coolies, first mafoo, cart mafoo, and 'little mafoo,' gate keeper, gardener, and 'little gardener,' and first and second messengers, came, all dressed up, into the large hall. First boy said to us, 'Servants want to wish you well.' We went to the hall and each courtesied with right hand to the floor, to each of us. This was done in a quiet, dignified manner, but with smiling faces. After this was over first boy came again and said: 'Mrs. Squires, servants want to wish you well.' Then their four boys, three mafoos, three cooks, five coolies, etc., came into the hall and did the same thing. Later, first boy came once more and said: 'Soldiers want to wish you well.' We stepped to the door and in front of us stood twenty Chinese soldiers. They saluted and courtesied. These soldiers have been guarding the United States legation at the gate of the compound since the trouble in the fall.

"The Chinese new year is February 11 this year. It isn't always on the same date. They will have a great time for a week or more.

"On the 5th of January the yamen made their official New Year's calls. They came in three companies of ten or twelve in each company. They had sent word three days before to all the foreign ministers that they were coming. They came in great style. They are men of wealth and official standing. They came in sedan chairs, lined with fur, carried by four coolies, escorted by many outriders and men on foot.



"These men were richly dressed in the finest of long fur overgarments, rich, heavy silk and satin undergarments, velvet and fur boots, fur hats with official buttons and feathers. They were rather fine looking men. Our four boys in uniform escorted them to the drawing room, where the minister, First Secretary Squires, and two interpreters received them. They were shortly escorted to the dining room, where a table was spread for them. They remained about three quarters of an hour, chatting all the while. More cards announced the coming of the second company. The first company took their departure. The second remained until the coming of the third company. The whole thing was novel and interesting.

"There is one more thing I must tell you about, because I think you will see much in it. It is of a visit that the foreign ministers' wives made to the empress dowager. It is stated, and said to be true, that she had never seen a foreign woman and that a foreign woman had never seen her. The idea was conceived that the empress dowager be asked that she allow an audience to the seven foreign ministers' wives. They wished to pay their compliments to her on her 64th birthday. This audience was granted after some delay, and December 13 was decided upon. At 10.30 mounted escorts, sent by the yamen, went to each legation, and escorted the ladies to the British legation, Lady MacDonald being doyenne. Each lady was in a sedan chair, having five chair bearers and two mounted mafoos. From the British legation we started at eleven o'clock for the 'Forbidden City,' to see the empress dowager. Can you see the picture? Seven chairs with five bearers and two mafoos each, and from fifty to sixty mounted Chinese escorts sent by the yamen?



"When we reached the gate of the 'Forbidden City,' we had to leave our chairs, bearers, mafoos, escorts, all. Inside the gate were seven red upholstered chairs, in a line, with six bearers each and many escorts on foot. We were taken to another gate, where, inside, we found a fine railroad coach, given by France. We entered this fine car, and many eunuchs, dressed in black, pushed and hauled us to another stopping place, where we were received by many, offered tea, etc. This railroad passed through a beautiful city, clean and imperial. After tea serving, we

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were escorted to the palace. Our heavy garments were taken and we were ushered into the presence of the emperor and empress dowager. We stood according to rank, the longest time in Pekin, and bowed. Our first interpreter presented each lady to Prince Ching, and he, in turn, presented us to the empress dowager. Then Lady MacDonald read a little speech in behalf of the ladies. The empress dowager responded through Prince Ching. Another bow on our part, then each lady was escorted to the throne, where she bowed and courtesied to the emperor, who reached out his hand to each. Then a bow and courtesy to the empress dowager. She reached out both hands, and we stepped forward to her. She took both of ours, then placed upon the finger of each lady a beautiful heavy chased gold Chinese ring, set with a very large, fine pearl. After thanking her, we backed from the throne and took our places below as before.

"From here we were escorted by many richly dressed, highly painted, decorated young Chinese women and Chinese officials, to the banquet hall, where a large table was filled to overflowing with Chinese and European food. Prince Ching, Princess Ching, and five other princesses sat at the table with us. The empress dowager and Princess Ching were dressed in most exquisite embroidered rich satins and silks, with large pearl decorations.

"They were not painted and their hair not extended to the extreme. The young princesses were beautifully and carefully dressed in rich, fine embroidered satins, in bright colors. They had painted faces, hair extended and elaborately ornamented, and had long gold finger protectors. They were pictures. The empress dowager and all her court have large feet. They are Manchurians. The binding of feet is losing its popularity among the highest classes. Everywhere with us were Chinese interpreters, who spoke English and French well. After this meal we were invited into other rooms and offered cigarettes and tea. The table was cleared away and we were invited into the hall again. There sat the empress dowager, and we gathered about her as before. She seemed bright and happy. Her face was aglow with good-will. There was no trace of cruelty to be seen. In simple expressions she welcomed us, but her actions were full of freedom and warmth. She arose and wished us well. She reached both hands toward each lady, and then to herself, and said, with much enthusiastic earnestness: 'One family, all one family.' Everything she said was in Chinese. She presented to each lady the empress, the emperor's wife, who gave her hand to each. The empress is young and what is called a beautiful Chinese woman. She wore the decorations, paint, etc., of the young women.

"The empress dowager bade each lady good-bye and then went to the theatre. We soon followed with our large and beautiful escorts and listened to and saw a Chinese theatre at its very best. After about one hour's stay, interpreters explaining the plays, being served tea all the while, we were escorted back to the banquet hall and seated as before at a table laden with food. Again we were taken to other rooms and the tables cleared away.

"Once more we were permitted to see the empress dowager. She was very cordial, and when tea was passed to us she stepped forward and [illegible] each cup of tea to her own [illegible]. She took a sip, then lifted the cup to the other side [illegible] 'One family, all one family.' Here she presented us more beautiful gifts. [illegible] we returned home at five o'clock. [illegible] No foreign woman ever saw the rulers of China before, and no foreign ruler ever saw a foreign woman before.' December 13, 1898, was a great day for China and the world. Think of this: English was the first language spoken to them by foreign women. English is the commercial language of China and woman took English into the forbidden city and to the very throne of China and gave it in an English woman's thought.

"In these foreign countries Americans and English are almost, if not quite, one people. It is often, very often, said by the English, Americans, and other foreign countries that 'English and Americans are all the same.'

"My first boy tried to impress upon me what a great thing had come into my life in this visit to royalty. 'Madame, much grand thing came to you.' 'Emperor came down from heaven.' 'No foreign lady see him—few Chinamen.' 'He came down from heaven.' 'You very blest.' He opened his eyes, rolled them up, shook his head, and pointed up to impress upon me the great honor and blessing we had received. To him it was all to see the emperor, little or nothing to see the empress dowager. She is a woman. The emperor is a sacred person to the Chinese. He is walled in his city and is not to be seen by his subjects, nor is he to see them. He learns nothing of his country or countrymen by observation or experience. How can this empire grow in strength and glory, in such bondage? Everything about this China is made up of the seeming improbable. It is the extreme of all we can dream.

"While our loved thoughts often turn homeward, on the whole we are getting much value out of China, and I predict that through good cheer and good will we may not come away with any feelings of regret in ourselves or others that have come to this far-off land. Mr. Conger's labors increase as new questions keep coming up to be met."

Under date of April 20, 1899, Mrs. Conger wrote to the same Des Moines friend who received the letter quoted above, a description of a call made to the wife of Li Hung Chang, and the return visit paid to the ladies of the American legation. This visit is notable in that it is the only time Earl Li's wife has ever met foreign women. As Mrs. Conger points out, the fact that the ladies of the American legation were thus honored, in disregard of Chinese tradition, may be taken to indicate the high position occupied by the country in the estimation of Earl Li. The letter follows:—

"The government affairs seem quiet now, as a whole, but in the interior there is much trouble coming to the missionaries. I want to tell you just a little of what we have been doing. About three weeks ago Earl Li Hung Chang, the great 'Chinese king,' returned from a trip into the interior to investigate the Yellow River flood district, where he was sent by the empress dowager. He made an official call on Mr. Conger, then called for the ladies. We received him in the drawing room. He remained nearly an hour and was at his best socially. We enjoyed his visit greatly. I said to him that I would be pleased to pay my compliments to his wife, if agreeable to him. The reply was: 'She is not accustomed to receiving foreign women, but she may be pleased to receive you and your young ladies, and I will let you know.' In a few days we received a letter telling or asking me to come at a certain day and hour and to bring the other ladies of my family. There were five of us who started from the United States legation, the second secretary's wife, a young American lady who is visiting us, [illegible] We were each in an official sedan chair, with [illegible] chair bearers and [illegible] on horseback [illegible] We were received at the gate of the [illegible] by Mr. [illegible] an American [illegible] Hung Chang's private secretary. He presented [illegible]

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Hung Chang's youngest son, who speaks English well. This young Mr. Li escorted us to the home and presented us to his mother, Lady Li, his wife, sister, and cousin. They each received us standing near the door and shook hands with us. It is their custom to clasp their own hands in greeting people. We remained about thirty minutes. They served tea and cakes. These ladies, whom we never see on the streets or elsewhere, except in their homes, were exceedingly interesting to us. They were dressed in the choicest satins, richly trimmed, and many precious jewels, hair ornaments of precious stones and fine pearls. Their feet are extremely small, the smallest I ever saw. Their faces were painted. The young man is bright and seemed pleased with any compliment. He asked me what I thought of their costume. He said the gentlemen can dress in pretty colors too. He was a picture in his satins and velvets. They never do a stroke of work, not even to wait upon themselves. Their hands and motions show it. They are very graceful. Their homes have very little in them. In a few days a letter came to us that the ladies would be pleased to return our call on such a day at such an hour. Lady Li sent her compliments, but the young ladies came, escorted by Mr. Li. The letter informed us that no foreign gentlemen were expected to be present. They came on chairs, with many escorts. Each lady had her alma (maid) to assist her to walk on those little feet. They could not walk alone. Mr. Li informed us that this was the first time that the ladies had ever entered a foreign home. In speaking of these visits to those who have been here long, they say this is surely a great compliment to the American minister. Li Hung Chang's American doctor said to us this is a great departure, an unheard-of thing for Li Hung Chang to do. He is very choice of that daughter and will let her go nowhere. He has greatly complimented the American minister. This is the first time. Do you see anything in it? I can indefinitely see something through the clouds, or at least I think so. It has been permitted to us to go to many places of interest and instruction, to some places where foreigners are seldom permitted to enter. I appreciate these grants, because it gives us an insight into the thought of these people for centuries back. I never even read of such a people, such steadfastness to customs, to worship, and living. We must learn how to reach them; then follow in that line. Their remarkable memory serves them at all times. It has come through the ages and is the greater part of the Chinese make-up. With the great ever-present memory they quickly put this and that together and almost invariably get ahead of the foreigner."—*Des Moines (Ia.) Leader.*

## Rules and Lessons.

WHEN first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers do to the sun.
Give Him thy first thoughts then; so shalt thou keep
Him company all day, and in Him sleep.

Walk with thy fellow-creatures. Note the hush
And whispers amongst them. There is not a spring
Or leaf but hath his morning hymn. Each bush
And oak doth know I AM. Canst thou not sing?
O leave thy cares and follies! Go this way,
And thou art sure to prosper all the day.

When the world's up, and every swarm abroad,
Keep thou thy temper; mix not with each clay;
Dispatch necessities; life hath a load
Which must be carried on, and safely may.
Yet keep those cares without thee, let the heart
Be God's alone, and choose the better part.

HENRY VAUGHAN. 1621–1695.

# Selected Articles.

## A Communication.

*Editor of Transcript:*—In a recent issue of your paper you published a letter in which it is stated that "the Rev. Mary Baker Eddy holds a position among Christian Scientists similar to that of the Virgin Mother with Catholics, that, unlike the founder of the first Christian Church, this one has made a fortune by her teaching and her books."

Now, I am not sufficiently informed as to the position held by the Virgin Mother in the minds of Catholics, to write intelligently on that subject, but I would ask the privilege, since this question has been introduced in your paper, to define the position of Mrs. Eddy and her relationship to her church, as I have observed it during many years as a faithful adherent of Christian Science.

Mrs. Eddy from early childhood has been credited with a high degree of spirituality. Her peculiar experience through a life fraught with disappointments helped her to learn the insufficiency and the utter emptiness of mortal existence, concerning which Longfellow has aptly said, "Life is but an empty dream," and "Things are not what they seem." Being the one specially prepared to accept the proposition that matter is but "an empty dream," she was of course chosen as the proper one to present to the world the idea that "Spirit is the only reality." Having first introduced the idea, and having founded the Church of Christ, Scientist, she became its natural leader and adviser. She has proven herself a faithful and wise guide, and has never been found wanting. For this reason she has been perpetuated in this leadership, but has occupied no position in the movement which has not been cheerfully accorded to her by her entire following. Indeed, the tenderness and self-sacrifice which she has manifested in watching over the great cause of Christian Science, the parental interest shown, has earned for her the endearing name of "Mother." Christian Scientists are not bound to her by any sworn allegiance nor by any absolute monarchism on her part, but simply by the bonds of love. By common consent Mrs. Eddy is given the position as director of this movement, and Christian Scientists follow her as she follows Christ.

Now, in respect to her fortune, I desire to say she has labored in this movement during a period of thirty-three years. The same amount of business tact, the same degree of wisdom and industry, would have made her a millionaire in any legitimate line of business. That she has saved a comfortable though moderate fortune, and is thereby spared the humiliation of being an object of charity is very gratifying to Christian Scientists who have been her patrons. It is well known to all Christian Scientists that she could have had much more of the wealth of this world if she had not repeatedly, and for the sake of Christ, placed herself in a position to cut off her income. At the present time she has no income whatever except from the sale of her books. Within the past three or four years she has given away almost as much as one half of the sum total of the receipts from the sale of her books from their first publication. The insinuation that Mrs. Eddy is mercenary, or that she has in any way labored for "filthy lucre," is absurd to those who know her best. What she has in the way of worldly goods is but the well-earned wage of a hard-working woman. Those fortunate enough to be numbered among the Christian Scientists who have contributed to her earthly supply by, in a small way, paying for her service, are more than satisfied with their investment, and consider themselves still greatly indebted to this noble woman. This being true, a third and outside party has little right to complain. Respectfully yours,

ALFRED FARLOW.
In the *Transcript*, Portland, Me.

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## A Statement of Facts.

WE publish with pleasure, a letter of Mr. Willard S. Mattox, of the Christian Science Publication Committee, New York City, in answer to an editorial in the *Chronicle* of the 6th ult. In a letter to the *Chronicle,* Mr. Mattox says, "Your editorial is marked by its fairness and reasonable attitude, and stands out from the bitter criticisms of many other papers in this state, for which all Christian Scientists must be gratified." In connection with this, we can say, in truth, that the *Chronicle* has tried to be fair, and at the same time candid, towards Christian Science, especially so when speaking of its claim of possessing miraculous power, both corporeal and spiritual. It is a fixed rule of the editor, to avoid, at all times, either harsh or bitter criticism, that is so common with a portion of the press. We speak plainly, openly, but never in animosity. A profession of faith is too serious a matter to be ridiculed, either wantonly, or from prejudice, even if the profession is open as a debatable assumption. That the *Chronicle's* candor, and unprejudiced opinion, have met with the approval of a prominent representative of Christian Science, is a source of pleasure and gratification to the writer, and it will stimulate, and encourage to a continuance of that line of procedure.

New York, July 26, 1900.

To the Editor of the *Chronicle*.

*Sir:*—My attention has been called to your issue of July 6, containing an editorial in which you refer to conflicting reports of the condition of Mrs. Eddy's health. You close your statements by saying that "silence upon so grave a subject would tend to confirm the story of her sickness."

I agree with you entirely, and to that end, and for the benefit of your readers, I would ask you to print the following letter, which I sent to the *New York Sun,* and which was printed by them on July 4. My card in the *New York Sun* answers fully all the points raised by the correspondent of the Portsmouth paper, and I am qualified to offer the proof you deem requisite, because I have had the honor of a private interview with Mrs. Eddy.

Yours truly,
WILLARD S. MATTOX.

New York, June 16, 1900.

To the Editor of the *Sun*.

*Sir:*—I desire most emphatically to refute the series of incorrect statements concerning Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, which appeared in your issue of June 15, credited to the *Portsmouth Times*, in a dispatch from Portsmouth, N. H. The truth about Mrs. Eddy has been published so often, it would seem incredible that false accounts should find lodgement or credence in the public press or mind. I was of that company of Christian Scientists which visited Concord, N. H., last week, and from my personal knowledge I am able to say it is not true that "very few, if any of them, got a glimpse of Mrs. Eddy." Hundreds saw her as she drove out on Tuesday of last week; hundreds more saw her on Wednesday. I was in Concord on Thursday, and, with over five hundred others, saw Mrs. Eddy and heard her speak. On this day she delivered an address to those who were assembled on the lawn of her home.

I had an opportunity to determine the falsity of all such assertions as your correspondent quotes. Mrs. Eddy is in perfect health, and her presence suggests strength and vigor. Her carriage is erect and firm. All who saw her were impressed with her courtly grace and the charm of her simple dignity. Her complexion has the freshness and color of youth. In speaking, her voice was distinctly audible in all parts of the lawn. The assertion that some one else is made to take Mrs. Eddy's place in the daily drive, is false, and the truth is easily capable of demonstration. There is ample evidence to corroborate my statements. Mrs. Eddy attends to a great deal of correspondence every day, and with her own hand answers many letters. She is an extremely busy woman, and an indefatigable worker.

Christian Science commands the attention of the dignified and the thoughtful, and for such the reference to "kissing the front doorstep at Pleasant View" needs no denial. To the fair-minded, such statements are discredited before they are disproved, and carry their own refutation.

In addition to my individual testimony, I have the authority of one of Mrs. Eddy's household to deny specifically the allegations concerning her health.

WILLARD S. MATTOX.

In the *Chronicle*, Wappingers Falls, N. Y.

## A Wednesday Evening Meeting.

LAST Wednesday seemed a time of special thanksgiving to those gathered in our "upper room." After the usual opening exercises, a selection from a recent number of the *Christian Science Sentinel* was read, which ended with these words: "There are some questions which it might be well to ask ourselves each day, and sometimes many times each day: 'Is pride in any measure or way affecting my life?' 'Am I honest?' 'Am I working only for the advancement of our Godly Cause?' 'Have I any other god than the one and only God?' "

After this followed the testimonies. One person spoke of having been healed of dyspepsia by Christian Science after spending many weary years in searching for relief in material remedies. He spoke of the certainty of the healing when the Divine law is followed, saying that this law must be studied, and as carefully followed as a rule in mathematics in order to gain a correct result. One might read many pages of his arithmetic, and gain no result, but if he carefully follows the rule given he will find the answer he seeks.

Another told of the rest and peace which the little understanding she had gained of Christian Science had given her. She spoke of the certainty of God's sending to mortals just the help which they needed, of how prophets and apostles had been sent in their time, then, when the thought of the world was prepared for it, this beautiful exposition of the Truth which makes free was given to the one whom God had specially fitted for the work. Now multitudes are healed through this last and greatest gift from God, Christian Science.

A lady told of having been healed of a so-called incurable disease by Christian Science, and of the joy which came through the Spiritual understanding which was given, saying she had never before been satisfied with any religious teaching, but in this she found what she had so long been seeking, and that now she rejoiced in giving thanks for the benefits she had received.

A gentleman told of being healed of poor eyesight, saying he had before been unable to read at all, but the Christian Science healer told him he could read Science and Health, and he did read it, and after a time he was able to discard his spectacles, and could now use his eyes, for they were perfectly healed. He also told of a relative who had been afflicted for a long time with spinal disease, who was healed by Christian Science.

Another gentleman spoke of being healed of rheumatism, saying he tried at first to read the text-book, Science and Health, but could not understand it, then a brother Scientist told him to ask God for understanding, and he did so, and was quickly restored, besides gaining this wonderful light.

Others were ready to speak, but the time for closing had come, and, after a hymn, there was a joyful exchange of greetings, and the hour was over. S. F. S.

In the *Hoopeston (Ill.) Herald.*

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## Christian Scientists as Insurance Risks.

THE action of the Supreme Council of the Knights of Honor in relation to Christian Scientists, at their meeting in Buffalo, N. Y., last month, has been so widely commented upon by the religious and secular press throughout the entire country, and has been discussed on such an erroneous basis, that I would like to bring out a few salient facts in connection with this subject. In the first place, the Knights of Honor did not vote to class Christian Scientists as hazardous risks as was generally reported, but by a vote of 62 to 13 rejected such a proposition. All the discussion based on the supposition that the Knights had voted to exclude Christian Scientists was therefore unfounded. It brought out, however, two false claims against Christian Science, which show how very generally this, what might be called the "renaissance of the religion of Jesus Christ," is misunderstood and misrepresented. These two claims are that Christian Science healing is contrary to the Bible teaching, and that Christian Science does not heal and therefore its treatment is dangerous.

The religious papers were especially bitter in their denunciation of healing without drugs as being un-Scriptural. This seems strange in view of the fact that the Word of God, and especially the life and teaching of our Lord and Master Christ Jesus in the four Gospels, and the experiences of the Apostles as given in Acts, contain not only the results of healing through prayer alone, but the direct commands for all his followers so to heal. And not only did the Apostles heal thus, but also Christian believers in general, during the first three hundred years of the Christian era, and some few since that time. The greater part of the work of our Saviour while on earth, as recorded in the New Testament, was the healing of physical disease through spiritual power alone; and this was an important part of the work he commanded his disciples to do, and to which he referred the disciples of John the Baptist to prove his Messiahship.

The main reason why so many people consider Christian Science dangerous is because they believe that medical aid is the only aid, and that when patients give up medicine for Christian Science they give up something for nothing, and thus lose their only chance of getting well. Here again their premise is wrong. They either believe that God works through drugs and does not work without drugs, which pantheistic beliefs would make God either kill or cure and make Him the author of evil and death, or they do not know that the power of God is infinitely greater than drugs and entirely independent thereof.

My investigations have shown that many people who were given up to die by the physicians have been healed through Christian Science, and that but very few deaths occur out of the many thousands who are under treatment. Therefore, there is not the slightest justifiable ground for any one saying or believing that Christian Science practice is dangerous. In fact, the universally excellent health of Christian Scientists and their increased longevity clearly disprove this. Insurance men who are thoroughly versed in the effects of Christian Science upon its adherents, prefer the clientage of Christian Scientists. Some of them claim that they consider their members more safe under Christian Science than under any other cure or preventive of disease. HERMANN S. HERING.

In the *Baltimore (Md.) Herald.*

## Christian Science and Insurance.

*To the Editor of the Journal:*—In a recent editorial you stated that Christian Scientists had been excluded from insurance by the Knights of Honor by a recent act of the supreme lodge of that order. In justice both to the Knights of Honor and to the cause of Christian Science I ask that you publish the following letter, as it gives the facts in regard to the action of the supreme lodge in this matter.

"St. Louis, Mo., July 23, 1900.—J. E. DeBelle, Reporter No. 346, Atlanta, Ga.—Dear Sir and Brother:—Yours of the 21st is received, and in reply I will say that there is nothing in the laws of our order to prohibit a Christian Scientist from becoming a member of it. A resolution was introduced at the last session of the supreme lodge to make persons who were believers in the faith cure hazardous risks, but the proposition was defeated by an overwhelming majority. If you will refer to Section 1, of Article VI., subordinate lodge constitution, you will see there that they are not in any way restricted.

"Yours fraternally,

"B. F. NELSON, *Supreme Reporter.*"

EDWARD H. CARMAN.

In the *Atlanta (Ga.) Journal.*

## Christian Science and Life Insurance.

A GREAT deal of rot has appeared in papers concerning the rejection of persons who believe in Christian Science, as risks for life insurance. Probably no sanely conducted company would permit the prejudice of its medical department to prevent it from accepting a risk upon a life which was otherwise unexceptionable, just because the applicant was a Christian Scientist. The fact is, that most physicians believe that the average man is too prone to take medicines, and that a man who would not take them at all would, if in thoroughly good health at the outset, be quite likely to live as long as the average man, who doses himself every time any little thing goes wrong. Medical science has not yet become an exact science, and while some of the views of Christian Scientists and believers in faith cures, are most amusing, all physicians are aware that mental conditions have as much to do with cures as the medicines.—*Insurance World.*

### Request to Members of the Mother Church.

Persons who have become members of the Mother Church during the last two years, whose names appear in the Church Manual, and who have not received a notice of admission, are requested to notify the Clerk, William B. Johnson, 30 Norway St., Boston, Mass.

### Supplement to the Sentinel.

The lecture by Mrs. Sue Harper Mims of Atlanta, Ga., "Christian Science: Is it Christian," was issued as a supplement to the last number of the Sentinel. For list and price of supplements see page 823.

### Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Let me always remember that it is not the amount of religious knowledge which I have, but the amount which I use, that determines my religious position and character.

ALEX. MACLAREN.

He who can at all times sacrifice pleasure to duty approaches sublimity.—LAVATER.

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CHRISTIAN SCIENCE SENTINEL

# Editorial.

### MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

## Question Answered.

BY MARY BAKER G. EDDY.

A FAD of belief is the fool of mesmerism. The belief that an individual can either teach or heal by proxy is a false faith that will end bitterly. My published works are teachers and healers; my private life is given to a servitude, the fruit whereof all mankind may share. Such labor is impartial, meted out to no one more than another. Therefore an individual should not enter the Massachusetts Metaphysical College with the expectation of receiving instruction from me, other than that my books afford, unless I am personally present. Patients do not anticipate being helped by me through some favored student. Such practice were erroneous; and such an anticipation on the part of the sick a hindrance rather than help.

My good students have all the honor of their success in teaching or in healing. I by no means would pluck their plumes. Human power is most properly used in preventing the occasion; otherwise its use is abuse.

## Church By-law.

VACATION.

The services of the Mother Church shall be continued twelve months each year. A Christian Scientist is not fatigued by prayer, by reading the Scriptures, or the Christian Science text book. Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden.

## The Common People.

IT is recorded in Mark (12 : 37) that the common people heard Jesus gladly. It is well, always, when considering Scriptural quotations, to observe the connection in which the quoted words were used. There has been too much laxity in this respect, both by the professional and non-professional expirent, and much confusion as well as outright misunderstanding has been the result.

Jesus was teaching in the Temple when it was said that the common people heard him gladly. He evidently was telling the people who Christ was. He had asked the question, "How say the scribes that Christ is the son of David?" And he thus answers: "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" Then says the record, "And the common people heard him gladly."

The term "common people" may have been then, as it is now, somewhat elastic. It may have referred to a class of people who were willing truth-seekers regardless of social position, or it may have been used in the present-day sense of the expression. Be that as it may, it seems clear, from the Gospels as a whole, that the "common people" were a class apart from the scribes and Pharisees, whether Jews or Gentiles. The scribes and Pharisees were the learned among the Jews. They were the educators of their times, and to them were the Jewish people wont to look for their instruction in religion and philosophy. Jesus recognized this. His query, "How say the scribes that Christ is the son of David?" indicates that the scribes had maintained that Christ was the son of David in the line of fleshly, or material, lineage, rather than the son of God in the spiritual sense.

Jesus reminds the scribes that they were thus denying David's teaching, for he, speaking "by the Holy Ghost" —that is, through spiritual understanding—declared him to be, not the son of the flesh, but of Spirit.

The common people gladly accepted this version of it; not so the scribes. They continued to dispute Jesus' doctrine. They adhered with stubborn persistence to their preconceived traditions and philosophies, for they were seeking cause in material appearances and life in matter, or the flesh, rather than in God, or Spirit.

Had, therefore, the teaching of Jesus been dependent for its acceptance on the scribes and Pharisees, or the philosophers and scholars, of that time, it had not been received, and the Christian religion had not been inaugurated. It was the "common people" that then saved the day. It was the common people that, in a large sense, made it possible for Jesus to perform his mission and prove, by actual evidence, that Christ was born, not of flesh and blood, but of Spirit. It was the common people who were healed and converted through Jesus' ministry, and it was from the common people that he recruited his disciples and followers. They, and not the technically learned, became the preachers of the saving Gospel and the demonstrators of the healing Truth.

And so has it been ever since. Every great religious reform has found its strength in the common people, or those who have not constituted the professional leaders of sect or system. This is true of the great German Reformation. Luther's followers, with rare exceptions, were composed of the common people, not the ecclesiastics or the teachers within the established schools.

The Wesleyan reform was supported chiefly by the non-professional and non-ecclesiastical classes. It was severely condemned by the authorities of the established church, and the Wesleys were persecuted and ostracized by the ecclesiastics of their time.

In later times the same relative conditions have existed, and they have not yet disappeared.

We have cause to thank God, then, for the common people; the great rank and file who to-day constitute the world's stay and support, who constitute the very backbone of the churches, and to whom the future must look, in large measure, for the progress and development of that healing and saving religion of which Jesus was the exponent when the "common people heard him gladly."

We have used the term in the sense in which it evidently was used in Jesus' time, the non-ecclesiastical classes, who, by reason of their freedom from professional bias and foreclosed perceptions, had listening ears and receptive hearts.

### Applications for Instruction.

The Board of Education hereby give notice that applications for instruction at the next term of the Massachusetts Metaphysical College will not be received until notice thereof is published in our periodicals.

It is not denied that the prayer of the Christian avails much in saving the sinner; why then is it powerless to heal, unless drugs are administered? The healing of sickness is no more a miracle than the healing of sin. The only reason the sick are not healed by spiritual means alone, is because of mortal errors that seem to resist the power of Truth.

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## Among the Churches.

### Require a Larger Church.

First Church of Christ, Scientist, of Mount Vernon, which has been holding services for nearly three years past in the Ferguson Building, has engaged larger and more suitable quarters in the Fairfax Building, First Street and First Avenue.

The rooms are being thoroughly renovated, decorated, and furnished, and will be ready for occupancy about August 1.

The reading room, a comparatively new feature of the organization, will be opened to the public every Monday, Wednesday, and Friday afternoon, from 2.30 to 4.30. Inquirers will here find plenty of literature bearing on the subject, and those willing to explain somewhat of this interesting science.

The church started about five years ago with five members, and has had a steady growth. It is in a very satisfactory condition, both financially and numerically.

"Christian Science," says a member of the society, "has spread to every country on the globe, and is being investigated by the press, the clergy, and laymen everywhere. It is found to be a deep religious system founded on and following the teachings of Christ, the corner-stone being that a pure mind, free from worldliness and sin, maintains a pure body, free from discord and disease. There are adherents of Christian Science in South America, Hawaii, the Boer Republic, Manila, and the Klondike."

*Daily Argus*, Mount Vernon, N. Y.

### New Quarters at Lancaster, O.

First Church of Christ, Scientist, have moved their place of worship to Blair Block, second floor, on Broadway. In connection with the church work, a public reading room has been opened, where all Christian Science literature may be found. Every day, except Sunday, there will be some one in attendance at the rooms from 10 A.M. to 4 P.M. to receive visitors who may come to read or to make inquiries with reference to Christian Science.

The opening services were held Sunday at 10 A.M. The rooms are very homelike in appearance and furnishings, and were made more attractive for this service with potted plants and cut flowers. Several visitors were present.

*Lancaster Daily Eagle.*

### From Staten Island, N. Y.

The first Christian Science service in Staten Island, N. Y., was held on the first Sunday in May, 1896, and First Church of Christ, Scientist, was organized August 26, 1897. It was legally incorporated with twelve charter members April 30, 1900.

The growth of the church has been gradual. Until January, 1898, our services were held at the house of our First and Second Readers, but at that time we secured a spacious room in the Masonic Hall at Port Richmond, Staten Island, N. Y. The work is opening in various directions, and we are thankful for the understanding of God which breaks the bonds of material sense, and sets the prisoner free.—MRS. ELISE F. FISH, *Clerk.*

Unless it is spiritualized, the national life is doomed to destruction. We can only remain a sound nation if we are sound at heart. But we can only be sound at heart as a nation if we are open to and affected by spiritual and religious influences.—*The London Spectator.*

The men who stand straightest in the presence of sin bow lowest in the presence of God.—F. B. MEYER.

## The Lectures.

### At Pocatello, Idaho.

Tuesday evening, July 24, Judge Joseph R. Clarkson of Omaha, delivered a lecture at the Pavilion in this city, under the auspices of the local society of Christian Scientists, to a fair-sized and appreciative audience embracing every shade of religious thought. The distinguished lecturer was introduced by Judge J. H. Richards, Mayor of Boise City, who came here, at the invitation of the committee for the purpose. The following is the substance of Judge Richards' remarks:—

*My Friends:*—It is a privilege to have a part with you on this occasion. The Christian Scientists of the capital of your state send greeting to those of the Gate City. They congratulate you that the opportunity for the material advancement of your city will soon expand. They rejoice with you that the opportunity for your spiritual unfolding has already expanded. The true American spirit is ever seeking to open the avenue to larger opportunities. Thus we move on, ever seeking, ever finding.

So far we have not discovered the limits of our possibilities. Hope, the advance agent of faith, ever impels us on. Faith, the forerunner of understanding, ever cries "Let there be light," and through the understanding light is ever breaking. "Wherefore by their fruits ye shall know them." We judge of the value of an idea to-day by its usefulness to mankind.

This is the practical age. It is the age of application of theories to present human needs. Humanity cannot be satisfied to-day with a religion even, which, in any measure, forgets the present, though it may promise a rich reward in the future or in another world. The sick, the broken-hearted, the weary, and the unfortunate, though loving the good they see, cannot be longer inspired with the teaching that God is omnipotent and the Soul of love and compassion, and yet cannot give respite from present sorrow. They are told that God is Omnipotence, Omniscience, and Omnipresence, that is, all power, all science (or perfect understanding), and all presence; that He is Love and that prayers to Him will be answered, yet when the sick pray as they do, and as they are taught, their supplication gives back but the echoing cry, "My God, my God, why hast thou forsaken me?" The world begins to see that "Ye ask, and receive not, because ye ask amiss." Humanity begins to understand that intelligence not ignorance is the source of power; that Mind not matter embraces this intelligence. Humanity begins to realize that if "ye ask, and receive not, because ye ask amiss," that understanding alone can prevent us from asking amiss. You have faith in the science of mathematics, you believe in other and material sciences so called. Is it not possible that there might be a science of Mind, especially in view of the fact that all science must spring from Mind? Anything is scientific to the extent that it works by unfailing rules and to definite and intelligent results.

You believe God is Omniscience, which word divided spells and means omni-science, or all science. If God is perfect Mind, then He must work by scientific and never-failing rules. If we are His image and likeness, then we should be governed by equally scientific and unfailing rules. If God is perfection and we are His image and likeness, then we must be the image and likeness of perfection. Can it be possible that the sick, the blind, the deformed, the sinful, and the depraved as we see them—I say can it be possible that these blighted things are the image and likeness of the perfect One? No, no, it cannot be.

If you judge of a man's methods by what he accomplishes through those methods, then you must conclude that Jesus worked understandingly, yea, scientifically, because he never lost a case. He never failed. He even overcame

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the last enemy, death; rose triumphant on the wings of love from his earthly tomb, and demonstrated scientifically that matter could not encompass or control Mind. Then it may be possible that there is a scientific Christianity, and if so, the certain way to health and holiness or wholeness has been found, and all may walk therein. We gather here at this time to hear something of this scientific Christianity, a religion applicable to our present needs, from one who, by purity of life, high intellectual attainments, special training, and personal experience, is fitted to inform us.

You may wonder why I, a man of affairs, a lawyer, should be interested in Christian Science. I will tell you. Its blessing has rested on my home, lo, these many moons, like a benediction. Its power has touched my life. The one nearest to me, in a worldly sense, had suffered continuously for nearly a quarter of a century from a physical ailment, so called. She had suffered more from many physicians, but I could forgive them for they knew not what they did. I say this in all kindness to them, for, noble men as they were, they did all they could to bring her relief and heal her, and I love them for it, but the culmination of their efforts only brought great despair to our anxious hearts when one of the leading physicians of this nation informed us that her prospects for recovery without resort to surgery were hopeless, and that surgery would probably prove fatal. But as "man's extremity is God's opportunity," she turned hopelessly to Christian Science at the solicitation of a friend, and when it dawned upon her understanding that Truth had made her free and that health is her rightful heritage, as the image and likeness of God, she broke forth into such a song of thanksgiving as only the redeemed can sing. I like the logic on which Christian Science rests. I love the Truth it teaches. I enjoy the practice of its precept. I am strengthened by its power. I am grateful for its blessing.

I now have the pleasure of introducing to you a man who has adorned the legal profession, elevated in public esteem the judiciary, drunk from the fountains of literature, loved his neighbors as himself, whose virtues shine forth in eloquence, and who speaks with authority as a member of the Board of Lectureship of the Mother Church. I therefore deem it a high privilege to present to you Judge Joseph R. Clarkson of Omaha, who will now address you.

The lecture, the first ever given in Pocatello, marks the most important event in the history of Christian Science in south-eastern Idaho, and is sure to result in great good to all Scientists in this vicinity, by stimulating their zeal in the work, besides arousing the interest of other seekers after the Truth as unfolded in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Judge Clarkson made a deep impression upon those who were so fortunate as to hear him, and we already see the effect of his coming in the increased interest manifested by those who have hitherto maintained an attitude of indifference, and in some instances of hostility, to the subject.

*Correspondence.*

### At Wausau, Wis.

Judge W. G. Ewing of Chicago, one of the ablest disciples of the Church of Christ, Scientist, lectured on Christian Science at the Grand Opera House Monday evening (July 30), and those who were present enjoyed a rare treat and were given new and correct ideas of this comparatively new interpretation of the teachings of Christ. Judge Ewing was introduced by Claire B. Bird who said:—

*Ladies and Gentlemen:*—We are learning something new every day. That is, we should be. If we are not, it is our own fault. The person who will not accept a new truth because he has not heard of it before, never will know more than he knows now, and the person who refuses to believe anything new simply because it is new, will never make any progress. I remember, not very long ago, of going over an old library and finding a text-book on mechanical engineering, and among one of the propositions there stated was a demonstration that a railway locomotive never could be built so as to run at a rate exceeding ten miles an hour. This was demonstrated by mathematical demonstration and was taught in the schools at the time. But Stevenson discovered something new in that line.

I can imagine the little fellow asked in school to demonstrate that proposition, replying, "It is not so. It will go faster. I know it will." So Stevenson probably was placed on the stool with a dunce-cap on his head because of his dense ignorance and foolishness. But those who laughed and derided have long since passed into oblivion, while Stevenson, because he knew something that no one then would believe, has left a name that will not soon be forgotten.

The lecturer this evening is a man who has achieved a reputation that is bounded only by the limits of the nation for thought in the lines of practical development and accomplishment and in bringing things to pass. The well-known reputation of the lecturer requires our thoughtful attention to the proposition which he submits to us, and it should be calmly and carefully considered. It will not do for us to say: "I do not understand this, therefore it cannot be so." Those of us who are unable as yet to accept the doctrine which will be explained to us to-night, perhaps because we do not understand it, or perhaps because we have not investigated the matter or given it sufficient thought, are undoubtedly just as glad as are those who do believe, that the lecturer is here and can present this subject to us to-night. I know that he will receive from all of us here the most careful and earnest attention, and I know we shall all go away wiser and better informed than we were when we came here, and I bespeak for him your most cordial and enthusiastic reception. I know we shall all be benefited by it. It is a special treat to have him here to-night to explain those things to most of us who have not heretofore given it sufficient thought. Now, we know the lecturer. He needs no introduction himself. We know him better than we do the doctrine of Christian Science. Judge Ewing, we shall be glad to hear you.

*The Central Wisconsin.*

### At Ouray, Col.

Judge Joseph R. Clarkson of Omaha, Neb., delivered his lecture on Christian Science at the Opera House, Saturday evening (July 21), to a large and appreciative audience, who listened very attentively through the entire lecture. Mayor Scott introduced the lecturer.

Judge Clarkson made no attack on other denominations but explained very logically the doctrine of Christian Science, and spoke of its wonderful growth since its discovery in 1866 by Mrs. Eddy, who is to-day the recognized Leader of this movement.—*Ouray Herald.*

### Lectures at Other Places.

Winnipeg, Man.—Edward A. Kimball, July 22.
Chadron, Neb.—Joseph R. Clarkson, July 27.
Marion, O.—Joseph R. Clarkson, May 15.

Oh bond of union strong and deep!
Oh bond of perfect peace!
Not even the lifted cross can harm,
If we but hold to this.

Then, Jesus, be thy spirit ours;
And swift our feet shall move
To deeds of pure self-sacrifice,
And the sweet tasks of love.

SAMUEL LONGFELLOW.

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## The Bible as Judicial Authority.

SOME of the reasons why our judges so often quote Scripture are not far to seek. The magnificent Arch of Titus, reared to commemorate Judah's downfall, the desecration of her altars, the dispersion of her people, the total extinction of her laws, and the final and grandest triumph of imperial Rome, is but a crumbling ruin—a favorite haunt of the owl and the bat. For almost twenty centuries the children of Judah have been wanderers on the face of the earth, exiles from their own land, strangers and pilgrims, without a government, a city, a temple, or a home. While all other peoples have multiplied (the Anglo-Saxons having increased about sevenfold during the present century), Judah has remained stationary. At the date of the crucifixion the Jews numbered about seven millions, which is about their present numerical strength. But the Mosaic law, which the admirers of Titus so ostentatiously consigned to endless oblivion, remains a living, growing force. Translated into hundreds of languages, printed in thousands of editions, scattered broadcast by hundreds of millions of copies, that law has penetrated to the remotest corners of the earth. In this closing year of the nineteenth century there is no spot on the habitable globe where either female virtue, personal liberty, private property, or human life are safe, unless that spot has been visited by the Bible and subjected to its teachings. In the Anglo-Saxon jurisprudence of to-day there is very little to be found which cannot be traced to its source in the Mosaic code; and the little thus found is scarcely worth either fighting or praying for. To readers who do their own thinking, who delve beneath the surface, who follow the truth wherever it may lead, we commend the subjoined quotation.

It is borrowed from a charge given almost sixty years ago to a jury in one of the Atlantic States; and it doubtless voices the prevailing sentiment of the Anglo-Saxon bench and bar. Replying to some criticisms of the Mosaic code, made by counsel in the course of argument, the judge said this:—

"When these giants in human intellect can tell me whence Moses derived his science in legislation without admitting the superlative and divine authority of the ten commandments, I shall begin to listen with more reverence to the teachers of human perfectibility. In that short and comprehensive code we find given us a perfect rule of action, covering the whole ground of man's existence; a rule not only prescribing our duty to God and man in our external behavior, but reaching to the thoughts and feelings of the hearts in every possible condition of life, and in all our relations to our Maker and our fellow-beings. The wisdom of ages, the learning and philosophy of the schools, have never discovered a single defect in that code. Not a virtue which is not there inculcated. Not a vice in its most doubtful and shadowy form which is not there prohibited.

"Whence, then, I ask, did the great Jewish lawgiver derive his spirit of legislation? If that code was written by the finger of the Almighty, let us bow to it with reverence and seek no better rule of life nor any wiser principle of action. But if they emanated only from the capacious mind and were dictated by the wisdom of Moses, then Moses was a wiser, a more learned man than any of our new teachers; and I had rather be under his jurisdiction and keep his commandments than learn new rules of civil polity and social intercourse from the most wise and learned of the present day."—*The Mechanical Adjuster.*

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Christian Science has made its wondrous strides by seizing on this all-powerful truth, that God is not very far from any one of us; that we can come in touch with Him and stay in touch, and thus living, all the power of death and hell cannot vanquish those that are rooted and grounded in this living faith.—*Literary Digest.*

# From Our Contributors.

## Teach the Children.

BY MRS. J. N. WHITE.

TEACH the children Truth's pure lesson,
Lead them gently day by day,
In the straight and narrow pathway,
Love illumining the way.

Teach them to be meek and lowly,
Pure in thought, and word, and deed,
Ever selfless, ever holy;
Thus we're sowing well the seed.

Taught thus the lives of guileless childhood
Will flow grand and full and free;
E'en reflecting the completeness
Of our Saviour's purity.

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## Christian Science in our Home.

BY CLEMENS SCHROEDER.

MY story is plain and short. Because of its plainness it may appeal to some one who finds himself in a quandary, as I did, and throw a light on his pathway which may enable him to pursue his course in a happier frame of mind.

I was brought up and educated in Germany, leaving the United States at the age of eight years. At the educational institution I imbibed much of the material views and erudition for which the German schools are famous, and the influence exerted by these teachings soon undermined what little religion there was in my make-up. When I returned, ten years later, I was an acknowledged agnostic, having drifted away from my church, the Roman Catholic, as soon as I was beyond the pale of family control. My aim in life was to get as much enjoyment out of it as possible, and my ambition to be considered not a half bad fellow. Money had no attraction; it went as fast as earned, squandered not so much in riotous living as in social enjoyment,—in theatres, concerts, and clubs.

After my marriage discord seemed to start. Business trouble at the very outset of married life, sickness, almost from the first day, discontent and vexations struggle against existing conditions, brought me into a veritable Slough of Despond. Two children born to us manifested the discordant condition of the home, both were weak and sickly, and were not expected to live. Thus matters stood when, as a last resort, I sent my family to Germany, hoping that a year's stay under changed conditions and under the physicians' care would be of permanent benefit. The year passed by,—a long, agonizing year,—the family had improved and gave promise of complete restoration to health. They returned apparently fully restored, and we started on a new life, full of buoyant hope. The drain on my small savings during the long years of sickness had left me high and dry financially, but what mattered money if only health had been regained!

One month after their return our little girl was down with a lingering fever. Hardly had she risen from the sick-bed when one day I was called from my office to attend the consultation of the family doctor and a New York physician over the case of our boy, who was seriously ill. Anxious days and weeks went by, but he improved, and soon was able to be about again. Six weeks later the mother was taken down with same disorder, and again the home was turned into a hospital and *materia medica* held undisputed sway. She, too, rose from the sick-bed, but it was found that another internal disorder required constant attention, and for nearly a year there-

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after she would go to New York (we were living in a suburban home in New Jersey) once or twice weekly and consult her physician, with indifferent result. My state of mind cannot be described. I look back with horror upon that period. It was a nightmare—darkness all around and not a gleam of light to give hope. I felt my physical and mental resistance give way.

And then, like a spectre, rose the guant figure of despair whispering into an unwilling ear, "Make an end of it—there is rest for wearied minds;" and when I crossed the ferry on my way to work the waves would beckon and the undulating watery surface would cause my brain to reel. Another suggestion would make its seductive appeal: "Drink! drink forgetfulness out of the cup that cheers! Leave the cares behind you and enjoy the sweet solace of the hour!"

Yet the better man in me would answer: "Don't be a coward; don't give up. Fight it out!" and with grim determination I would set my teeth and drag on.

A year passed by. We had removed to New York, and again hope rose high in our hearts. The health of the family seemed to have benefited by the change, we had been immune from the doctors' visits for several months. Then came the relapse, and my wife's condition was worse than before. All her disorders seemed to re-appear in more aggravated form, and the only course her physician, kind, patient, and careful, could suggest, was an operation.

At this stage we heard again of Christian Science. A few years previous we had heard it mentioned and its wonderful possibilities pointed out to us, but had paid no attention to it. We now listened with eager interest and soon after attended a testimonial meeting. Much that was said was Greek to us—we had been completely weaned from all religious thought and simply could not understand the exalted thoughts propounded in this wonderful book, "Science and Health with Key to the Scriptures," which all the speakers made so much of. My wife's limited knowledge of the English language precluded her understanding anything but the most commonplace phrases, and I was too highly amused at the wonderful, pretty stories told to take them seriously. Yet there was an undeniable earnestness about everything, and a certain indescribable atmosphere of good cheer, hope, and calm reliance pervaded the congregation, such as I had never before experienced. I was introduced to the First Reader and condescendingly remarked that I did not know anything about Christian Science but thought it very interesting. Her short answer was, "Seek, and ye will find!"

That was rather peculiar—"Seek!" I had never sought religious information; for fifteen years I had not been inside of a church except on such occasions as weddings or funerals. I never thought it advisable to seek, for it would only lead me on thin ice. That short sentence gave me something to ponder.

I have sought and I have found far more than the keenest expectation ever dared to picture before the hungry gaze—greater and higher altitudes than the soaring aim of ambition ever dared to reach.

The operation was never performed. For three years no physician has entered our home and no drug has been used. My family has enjoyed the best of health, the children have grown up to rosy, cheerful childhood, bright as the morning sunshine. My old ideals and pursuits have dropped away, my habits changed—drinking and smoking are things of the past. My home has become a home indeed, sweet forbearance taking the place of fierce, self-assertive dictation. I have learned to look upon my fellow-man as my brother and to give him the kind consideration which Love has taught me.

Gratitude, heartfelt and overflowing, goes out to her who taught us the way out of our misery and gave us the means of pursuing our course with confidence and sweet assurance. Christian Science to me was "the light that shone on a darkened path." My relatives, bitterly opposed at first, are beginning to respect me for the stand I have taken, my friends have stopped their sneering comment at my refusal to join them over the foaming cup; they know and begin to see that I have found something which they lack, and I see unfailing signs that more than one is doing a lot of thinking on this subject.

## A Homely Comparison.

BY S. M. W.

My first attempts to ride a wheel were painfully slow and labored. Though assured by friends that the reward would soon come, one declaring, "All at once you will be riding easily, without knowing how you do it," still I struggled, having much fear and clutching the handle-bar so tightly that hands were blistered and muscles strained. An instructor pointed out mistakes, directing that the toes, instead of the middle portion of the foot, rest lightly upon the pedals; and that hands clasp the bars gently, needing only to turn it for guidance; also that I look ahead and keep my feet going. I tried to obey, but leaned upon my teacher, begging him not to let go. This continued for three evenings, and on the fourth, my teacher could not come and my husband offered his services.

After several turns up and down the street, he suddenly let go of saddle and handle-bar and I found myself riding alone. It seemed very cruel at the moment for my husband to say, "Now turn around and come back, you don't need my help;" but that night the task was accomplished, and bicycling became an easy method of transit and a charming diversion, instead of a painful and timid struggle as before.

My entrance into the straight and narrow way of Christian Science afterwards, was similarly labored and slow, owing to fears, doubts, and misgivings. There was a period of indecision and of resorting to material helps when need arose; and later, a weak dependence upon others' understanding and demonstration. There was often a tendency to wonder just how and why certain effects should follow certain conditions of thought. So timid and conservative was my attitude, so stubborn my misconceptions, so high the pile of rubbish to be removed in the false consciousness of worldly wisdom and intellectuality, that our precious text-book was labored through more than a dozen times before I was enabled to run and read, or to recognize its perfect truth and consistency.

Testimonies in our *Journal* and the counsel of others encouraged me. A dear friend said one day, "When you have had one demonstration, you will no longer doubt and question and worry over the process, but will know the Truth and be free." That prophecy was soon fulfilled, and this wondrous sentence from "No and Yes" by Mary Baker G. Eddy, page 25, became illumined to my understanding: "Matter, or evil, is the absence of Spirit or Good. Their nothingness is thus proven; for God is Good, ever-present, and All." The very day and hour of this revelation of divine Truth is recalled, January 7, 1898, at four o'clock P.M. Since that moment Christian Science has been religion, medicine, comfort, and strength to one who was before a very "reed shaken with the wind."

There have been times when Good seemed hidden: times when evil seemed so real and formidable that I neglected for the moment to realize the Truth, and so halted and stumbled, just as in bicycling I forgot sometimes to keep my feet going, and so, frightened and confused, fell; but these discouragements are less and less frequent.

With constant recognition of God's presence and power, my feet rest firmly and the wheels run smoothly; with frequent reference to our guide-book, handle-bars cannot

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move mistakenly; with eyes looking only toward the spiritual verities, no dangers can confuse or frighten. When we experience the spiritual recognition of divine Truth, we are no longer anxiously concerned about details of the process or worried about results.

As Jesus replied to Nicodemus when he made inquiry, "How can a man be born again?" "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. . . . We speak that we do know, and testify that we have seen."

## He Calleth Thee.

BY EMILY BOWDEN SMITH.

Be of good comfort, rise; he calleth thee.—*Mark*, 10: 49.

THE Christ, the Healer of all ills, calls, and has called, all men continually. Why, then, is the world still full of diseases and troubles? Why do so few hear the voice of the Healer? First, because for many centuries we have been assured that the Healer was no longer here, and that we must wait for a future-world salvation. Isolated cases of cure by holy, uplifting faith occurred, but were looked on as exceptions, as miracles, or even as impostures, or instances of self-deception. Now, however, it has been proved that the Christ is still here, and still the Healer.

The other cause of our blindness is our own unwillingness to give up our material beliefs, although we have often tried them and found them wanting. As each cherished prop gives way, we try another, try anything that we can see, rather than trust the Invisible alone.

Even when Christian Science has taught us the nothingness of all material things, and that in Truth is all good, physical, mental, and spiritual,—we are apt to lean upon some material prop, and so fail to realize the blessings of Spirit. We cannot serve God and Mammon. If healing is slow and uncertain, let us see what is holding us down to earth. We cannot take our earthly beliefs with us into the realm of Spirit. However dear they may seem to be, they are illusions, and in Spirit we shall find the real, which alone satisfies.

Bartimæus had proved that there was no help or hope for him in matter. He felt convinced that a Power was present which could heal him, and joyfully obeyed the call, and his faith was rewarded.

The rich man clung to a belief of pleasure, or pride, in his material possessions, and went away sad, when called to follow Christ.

When mortals prove that there is nothing to be gained from any other source they are ready to hear and obey the call, that all will hear at last, to enter into the Kingdom of Heaven, where all sin and sorrow is unknown, and man is forever in the image and likeness of God.

### God's Requirement.

We live by faith, but faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's, never are at odds.
What asks our Father of his children save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise,
A life that stands, as all true lives have stood,
Firm rooted in the faith that God is good.

JOHN G. WHITTIER.

## Testimonies.

### Christian Science brings Many Blessings.

I was invited to attend Christian Science services at a neighbor's house three years ago. As I had been to call on them in a social way, and found them pleasant people, I went to one service, and then decided not to stop until I knew how the works were accomplished of which I heard them speak. I found in a short time that I could demonstrate the Truth, and that error in all forms could be overcome. The Bible became a new book. I got all the Christian Science literature. I took treatment for a short time, and to-day, I would not go back to the old way for anything.

I was healed of constipation of years' standing. I had tried different medicines and doctors, but I saw myself getting constantly worse. When Christian Science found me I was miserable, and had exhausted material remedies. I was greatly benefited for catarrh of the head, and never have the headache any more. This past winter I was healed of a severe attack of grip in a few days. My husband and two daughters soon saw how much I was helped, and they all commenced attending the meetings with me. My husband has been greatly benefited in many ways.

My husband and I are members of First Church of Christ, Scientist, of Chanute. We have a chartered church, and it is with the greatest pleasure we look back over the past three years and see the demonstrations made in our church work. We met for a short time at the home of Mr. and Mrs. C. I. Williams, who are the First and Second Readers in our church. But the meetings were so well attended that we had to rent a room down town in a very short time. We now have our room neatly furnished, a carpeted rostrum, matting on the aisles, and an organ. We use our church room for a Christian Science reading room during the week. We had a lecture last November, by Judge Clarkson of Omaha, Neb. It is surprising how much a few can accomplish in Christ's name. The people here in general feel kindly toward Christian Science.

I have had some beautiful demonstrations. One was over a burned hand. I lifted a hot stove hook, and felt that the whole palm of my hand was on the hook. But I shut my hand and realized the allness of God. I read Science and Health a while, and had no inconvenience from my hand afterwards. Another was a case of accident in our family. One of our daughters came from school, having been hit in the eye with a base-ball. She seemed to be in great pain. Her father gave her one treatment, and she went back to school with no swelling, and her eye not even discolored. It does not take us long to see the value of Christian Science, and also to realize that only by our lives can we prove that we are thankful for all these benefits.—MRS. M. F. WILSON, Chanute, Kan.

### Healed after all Material Means had Failed.

For twenty years of my life I was a helpless, hopeless invalid.

In 1876 I met with a serious runaway accident, followed in two weeks by the birth of a little girl. Soon after this I became a chronic invalid. I did not take a journey from Chicago in ten years without the attendance of my physician. Everything that means and the unselfish devotion of a loving husband could suggest was tried, but to no avail.

I have only loving words and thoughts for the many faithful, conscientious, courteous physicians, who did all in their power for me, always hoping for success, but from allopathy, homœopathy, surgery, etc., the same promise but no help.

Four years and a half ago I turned to Christian Science. My healing was slow. I now am very grateful for this,

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though I was not willing to have it so, as my slow healing has been a constant educator.

Words fail to express what Christian Science has done for our family, in every thought of health, harmony, and happiness. Many times the experiences which seemed bitter, and which we would have put from us, have proved our greatest blessings, causing us to draw nearer to God, and we always found His grace sufficient for us.

My husband, daughter, and myself, as well as the house-servants, are humble, devoted students of the Bible and "Science and Health with Key to the Scriptures;" and let me say to housekeepers, that the realization of the One Mind and the brotherhood of man has been a wonderful help to me in meeting the apparent annoyances and complications of the domestic department by mentally changing the positions of employer and employed, with the Golden Rule in thought. We have made no change in our help since our acceptance of Science, over four years ago, and all troubles have been met for them, for which they are very grateful.

When I first learned in Science and Health that the practice of Christian Science was to understand and demonstrate God, my old theological sense of God rebelled at the seeming presumption of poor humanity in attempting to demonstrate God, but I learned also from Science and Health, that the ancient Saxon term for God was Good, and then it seemed not only possible but beautiful that we should demonstrate Good,—the Universal Good, our Father-Mother God.

Then thought suggested the beloved disciple's statement, "God is Love." Thus the practice of Christian Science is to *understand* and demonstrate Love, and just so far as we manifest unselfish, impersonal love, we demonstrate God, by reflecting His qualities.

When we realize that we have ownership in nothing, either as creator or preserver, but are willing to work with God, by reflecting Him, we have all. To me has come the thought that the sense or consciousness of reflected Good is the real man, and that eternal Good is our only ancestry.

Language is inadequate to express our gratitude to our dear Mother, whose purity, devotion, unselfishness, and self-sacrifice has made it possible for her to bring to humanity the understanding which makes God available at all times, as "a present help in trouble." We wish to express our gratitude also for the *Journal*, *Sentinel*, and *Quarterly*, and to those who, with untiring energy, zeal, and faithfulness, provide such a bountiful spiritual repast for those "who hunger and thirst after righteousness."

ANNAH BROOKS, Chicago, Ill.

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### Fear Overcome.

Many, many times since my journey in Christian Science began, I have thought I must write something to express my love and gratitude for the help I have received in this up-hill journey.

Like the impotent man at the pool of Bethesda, I relied many years upon man's help, but it always failed when most needed. When Truth found me I think I was plunged into darkest Egypt. I was simply waiting for the summons whom most people dread, but to me it would have been most welcome. However, that summons never came, but rather the opposite, Arise, take up thy bed, and walk. My healing was not a quick one. There were many defeats as well as triumphs, but I still pressed on, confident that it was the right way, and my labors have not been without reward.

June 27, 1900, my little girl and myself went to our Wednesday evening services. There was a storm coming up as we started, but we went on, not thinking of being absent on account of a storm. Soon after reaching the hall, another lady arrived, and we sat there talking when, without warning, the storm burst upon us. The room was filled with dust before we could get things shut up, which we did as quickly as possible.

The air was filled with dust; it was thundering and lightening, and the wind was blowing a gale. Not one thought of fear came to me, but the thought that God is present everywhere was my support. As we started home we saw evidences of the storm on all sides; also there was much fear, and surprise was expressed that we were not afraid. Fear is one of the great enemies that I have had to overcome; but, thanks to the Truth as taught in "Science and Health with Key to the Scriptures," I have made a beginning. Words are weak things to express my love and gratitude to the dear Mother in Israel who has labored so unceasingly that poor, frail humanity might be redeemed from its bondage; also to the many faithful workers at headquarters, and throughout the entire field.

MRS. MINNIE ELGIN, Lincoln, Kan.

---

### Saved from the Operating Table.

Two years ago last February our daughter, aged eighteen, was brought home sick with abscess of the spine. For weeks we cared for her night and day, and when she was able to be up again she still suffered great pain, and had no appetite. The next winter we took her to a doctor, who treated her for five weeks, then gave me medicine and directions to complete a cure. We brought her home the second day of February, 1899, and the sixth day of February the abscess broke again. We kept on with the treatment, and in July took her to another doctor, who said she had let it go so long, she must have four or five operations before she would be any better. We decided to have no operation.

We knew nothing of Christian Science, but had heard of a lady who healed by faith, and as we thought "All things are possible with God," her father took her to see this lady, who proved to be a Christian Scientist. He left her there, came home, and told me not to worry, I could not give her better care than she was getting. She stayed six weeks, and came home for a visit, but as she did not get along very well, I took her back, and the twenty-third day of December, 1899, she came home healed.

The first change I saw was not in her physical condition, but I observed how much more patient she seemed, and such a look of peace and contentment as was on her face I had never seen before. Since she has been healed, I have been able, with the help of the dear healer, to overcome many ills. Every day and hour I praise and bless God that He, through Christian Science, has opened our eyes and understanding.—MRS. MINOR CANNADAY, Reams, Wis.

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### Christian Science in Dentistry.

I am a little girl ten years old, and have had many demonstrations. I am very much interested in reading the children's demonstrations. I thought some of the children might like to hear one of mine.

I had to go to the dentist to have some teeth filled, and as I always had been very much afraid of going before, I thought I ought to overcome fear, so I read Science and Health, and treated myself several days before going, knowing that "perfect love casteth out fear," and God did not send fear or pain. I did not have any fear or pain. I had to go to the dentist twice and he said I was very good. Then I knew I had really made the demonstration, but I knew it was God that made it, and not myself. I go to Sunday School every Sunday, and to church too. We are all Scientists, and love Christian Science very much.

IVY GWALTER, New York, N. Y.

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## Religious Items.

The *Universalist Leader* prints an interesting article by the Rev. Anthony Bilkovsky on "The Nation's Enemies," among which the writer classes the growing practice of families living in hotels. He says: "The Jew is the miracle of history. He has been preserved by his religion: and that religion has thrown an exclusiveness, like a girdle of steel, about the family, and especially about the meals. The kind of food, the preparation of food, the ceremonies at its eating, have prevented the Jew from merging into surrounding populations. Throughout four thousand years, and through incredible hardships, the family customs have preserved the nation."

The Rev. W. H. Mayhew, writing for the (Swedenborgian) *New-Church Messenger*, says: "While our early childhood does, in a measure, reflect the ideal of life, it is not itself ideal, and no mere traveling back to that stage of the earthly experience would prove satisfying. The little child has innocence, and by its innocence is allied with the heavens so closely that the Lord could say, 'Of such is the kingdom of heaven,' but it is the innocence that comes through ignorance of evil, and not that which is attained by a voluntary shunning of evil and putting away of evil. Hence, although it is a state that suggests the ideal life and provides a basis for its future and voluntary realization, it is not in itself ideal."

In an editorial on "Truth and Freedom," the New York (Methodist) *Christian Advocate* says: "It must be acknowledged to the credit of humanity generally that there never has been a time when men did not manifest a thirst for truth and a passion for freedom. The purposes of the human mind for the acquisition of these two rare possessions have found expression in as many ways as there are phases of truth and possibilities of emancipation. Error and bondage are alike repellant to the human mind, although they may be endured for a season with the hope of ultimate deliverance from their sway."

In a missionary article published in the (Baptist) *Standard* we find the following: "But we are told that we cannot have this Christ life on earth, the flesh is too weak and the temptation of the devil too strong. O beloved, do not take from us our inheritance in Christ Jesus. Do not limit the Almighty. Jesus said, 'As thou hast sent me into the world, even so have I also sent them into the world.' God would never send His servants out to represent Christ, 'in Christ's stead,' till He anointed them with the same Holy Spirit and power with which Christ was anointed. (Acts, 1: 8; 10: 38.)"

Discussing "The Universality of Religion and What It Means," the (Swedenborgian) *New Church Messenger* says: "That all men should hunger and thirst for some kind of a religion, is a fact in human life as full of meaning as the rising and the setting of the sun are facts in the phenomena of nature full of meaning. It embodies some divine truth in reference to man and his nature, with as much certainty as the complicated actions of sun and planets are expressions in the phenomena of nature of great scientific laws underlying their operations."

The New York (Baptist) *Examiner* notes with approval what it calls the "Recrudescence of the Spiritual," and says: "In the coming century, therefore, it is not too much to claim that we may confidently look for the universal triumph of the spiritual, and the union of Religion and Science, of conscience and reason, in the tribute they alike dictate to him who has the effulgence of the Father's glory and the impress of his substance.'

Upon the three noble arches of the Milan Cathedral are three inscriptions. On one is written, "All that which pleases is but for a moment," and a beautiful wreath of roses is carved over the words. On the second is written, "All that which troubles is but for a moment," and with these words is sculptured the cross; but over the great central entrance are these words, "That only is important which is eternal."—SELECTED.

The (Baptist) *Watchman* says: "There are few things more helpful to the inner life than an illuminating interpretation of a passage of Scripture that meets our case. In spite of all that criticism has done to create distrust of the inspiration of the Bible, there are very few of us who can rid ourselves of the conviction that its statements stand on a unique level of authority."

*Zion's Herald* says: "Those who cry out about the decay of religion are commonly under the influence of hallucination. The world is no doubt bad enough, but it is better than ever before. Irreligion is in evidence, but it is less rampant than in the past. We need more religion, but we never before had so much effective religion as now."

A writer in the (Baptist) *Watchman* says: "It needs the best men and the best churches to carry the best cause to victory; the men and the churches of the finest manhood, of the tenderest sympathy and self-forgetful love; men and churches who will have no purpose but such as can be entirely subordinated to the glory of God our Redeemer.

From idle words, that restless throng
And haunt our hearts when we would pray,
From pride's false chime, and jarring wrong,
Seal Thou my lips and guard the way.
JOHN KEBLE.

God is so great that He communicates greatness to the least thing that is done for His service.—JOHN WESLEY.

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The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

95 FALMOUTH STREET, BOSTON, MASS., U. S. A.



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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

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SEPTIMUS J. HANNA, C. S. D., Editor. CAMILLA HANNA, C. S. D., Assistant Editor.

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## Items of Interest.

### Political and Governmental Notes.

The National Anti-Imperialistic League held a liberty congress in Indianapolis last week, and passed resolutions recommending that all who opposed the policy of the present administration in regard to Porto Rico and the Philippines, give their support and their votes to Bryan and Stevenson. All the four hundred delegates, except twenty, voted for the resolutions. The committee which proposed the platform was composed of 7 men who in 1896 voted for Palmer and Buckner, the gold Democratic candidates, 10 who voted for McKinley, 7 who voted for Bryan, and one who did not vote. The committee was unanimous.

A race riot of extent and violence almost equaling the recent riot in New Orleans, raged for two days last week in the heart of New York City. Colored people, wherever found, were attacked by the mob without mercy. To stop the disturbance the police raided the streets, severely drubbing every one who did not move quickly. The measures taken to quell the riot were severe, but successful.

The population of two boroughs of Greater New York, according to the census, is: Borough of Manhattan, 1,850,093; Borough of Bronx, 200,807, making a total of 2,050,600. The gain from 1890 to 1900 is 535,299. This embraces all the territory known as New York City prior to the consolidation of all the metropolitan district as one city under the title of Greater New York.

A dispatch of August 12 from Nicaragua says that the concession to the Eyre-Cragin syndicate to build a canal across the isthmus, was forfeited on that day because of the non-payment of money due, and that this leaves the Nicaragua government free to deal independently with the United States with regard to building the proposed canal.

A society styled the National Association of the Army of the Philippines was organized in Denver last week with General Francis V. Green of New York as president. All officers and men who served in the American army in the Philippines and the sons of such men are eligible to membership.

The report of Commissioner of Patents Duell for the fiscal year ending June 30 last shows a total of 26,540 patents granted, including re-issues and designs. There were 1,660 trade-marks, 682 labels, and 93 prints registered. Patents that expired numbered 19,988.

Officials of Sing Sing prison, the greatest prison in the United States, decided recently to abolish the lock-step for first term prisoners, one of the traditional requirements of prison discipline. A military march has been adopted.

As nearly as figures can express it, the cost to the United States of the war in the Philippines has been $186,678,000 in cash and at least 2,394 lives of American soldiers.

### Foreign News.

Minister Conger and the other foreign ministers, together with the members of their households, the marine guards, and other foreign residents of Pekin, were rescued by the allied forces on August 15. The march to the Chinese capital was accomplished with much greater ease than was expected, there being but two battles fought on the way and another at the gates of Pekin. The fact that a foreign force of probably less than twenty thousand men was able to penetrate to Pekin and enter its gates, indicates that the vast armies of rebels so recently in full possession of Pekin and the surrounding country, have dispersed.

Italy is the most heavily taxed nation of Europe. Her debt is 12 per cent of the total wealth of the nation, as compared with 2 per cent for the United States, and 5 per cent for Great Britain. Half of her annual budget of $320,000,000 goes for interest on the debt and pensions, and only a little more than a third is available for expenses of the government. As a result all departments of the government are suffering, while the people are staggering under the burden.

A Paris dispatch of August 12 says that during the manœuvres of the French fleet off Cape St. Vincent, the night of August 11, a collision occurred between the first-class battleship Berennus, flying the flag of Vice-Admiral Fournier, commander of the fleet, and the torpedo boat destroyer Framee. The Framee sank immediately. Only fourteen of the crew, consisting of four officers and fifty-six men, are known to have been saved.

England is now in the heat of a general political canvass, and one of the issues is the conduct of the Church of England. Lords Portsmouth, Kinnaird, Wimborne, and Grimthorpe are at the head of an agitation to prevent the church from "reverting to the principles and practices of the Church of Rome."

Since the assassination of the King of Italy the Berlin police have been enforcing the passport regulations very rigidly, and Americans intending to visit that city have been advised to take passports.

The Chinese minister at Washington on August 12 handed the Secretary of State a copy of an imperial decree appointing Li Hung Chang a special commissioner to treat with the powers for peace.

The British landed troops at Shanghai last week to offset the action of Russia in occupying Niuchwang.

### Industry and Commerce.

An authoritative statement of the world's visible supply of cotton shows the total to be 1,278,427 bales, against 2,836,226 last year. Of this the total of American cotton is 768,427, against 2,115,226 last year, and of all other kinds, including Egypt, Brazil, India, etc., 510,000, against 721,000 last year. The total world's visible supply of cotton shows a decrease compared with last year of 1,557,799 bales.

A consolidation of the most important manufacturers of heavy fire apparatus in the United States has been effected under the name of the International Fire Engine Company. All the companies in this country manufacturing steam fire apparatus are included in the combination, which is said to have a capital of $9,000,000, all taken up within the companies included.

Work was started last week on section B of the East Boston tunnel. This section runs under the harbor and calls for greater engineering skill than any work that has ever been undertaken in or around Boston. A shaft will be sunk to a depth of fifty feet and from this point the work will be carried under the water.

Charles M. Schwab of the Carnegie Steel Company is about to start a trade school for boys in the neighborhood of Pittsburg. He will pay the salaries of the teachers and provide a library.

It is estimated that about 1,500,000 persons are employed in the coal mines of the world.

### General News.

"Old Home Week" was observed in New Hampshire last week and there were joyful reunions in about every city, town, and village in the state. A dispatch from Concord, N. H., to a Boston newspaper concerning the festival, says: "The good influence of Old Home Week, which was instituted last year by Governor Rollins, has been great. Within the last year many old homesteads have been bought by people from other States, and abandoned farms have been taken up. Another influence which the idea has exerted is to induce both residents and visitors to aid in marking historical places and in compiling local town and family histories."

During seven minutes of August 17 every wheel and spoke of commerce throughout the great Southern Pacific system of railroads and steamship lines was stopped during the burial of Colis P. Huntington in New York. At exactly eleven o'clock in New York, every hammer in all the shops of the company ceased clanging; engines paused upon the rails, and steamships floated lifelessly upon the water. During the short suspension of business fifty thousand men in all sections of the United States remained idle.

Estimates of the number of Jews in the world, more or less approximate, calculate their total at about 10,000,000 of which 4,500,000 are comprised in the Russian dominions, and 1,800,000 in the Austrian. The United States comes third with 930,000, of which 350,000 are in New York alone. Germany and Roumania have respectively 560,000 and 300,000, the British Isles but 150,000. Asiatic Turkey a like number, European Turkey, 120,000; France, 72,000; Algeria, 49,000.

A. D. Shaw, commander-in-chief of the Grand Army of the Republic, is reported to be in favor of changing the date of Memorial Day from May 30 to the last Sunday in May, because as it is now the day is largely devoted to sports and amusement, and he believes that the change would result in a more seemly observance of the day.

The Cuban teachers who have been attending the Harvard summer school, left Cambridge and Boston August 16. After visiting New York, Philadelphia, and Washington, they will leave the United States and are expected to arrive at Havana August 28.

In France the oxen that work in the field are regularly sung to as encouragement to exertion, and no peasant has the slightest doubt that the animals listen to him with pleasure.

London is twelve miles broad one way and seventeen the other. Every year sees about twenty miles of new streets added to it.

Topsfield, Mass., celebrated the 250th anniversary of its incorporation as a town last week.

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[Vol. II., No. 51.

# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Telephony Without Wires.

### System which Utilizes the Terrestrial Currents.

IN a little workshop in Philadelphia, a young inventor has devised and is fast perfecting a system of telephony whereby the human voice, as well as the signals of the Morse alphabet, is transmitted through earth and air without the use of wires.

A practical demonstration of wireless telephony was given last Tuesday and a company organized to exploit the system named after Prof. A. Frederick Collins, an electric engineer, formerly of Chicago, but now residing in Philadelphia.

The Collins plan is quite distinct from the Marconi system. It uses no coherer, which is the salient point of the Marconi system. This coherer is a very delicate device, that must be adjusted to the minutest nicety.

Out-of-door tests have been made under favorable and unfavorable conditions, and apparently the new wireless telephony and telegraphy is a success. Though still in a crude state, the verity of the principle that terrestrial waves of electricity are as inductive as the ether waves utilized by Marconi, Dolbear, and others, seems to have been proved. Larger machines are to be built at once, and tests of the most rigid character will follow.

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Professor Collins is not yet thirty-five, but he has been a worker of no mean sort in the field of electrical endeavor for a good many years. After taking the scientific course at Chicago University he joined the Thomson-Houston Electric Company and did a great deal of experimental work for them. In his spare moments he studied telephony. When Marconi's system of wireless telegraph was brought out, several years ago, Professor Collins read a description of it.

He promptly set to work to construct a similar apparatus and succeeded in duplicating Marconi's feats on a small scale.

In response to a request for a not too technical account of this system for the benefit of the lay reader, Professor Collins said,—

"It is really too soon to set myself up as an Edison or a Tesla, and I do not want to pose as anything else than a student of telephony. Such success as I may have attained is due in no small degree to my wife. She has encouraged me, and by her knowledge of mathematics and interest in telephony has aided me with practical suggestions.

"In the first place, it should be said that while the earth is a poor conductor of electricity, the currents projected through it meet with no such resistance as the ether waves utilized by Marconi. The network of telephone, telegraph, and electric light wires, trolley wires, tall steel skeleton structures, and the hundred and one obstacles that divert and disrupt air currents are not encountered under ground. Again, some strata of earth are pretty good conductors of electricity, while others are non-conductors. Thus, it is possible to project two currents, say, at different depths, and to secure perfect insulation.

Now, as to syntony, or electric tuning, a term the layman does not understand usually, let me explain. In listening to a phonograph, say, one may distinguish the notes of a certain instrument in a band if he tries to. He simply attunes his ear and his mind to the vibrations produced by that one instrument. So also in wireless telephony. Everybody understands how a tuning fork will respond, that is, will sound to a certain note struck on the piano. A scientist would say it vibrated when something with the same rate of vibration was set in motion.

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"Electric tuning is analogous. A given receiver properly tuned will respond to a certain number of ether or air vibrations per second. So it will to terrestrial vibrations, but it will remain unaffected by another rate of vibrations. Thus, any number of ether or terrestrial waves vibrating at different rates would not interfere with one another, nor would any set of vibrations affect any receiver, except the one specially attuned to its rate.

"Now," continued Professor Collins, "we take an ordinary Bell receiver and pick up the vibrations set loose at a distant point with no connecting media save mother earth. Each instrument (transmitter and receiver) is connected by wire with two copper plates, or, rather, a copper coil and a copper plate proper. The plate is buried in the earth at varying distances from a foot to thirty feet. The copper coil is incased in the cabinet. The sounds—that is, the vibrations—are transmitted over the wire to the sunken plate, thence through the earth to the corresponding plate buried at the receiving point connected with the receiving instrument. Of course, the layman will understand that there are batteries attached to the cabinets, and a Crookes tube as well.

"The induced current passes simultaneously with the earth current.

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"At present I am working on a system of electrical resonance or syntony where two, two hundred, or two thousand subscribers may talk without conflicting. I do not think this problem will be harder than articulate speech without wires. A more or less mechanical device I am giving time and thought to is a bell for signalling, all devices extant not being applicable to our telephone. On each telephone we shall have to place a couple of discs resembling the combination lock on a safe. Then, when Smith wants to call Jones, whose number is 142, for instance, he will turn the dial to 142. This will put his 'phone in tune with Jones'. That is, the number of ohms resistance regulated by this combination-lock illustration, anywhere between two thousand and one hundred thousand ohms will equal the resistance indicated by Jones' instrument, and then Jones' signal will be rung.

"If Brown and Robinson are talking in the same locality they will not hear Smith and Jones, nor be heard, for the resistance on their circuit is different, and so on."

*Boston Herald.*

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## Among the Churches.

### Opening Services at Berlin, Ont.

Sunday, August 5, 1900, is a day that will ever be remembered in the history of First Church of Christ, Scientist, of Berlin, Ont., as on that day the doors of the beautiful new edifice, on the corner of Water and Francis Streets, were opened to the public for the purpose of consecrating this church home to the worship of the living God.

The opening ceremonies held on Sunday were most interesting, and notwithstanding the sweltering heat, the auditorium and gallery were crowded at each of the three services. The nominal seating accommodation is four hundred, but over five hundred persons attended on each occasion. Had the general public known what renowned vocalists had been secured, the building would not have been able to hold even a small proportion of those who would have sought admittance. In the forenoon Mr. Edw. P. Johnston, a rising young Canadian tenor, now of New York, sang, and in the afternoon and evening, Mr. Ernest Sharpe of London, England, a world-noted baritone, assisted in the service.

Among those who attended were included a large number of visitors and representatives from the various Scientist churches in the different cities of Ontario and the United States, and even from London, England. Some of the cities represented were Boston, Mass., the home of the Mother Church; Cambridge of the same state; Cleveland, Ohio; Buffalo, Brooklyn, Rochester, and Troy, N. Y.; Toronto, Ottawa, Hamilton, Brantford, Guelph, Kingston, St. Thomas, etc. The total number of those from a distance was about two hundred.



The congregation of the denomination in this town numbers about one hundred and fifty persons, though there are only fifty-two actual members enrolled. Their achievement in erecting this church building is therefore all the more creditable to them.

The past eight years, the length of time that has elapsed since the inception of the movement here, have been marked by steady progress and growth. The movement was begun in Berlin by Mrs. S. J. Williams, who was referred to in most feeling terms of endearment by the different Toronto workers, with whom she was associated before her removal to Berlin.

The preliminary work incidental to the preparation for building a permanent house of worship, was begun over a year ago. The design of the building, which is of a striking and imposing nature, being of the Old English style, was prepared by Mr. Jos. H. Taft, architect, of New York City. The foundation exterior is decidedly unique, being of large boulder stone, laid at random. The upper portion of the structure is of timber and plaster, and combines to produce a solid, substantial as well as impressive effect. The extreme length of the building is one hundred feet, with a two story tower at the intersection of the two streets.

There are two entrances on Water Street, one leading from the hallway into the auditorium, and the other directly into a roomy, cosily fitted up reception and reading room. This reading room will be open to the public every afternoon in the week, and is liberally supplied with the literature of the movement.

The seating capacity is four hundred, and the comfortable oak pews are placed in semi-circular form. The seating alone cost $740. The general interior is finished in black ash panelled wainscoting, Georgia pine floors, and delicately tinted rough plastered walls. There is an abundance of light, the numerous windows being of heavy stained glass. A massive sunburst of amber shades has been placed in the front gable, at the rear of the gallery. This was presented by the Sunday School, as were also the substantial desks for the two readers.

The building is illuminated with electric light, the fittings, which are of old brass finish, being very fine.

The basement will eventually be fitted up for Sunday School quarters, and it is the intention to put in a fine large pipe organ in the future.

The cost of the structure and fittings to date is about eight thousand dollars, and when completed, will total fully ten thousand dollars. The amount of expense incurred up to the present is all provided for, and there will be no mortgage on the building.



Before the hour set for morning service the auditorium was completely filled with happy people, a large number of Christian Scientists having arrived from other places in Canada and the United States, and the local church members and friends made up the rest of the great congregation.

After the usual opening exercises, the clerk of the church, Mrs. Williams, who was the pioneer in the movement here, read an address which was in part as follows:—

To-day, as we open our new church home to the public, we extend to one and all a heart-felt welcome; we are glad to see you here, and if this is the first time, we hope it will not be the last. This church is yours and ours, and we trust that you will find it pleasant and profitable to come here often in the future.

We say to our fellow-workers, visiting Christian Scientists, Beloved in the Lord, your presence crowns our day of gladness. Love has brought you, and you have brought love to this our common rejoicing. "The seekers of the Light are one."

Friends, we have not invited you to see what we have done, but to see what God hath wrought. "This is the Lord's doing; it is marvelous in our eyes." For a little company like ours, only fifty-two members, to build a church like this is a marvel to human sense, and had we known a year ago the proportions that this building would take, the expense involved, and to what extent our faith, hope, and love would be tested, we should have said, "It is impossible;" but God said, "Arise and build," and our part was to obey. "Except the Lord build the house, they labor in vain that build it."

This church, which is a branch of the Mother Church in Boston, Mass., was founded on the healing, and these walls tell of the destruction of sin, sickness, sorrow, poverty, fear, and pain. "Thou shalt call thy walls salvation, and thy gates praise."



The direct inspiration of the building of our visible church came from the public lecture given here a year ago last April by Mr. Carol Norton, C.S.D. The interest manifested by the community in that event, and the vitality thereby imparted to our church, gave us faith to go forward, and building operations were commenced about a year ago. The lot was a gift from one of the members, and the triangular point, held by the town, a very essential part of the site, was granted by a unanimous vote of the town council. We, who know that the Church of Christ, Scientist, stands for all that promotes the welfare of the community—for all that is good, pure, and ennobling, know also that "this land will yield her increase."

The corner-stone came from Concord, N. H., the home of our Leader, the Rev. Mary Baker G. Eddy, whose followers here and all over the world are now rising up to call her blessed. God is never without His representa-

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tive in the world. We know that our revered Leader is God's messenger to this age, because she brings the Word of God to human understanding, whereby mortals are delivered from all evil. "He sent His word and healed them."

After the address the regular Sunday Bible Lesson for the day was read by the Readers of the local church, Miss E. F. Edwards and Mr. Herbert J. Bowman.

At this service Mr. E. P. Johnston, of New York, sang very pleasingly, "Fear ye not, oh Israel."

Long before half past three, the time set for the opening of the afternoon service, every available seat was taken and many were standing.

Rev. A. R. Vosburgh, C.S.B., of Rochester, N. Y., presided, and gave a brief address on Christian Science and what it has brought to the world as an unfolding of Christianity that entitles it to be added to the list of organized bodies in the religious world. He said,—

When a Christian Science Church is erected in a community it will surely be asked, What mean ye by these stones? What is this new movement in Christendom that has called so many out of the established lines of Christian work and worship, and is establishing itself in church homes of its own?

Christian Science has set for itself no ideal that has not been held before God's people in all ages. That which the Bible teaches and demands is righteousness. That which must be sought with hungering and thirsting desire is righteousness. And righteousness is simply rightness; right conditions of thought; right relations to God and man. Human thought needs no philosopher's argument nor prophet's message to convince it that something is wrong; that there is something to be made right, and that which will right the wrong, is the righteousness, the rightness, which will establish the Kingdom of Heaven on earth. This must come to mortals through a right purpose, a right motive, and a right method.

The old Jewish religion established the first. It was the Jews' mission to awaken conscience, to establish an ideal of living that should embody a right purpose. And this the Jewish thought did establish; and produced a type of intense conviction that was represented by such men as Saul of Tarsus.

But a right life springs from a right motive. This came in Christianity and Saul of Tarsus became Paul the Apostle, who finds that love is the fulfilling of the law.

Thus Judaism appealed to the conscience and awakened a right purpose; Christianity appealed to the affections and awakened a true motive; and now only the human reason needs to be spiritually illumined to satisfy the whole man. This is the mission of Christian Science, to so inform human thought with the knowledge of God and His Christ that Christian experience shall be enabled to go on from the child-condition of faith to the full manhood of understanding, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In this Science is come in his fulness the promised Comforter, to guide into all Truth. In this Science comes such a knowledge of God and His ways, and such an understanding of man made in the divine likeness, that we see how the perfection that Christ enjoined is to be unfolded in us; and how the Kingdom of Heaven shall come on earth; and how they that hunger and thirst after righteousness—rightness—shall find that rightness and be filled. And in human consciousness thus illumined and transformed evil will cease to seem to be a reality, and sin, sickness, sorrow, and sighing shall disappear; for the former things shall have passed away.

In conclusion, he congratulated the workers here on the blessing which has rewarded their labor, and then announced that owing to the fact of the Toronto guests having to leave at five o'clock, the addresses of visitors would be given in the afternoon instead of the evening.

The first speaker called on was Mrs. Betts of Troy, N. Y. She said she wished to speak a few words of love, congratulation, and comfort to her co-workers here. She likened the beginning of the work in Berlin to the planting of an acorn, and the present fruition to the branching, sturdy oak. "Nothing in the world can hinder you," said she, "if you follow God's teachings, from bringing all the earth under this tree." She urged upon them all to give to the afflicted, to feed the hungering soul, and give to heavy hearts that which will make them happy. It is the good in others, and not the evil, that should be looked for, and by seeking for and doing the good the present will be to us Heaven, "There is no need to die to go to Heaven."

Miss Stocking of Cleveland, Ohio, followed Mrs. Betts. To her, it was a cause for rejoicing, that fidelity to Principle, trust, and self-abnegation, had resulted in this structure being erected and opened. There is reason for joy at the hopeful outlook for a great ingathering to the household of the Mother-Love.

Other brief addresses and fraternal greetings from the various churches represented by them were given by Mrs. Stewart, Toronto; Mrs. Leonard, Brooklyn; Mr. Robb of London; Mrs. Maybee, of the Second Church, Toronto; Mr. Higman, Ottawa; Mr. Kinnear, Kingston; Mr. Moderwell, Buffalo; Mr. Wilson, Hamilton; Mr. Kerr, Brantford; and Rev. W. P. McKenzie, Cambridge, Mass. A letter of greeting from Mr. Carol Norton of New York, who lectured here over a year ago, was read by Miss Edwards. The church at London, England, was represented by Mr. Ernest Sharpe, whose singing at the afternoon and evening services will long live in the minds of those who were fortunate enough to be present. Mr. Sharpe, who has a reputation in England and Germany as a vocalist of the highest attainments, possesses a rich bass voice of great power and purity, and his solos, especially his rendering of "Peace be still," made a deep impression on his hearers. He sings not alone to bring out the harmony of the composition, but to give the realization of the thoughts expressed.

On the programme for the evening service was an address by Rev. William P. McKenzie, C.S.B., of Cambridge, Mass., who, like the chairman of the afternoon, Mr. Vosburgh, of Rochester, is a member of the Board of Lectureship of the Mother Church of Christian Science in Boston, Mass. Mr. McKenzie spoke in part as follows:—

The thoughts which I have to present to you will gather themselves round one phrase, "The glorious liberty of the children of God." We go back in thought to the land of Egypt for a type of physical bondage, and we see the Israelites toiling in the dust of the brick fields. We think of the shepherd life which the patriarchs had lived, following their flocks over the open pasture lands, and then we think of their descendants, forced to toil in the monotonous labor of brick-making, becoming wearied and hopeless, and stung into activity by the lash of the task-master when they faltered. We can see that not only were they in bondage to outward masters, but were also controlled by thoughts of hatred and resentment towards their rulers. When Moses, having received the best education that the wisdom of the time could afford, felt himself moved to

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compassion, and tried to help them in a human way, by slaying an oppressor, they could not receive his good intent, and so he had to flee into the wilderness. During forty years in retirement he learned, from communion with God, a diviner way of liberating his brethren. And yet, when they were set free from the Egyptian bondage, they were still such slaves in thought to superstition, selfishness, ignorance, and obstinacy that it required a discipline during forty years of wandering in the wilderness before they had gained a sufficient sense of freedom to enable them to possess the promised land.

We know how the Jewish people preserved what they had gained through Moses and the prophets who followed after him, and yet, when Jesus appeared on earth, he found them hopelessly enslaved by the traditions which had grown up concerning their sacred writings. They were also acquainted with political oppression, and it is difficult for us to realize the contrasts between the glory and the power of the then conquerors of the world and the distress and abjectness of the conquered. The world-rulers of that time traveled with glittering retinues, and their palaces were magnificent with the rarest work of the world in marble and precious metals, mosaic and silken hangings. All this luxury was the reward which came from successful war, so that one of their beatitudes might have been, "Blessed are the makers of war." And as the spoils of war were gained through cruelty and oppression, we can see that they would necessarily have despised meekness and mercy.

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Jesus came to bear witness to the Truth of the unseen Kingdom of God, and he began by stating it as an axiomatic truth that those who were accounted destitute would inherit that kingdom, and those who were meek in heart should find its beauty upon the earth. Among those who believed that the hilarity and recklessness of feasting was to be desired he proclaimed that those who amid such scenes were mourning, were ready for spiritual comfort; and that those whose hunger and thirst was after righteousness should be satisfied with good. Where cruelty was almost universal he exclaimed, "Blessed are the merciful, for they shall obtain mercy." And, ignoring the success of the warriors, he declared that the peacemakers should be called the children of God; and amid a condition of unexampled corruption in morals, he declared that the pure in heart should be able to see the invisible God. Thus may we see that Jesus did not attempt to establish freedom for a limited number of persons, but to set forth the axiomatic truths according to which all men should be free. Moses was "faithful as a servant," in freeing a selected people from bondage, but Christ Jesus was "faithful as a Son," in setting forth the glorious liberty of the children of God.

When we come down to modern times we recall the great awakening which came to the people of this continent when they saw the wickedness of slavery, yet in that great conflict for the emancipation of slaves, evil passions were so stirred that those who were fighting for the liberty of the African race were themselves enslaved by murderous and cruel thoughts, by resentments and prejudices which prevented them from understanding the liberty which loving brings. We remember also that, then and since, enslaving diseases held multitudes in bondage; that pain and distress of mind and poverty and fear were like taskmasters, driving multitudes to unrewarded labor. Amid these conditions the discovery of Christian Science brought again before men the truths of the kingdom of Heaven. Moses expected instant recognition of his desire to liberate his people, and Mary Baker Eddy, seeing the mental and physical slavery of the modern time, expected that her presentation of the liberating Truth which she had learned through being healed, would be gladly accepted. But her experience was like that of Moses. As Paul did after his spiritual illumination, so did she retire from the world for a time, that she might become enlightened as to the wise method for presenting to the world Christian Science, which restores to Christianity the lost element of healing.

Christian Science was finally presented through its textbook, "Science and Health with Key to the Scriptures." The question might be asked, Is the teaching of this book necessary if Jesus fully set forth the truths of the Kingdom of Heaven? The fact was, that men had accustomed themselves to argue that the teaching of Jesus was not practical, and that the Sermon on the Mount had no connection with ordinary life and business. Moreover, all expectation of healing through Christ had faded away from modern thought. For generations people had been looking to material drugs, believing that God had stored in them certain magical efficacy. New drugs for this purpose were continually being invented by men, because of the failure of those in use, and it never seemed to occur to people that if drugs had been chosen by God to heal, they could not fail to heal.

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In founding Christian Science, Mrs. Eddy, the Discoverer, began herself to practise healing, and taught those whom she had healed, sending them out to heal and teach others. Those who have been faithful to her teachings have experienced from their Leader an exquisite love and wise guardianship which no previous experience in life had prepared them to expect. The beauty of holiness manifested in Mrs. Eddy's life fills all who perceive it with wonder and joy, and those who do perceive it hunger and thirst after similar rightness, mercy, meekness, purity, and love. Thus the Leader in this movement illustrates the beatitudes, and proves the Sermon on the Mount to be practical.

Christian Science offers to this age through its textbook, Science and Health, the scientific method for living a blessed life here on earth,—rich in its own inward health and joy, and so, liberal in its goodness to others.

This church which has been built, bears witness to the gratitude of those who have experienced its healing power. The redeemed throughout the world are becoming a "multitude which no man can number," and if you will join them you will find that the joy which was transient in your lives will become permanent, and that you will be deprived of no good thing or thought you ever rejoiced in. Christian Science shows that good is not haphazard, and by setting men free from all forms of slavery to sickness, and sin, and the fear of death, establishes the glorious liberty of the children of God."—*Berlin News-Record.*

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The letter from Mr. Carol Norton, which was read at the afternoon service was as follows:—

Eastport, Me., July 28, 1900.

First Church of Christ, Scientist, Berlin, Ontario.

*Beloved Friends and Co-laborers in Christian Science:*—Accept my grateful thanks for your cordial invitation to be present with you at this feast of dedication, the liberal fruition of your righteous labors. Regretting my inability to be present with you in person I am with you in thought, sympathy, and interest, and joyously share with you all the happiness and satisfaction of this event, the opening of your own house of worship. I remember with loving interest my visit to your city some months ago. I deeply enjoyed the privilege of speaking to the people of your community, and remember the impartial and interestingly broad introduction of your mayor on that occasion. I have always been grateful that the lecture district to which I have been appointed includes the cities of two nations,

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Canada and the United States. As I have gone from one city to another, first in the Dominion and then in the States, laboring prayerfully and honestly to sow the seed of demonstrable Christian Science in the soil of listening hearts and searching minds, I have been renewedly impressed as the days have gone by with the essential unity existing between the subjects of your revered Victoria and the citizens of our great republic. Great as is the unity begotten of common political aims, racial tendency, and governmental ideals, still greater is the unity begotten of the blessed truths of the Spirit revealed in Christian Science.

To-day more than any other one factor operating upon the mind of humanity Christian Science stands without a peer as the unifier of races, peoples, hearts, and lives. My friends, there is but one Lord, one Faith, and one Baptism, one ruling Mind, one spiritual optimism and healing grace, and but one regenerative baptism of Pure Mind. There is but one universal language, one world-wide government, but one real commonwealth, and but a single crowned head. This is the Love that is supersensual, healing, reconstructive, redemptive, infinite. It knows neither time nor space, latitude nor longitude, bond nor free, rich nor poor, heathen nor religionist.

But one love *is*,
All else is false,
One universal Nature rules
This and all worlds,
As one vast universe.

But one real passion *is*,
All else is naught;
One instinct governs man
And rules all life in purity,
Through Love's eternal plan.

But one real freedom *is*,
Born of the all-knowing Soul
No license doth it know;
A law unto itself,
It governs man
In righteousness and peace;
It brings to slaves,—release,
It gives the passion of One Soul;
Reveals perfection as man's goal,
And maketh one in Truth and Love,
Creation's one great host.

To this Love this beautiful temple of the Holy Spirit bears witness. Above the fogs of corporeal sense and human justice this Love interprets to you and to me the message of the Prophets, the mercy as well as the justice of Moses, the compassion, chastity, and saving love of Christ Jesus. It connects us in thought and sympathy with the seers and sages of all ages, religions, and climes, exalts the Apostolic Succession of pure hearts throughout all eras, interprets the Christian Scriptures, displaces the Israel of the flesh with the Israel of the Spirit. Above all else it lifts us into an understanding consciousness of our true debt of discipleship to our beloved Leader and Mother, Mary Baker Eddy. Love triumphant over personality, revenge, and sensuality alone can make us childlike and put us in possession of the spiritual significance of the inspired writings of our Teacher.

May the Holy Spirit of Love brood over this church. May the upturned eyes and open ears of all who worship herein receive the pure intuitions of divine Mind, untouched by personal sense and human interference; may the Great God, whose servants you are, lead you beside still waters and into green pastures of physical and spiritual wholeness, and may your honest labors continue to receive their just reward and compensation in growth in grace and the possessions of spirituality.

Lovingly and faithfully in Christian Science,

CAROL NORTON.

## Respect for Others' Views.

IN the annual baccalaureate sermon at Tufts College, June 17, 1900, the president, Elmer H. Capen, D.D., spoke in part as follows:—

It is important that we should get the point of view of even an opponent. Failure to do this is, I think, the source of most contentions. Seen from the piazza of the Fabyan House, Mount Washington presents the appearance of a gigantic eagle. From some parts of Gorham its sides seem notched and scarred, mighty and terrible, but without much suggestion of beauty, while from the bridge at Shelburne, where you see the whole mountain from foot to summit, set in its gorgeous framework of surrounding hills, you have a picture of a vast and living pyramid floating in a landscape that is liquid with beauty, and yet it is the same old mountain all the time. They who have looked upon but one side of it know but a fraction of its reality. It is the same with truth. Most men see only a segment or some particular aspect of it. This often leads them to think that to be true which other men see is not true at all.

For, after all, differences are superficial and similarities are profound. If we regard only the externals of human society, if we look only at what appears in the different orders of civilization, if we observe only the various customs which prevail among men, we shall very likely reach the conclusion that vast and irreconcilable differences divide the races, and even the nationalities, of the world. But when we look deeper we reach another conclusion.

But lest you should somehow draw the conclusion that opinions and even convictions, are matters wholly of indifference, that human happiness, and even human progress are best secured by conformity, and that whatever happens we must avoid opposition and conflict, I desire to say that all this deference, patience, sympathy, and breadth of judgment which I have been advocating is not incompatible with the most intense conviction. It may rather be a symptom of it.

The reasons for this are perfectly patent. To begin with, this attitude of mind opens the doors of other minds, and without an open door and the hospitality which it implies, nothing can be accomplished. By this process all the truth of all the world in every age of human history is gathered up, conserved, and compacted together for the illumination of mankind, and to it added the new conclusions which have been reached in the most recent fields of research.

Moreover, this method disarms resistance. When a man has invited you to the sanctuary of his hearthstone and then unfolded to you all that is most precious and sacred in the private experiences and convictions of his life, and you have listened with sympathetic and cordial approval, he cannot well take offence at what you unfold from the depths of your own inner being. He cannot, from very graciousness, fail to go with you as you lead him on to new and nobler heights of vision than he had ever before imagined. And do you suppose that when he has once had a glimpse of the new beauty, that he will wish to go back to the tame and dreary outlooks of his former dwelling? Will he not rather say, it is good to be here, let us make tabernacles and abide here forever? It is indeed difficult, if not impossible, to resist the obligations which high courtesy imposes.

*Boston Herald.*

**Wanted.**

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

Love is the beginning, the middle, and the end of everything.—LACORDAIRE.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### "Jingle-Jangle."

FROM an article republished in the *Sentinel* of August 9, from the *Morning News*, of Savannah, Ga., it appears that the Rev. Dr. Jordan, in a recent sermon, spoke of Christian Science as being "mere jingle-jangle." It appears further that the learned doctor had reference to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

The doctor's compounding of words turns our thought to Paul's famous similes in 1 Corinthians, 13: "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal."

If love be absent, either on the part of author or reader, speaker or hearer, mere words are as sounding brass or a tinkling cymbal, or, as our friend puts it, "mere jingle-jangle."

What is "music in the sinner's ear," and "life and health and peace," is often jingle-jangle to the self-righteous, blinded by his own preconceptions. To some the sacred Psalms of David are "mere jingle-jangle." To some the sweet music of the Beatitudes of Jesus are "mere jingle-jangle." To many the prophetic words of John in the Apocalypse are "mere jingle-jangle." To many the Bible, as a whole, is "mere jingle-jangle." Why? Because love is absent from the mind of the reader.

What to this learned minister of the Gospel is "mere jingle-jangle," to multiplied thousands, during the past thirty years, has been a message truly of "life and health and peace." This message has healed the sick, bound up the broken-hearted, relieved of sorrow and distress, saved life, redeemed sinners, reclaimed infidels and atheists, and daily is doing this Christly work in divers parts of our globe.

Daily, hourly, is going up to the God who is Love, from thousands of honest hearts, the deep, earnest prayer of thankfulness for the words of Love and Life and Truth, of hope and joy and cheer, contained in that book whose utterances are "mere jingle-jangle" in the ears of our brother of the Southern pulpit. If only the accumulated and hardened wax of prejudice could be removed from those ears, that which now sounds like jingle-jangle therein, would become a sweet pæan of Love, of Life, of Truth, carrying with it to him, as it has to the mighty host who have had open ears, the joy and peace and hope that come from conscious communion with the Heavenly Father.

For more than seventeen years have these thankful hearts been sounding their loud hosannas through the *Christian Science Journal*, each year adding scores to the number.

For two years, both the *Christian Science Journal* and *Sentinel*, monthly and weekly, have been sounding forth these notes of joy. We could reproduce volumes of them to show that the words of that wonderful book which seem like jingle-jangle to stopped-up ears, have been to these redeemed ones the very music of Heaven—life-giving, health-giving, soul-inspiring, for they have come laden with the Balm of Gilead, the sweet manna from the bounteous hand of divine Love. No, no; to these dear souls the words of the Christian Science text-book are not "mere jingle-jangle."

As we say, we could reproduce thousands of these, but we shall confine ourselves to the very issue of the *Sentinel* in which we quote the doctor's words.

First, we quote from some confined in prison, sinners according to the world's estimate; but was it not such as these that Christ came to save? Is it not such as these that our learned friend desires to save if he is true to his profession? Says one, on page 799:—

"I firmly believe in Christian Science and all its teachings. . . . The more I read of Christian Science, the more I believe its teachings. . . . Any person who will read Christian Science thoroughly will certainly believe it is true. I was treated and healed here in jail." To this needy soul the words of our text-book were not "mere jingle-jangle."

Says another, same page:—

"Words are too small for me to explain the benefit I have received from Christian Science. Though confined in prison, I realize that God is Good, and that I am not forgotten. It is a great comfort to me to learn from Science and Health that God is Good, and does not forget us in our trouble. . . . As I read the Christian Science literature I realize that I am progressing, and that God is All-in-all."

Although bodily imprisoned this earnest heart is spiritually reaching heavenward. To him the words which are redeeming him are not "mere jingle-jangle."

Another says, page 800:—

"Praised be his name forever! not only in the healing of my soul, but also in the healing of my body. Yesterday I was so lame I could hardly walk, with pain in foot, hip, and back; but lo! on getting up this morning I was every whit whole, and walked many miles to-day. . . . Praise God!"

Are these words of thankfulness out of a full heart the fruit of "mere jingle-jangle"? If so, let the heavenly music come like showers of refreshing rain.

Yet another, same page:—

"It is the greatest and most beneficial gift that I have received in my life, to be confined here for ninety days, for it has brought me into the Light and Love and Truth of Christian Science."

Think of it! This prisoner giving thanks for his imprisonment because thereby he has found the words of Light and Love and Truth, which, to the ecclesiastical ear of our friend, are "mere jingle-jangle."

Read the concluding words of a testimonial from Coventry, England, and then say if it was not a glorious kind of jingle-jangle that brought such an experience:—

"The Bible, dear as it was to me before, is a thousand times more precious to me now, and my heart is full of gratitude to our beloved Leader who has given us the spiritual interpretation we so much needed."

Ah, for more of such jingle-jangle!

On the next page we read the testimony of Mr. David Dawson of Barre, Vermont. For four years he has been reading the text-book and he says he loves and cherishes it more than any other earthly possession; and why? He tells us:—

"Before I began the study of Christian Science my custom was to sit down every night after supper with my jug of beer, my pipe, and my newspaper, and read and smoke and drink until it was time to go to bed. I commenced to read Science and Health in my usual way, with my pipe and jug of beer, and would sit reading until morning. Often I went to bed just because I thought I had read enough for one night. After I had been reading Science and Health about a month my wife informed me that my beer was nearly gone and I had better see about getting another barrel. I told her that I thought I would

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not get any more beer. I wanted to get a copy of Science and Health of my own instead of the beer. She said I could please myself about it, but told me it was foolish of me to think I could get along without the beer when I had used it over thirty years, and had proved that I could not get along without it.

"About a year previous to this I had made up my mind to stop drinking and did not drink anything for over six weeks. The result was that I lost flesh to such an alarming extent that I became frightened and commenced drinking again. I soon regained my usual weight. My wife knew this and used it in support of her argument. I admitted the fact but told her my mind was made up to buy Science and Health and let the beer go, that I should now prove the truth of what I had been reading. I bought the book in place of the beer, and the result is that instead of losing flesh I am to-day thirty pounds heavier than I ever was before. My pipe was consigned to the stove about the same time, and now for over three years I have neither smoked nor drank, nor do I have the least desire to do so."

Mr. Dawson, surely, found much more than "mere jingle-jangle" in his reading of the book.

On page 802, we read this from C. Douglass Hotchkiss:

"Of the efficacy of Christian Science to effect moral reformation I am assured by the manner in which it exposes wrong motives and evil thoughts, and drawing one aside from himself far enough to enable him to turn around and behold what manner of man he is when he loses some of his self-satisfaction and is blessed with a desire for improvement. In the pursuit of the renewing of the mind the value of this Mind Science is appreciated."

Let us pray for more of such jingle-jangle as will bring the kind of moral reformation here described. As well might our learned friend pronounce as "mere jingle-jangle" the words of Isaiah, as thus to characterize our text-book, for in its holy work it is but fulfilling Isaiah's prophecy:—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

As well might he call these words of Jesus "mere jingle-jangle," for the teaching of our text-book is in direct line therewith, and the work being done by virtue of such teaching is in strict compliance with his command:—

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

## The Legationers.

IT is now certainly known that all the legationers at the Chinese capital have been rescued by the allied forces. This is cause for rejoicing and thankfulness, and millions of hearts are uniting in praise to Him who guides the destiny of nations, for the safe delivery of the representatives of the nations, including our own faithful ambassador and his devoted family.

Let us trust that the same Wisdom that has thus far guided, shall bring out of the present seeming chaos that order which shall still further tend to establish the kingdom of righteousness and harmony among the nations, for which the people of the world are longing, and which inspired prophecy distinctly foretells.

# Selected Articles.

## In Defence of Christian Science.

*To the Chattanooga Times:*—I wish to say a few words concerning Rev. Mr. Br ugher's sermon on Christian Science, not in any sense of controversy, but simply to correct some misstatements made which would lead to incorrect conclusions. I am sure Mr. Brougher is sincere and honest in criticising Christian Science, and thinks he is doing his congregation and the community in general a good service. I will frankly say that if that were Christian Science which one would deduce from a dispassionate perusal of his sermon, I, for one, would never have accepted it. But it isn't. The trouble with all who thunder against our system is, they simply set up a straw man which they label Christian Science, and then tear it to pieces (creating quite a litter the while), and the Christian Science man goes on, totally oblivious of it all, for he knows he has not been touched.

Of the twelve references from "Science and Health with Key to the Scriptures" used by Mr. Brougher, five were totally incorrect, and all were detached sentences, separated from their context, and thus were more or less misleading. One could take the Bible and by quoting isolated passages, make it appear contradictory and absurd to the highest degree. Is it fair thus to hold a system up to ridicule by such unjust methods? We seek investigation, but ask that such be pursued in a spirit of justice and honest inquiry, otherwise little knowledge of Christian Science will be gained.

Mr. Brougher asks: "Can the followers of Mrs. Eddy be called Christians in the real sense of the term?" I might say in passing, we are not followers of Mrs. Eddy, but of Christ, for that godly woman disclaims all personal following, and is continually turning people from her personality to the impersonal Christ. But we do claim to be Christians, and think we can prove it by proving our religion according to the teachings of Christ, as given in the New Testament, and also, I trust, by the lives we are endeavoring to lead.



The reverend gentleman is mistaken when he says we insist that those who accept our views abandon their former church connection and unite with us. We never insist upon any one leaving any church, as it is a matter of individual decision, but if, after studying Christian Science for a season, they desire to unite with us, we justly demand that before joining our church, connections with other churches shall cease, which is but natural, and done by all. In the true sense of the term, we believe our church to be truly evangelical, for we endeavor to demonstrate the teachings of the Master.

Mr. Brougher says: "If the Christian Scientists are right then the Christian church is wrong, and has been ever since the apostolic days." That the Christian church has been less powerful and efficient since the third century, is a fact admitted by all members of it; and we hope and believe that Christian Science (the understanding and demonstration of the Science of Being as Jesus taught it) will be the means of restoring the power and spirituality of the primitive church, lost through materialism.

Our critic says: "Heretofore I have been in the habit of using my eyes and ears and other senses in the study of the world and its contents, but the Founder of Christian Science will not allow that I have any eyes or ears." He is incorrect here, for Mrs. Eddy makes no such statement, but simply in other words repeats the statement of Paul, when he says: "The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned." The five material senses testify only to their own manifestation, the material universe, but can take no cognizance of God, heaven, or spiritual things. We cannot see, feel,

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hear, taste, or smell Spirit or spiritual things, yet these senses are all that testify to sickness, discord, sin, and death. Can we work out our salvation by their aid?

When Jesus said, "Be of good cheer, I have overcome the world," he could not have meant the world in the full sense of the term, for he had preached to only a handful, but he did mean he had overcome sinful sense. He had been tempted at all points, yet he proved the powerlessness of sin, and told them so for their encouragement, that they, by following his teachings, might do likewise.

Brother Brougher objects to Mrs. Eddy's phraseology; yet it is clear to those who are students of her works, and I dare say there were carpers in our Master's time at his parables, and at the language of Paul and the four evangelists. When we speak of God as Love, all understand it to be the very Principle or essence of all genuine love; likewise of Him as our Life, for we are because He lives. Then why should it be thought strange when we also speak of Him as Intelligence, Mind, Soul, Substance, Ego, Wisdom, Truth, Spirit, etc.? They are all proper synonyms of Deity, for He is the Principle of all goodness. We are in no sense of the word pantheists, but the exact opposite, for pantheism is a belief of mind in matter, the worship of God in nature, which doctrine is totally foreign to Christian Science.

Mr. Brougher objects because we deny the reality of sin. If sin is real, it is of God, for He made all things and pronounced them good. Jesus said of the devil (evil): "He is a liar and the father of it." If sin were a reality, an entity, God-made, how could we ever hope to overcome it? The questions he asks refer to mortal man, who is indeed a sinner, and who certainly deceives himself if he says he has no sin. But we believe the mortal is the counterfeit of God's man, made in His image and likeness, the old man with his deeds which must be put off before the real man can come to light. As the false is destroyed the true is manifested, and this true spiritual man is our real selves.

Dr. Brougher seems to expect the Comforter to come as a personal mortal, but a careful study of Jesus' statements in reference to it shows it is to be the Spirit of Truth, leading into all Truth. Is there any personality to this?

To my sense it is very beautiful and comforting when Mrs. Eddy explains the text, "The soul that sinneth it shall die," to be, not God's child who is lost, but the false sense of sin destroyed. We believe God to be divine Love, Good, the eternal, and evil His supposed opposite, the temporal and unreal. Man is saved when he works out his salvation by rising above all sin and proving his sonship with the Father.

Our critic mistakes when he says Christian Science declares that sickness is imaginary. We say no such thing. But we do say it is mental, a latent or conscious fear, imaged upon the body. He asks: "How can Christian Science heal disease if it does not exist?" Disease is as real to the patient as his false thought makes it, just as a child in a dark room is assured of the reality of ghosts. But when this state of fear is cast out of consciousness by the realization of God's allness, God's supremacy, and the impotence of evil, he no longer suffers, for it is logically proven to him his suffering is unnecessary, because it is not of God, hence has no right to exist.

Our reverend brother is mistaken when he says "They do not cure all diseases; they fail more times than they succeed." I venture to say that seventy-five per cent of the patients who give Christian Science a fair trial are healed, and when we remember that nearly all come to us as a very last resort, this is truly a remarkable record. I have at times refused to treat people who came, because they would not follow my directions, which are simple enough. I have seen nearly every organic and acute disease that *materia medica* has named but could not cure, healed in Christian Science during the past seven years. While Christian Science is remarkably successful as a system of mental therapeutics, it is a religion, and its followers believe it to be the revival or restoration of primitive, apostolic Christianity, which has come with "signs following" to prove its genuineness.

As to the quotations from Pundita Ramabai, she could not have made more errors of statement about Christian Science in the same number of words had she tried for a month. She is absolutely mistaken in every particular when she compares it to the teaching and philosophy of the Hindus. There is no connection between the two whatever, save that perhaps both investigate mental phenomena: the one the phenomena of mortal mind, and from a material basis, and the other the cause and explanation of the Science of Being, and from a spiritual basis.

In conclusion I would say to Brother Brougher and all: "Read carefully the Scriptures in the light of 'Science and Health with Key to the Scriptures.' Read the two books carefully, prayerfully, understandingly. Do this for six months, and I will venture to say more light will be gained of Scriptural subjects, more understanding of the Science of Life, more knowledge of God and His love to His children, than you ever had before."

EDWARD E. NORWOOD.

In the *Chattanooga (Tenn.) Times.*

## Spirit vs. Matter.

IN a material age the word Spirit, or spiritual, fills many minds with a sense of mystery and aversion, the word finds no place in the nomenclature of the chemical laboratories, and is not therefore supposed to represent anything that has any actual, substantial existence.

In Christian Science the word Spirit is synonymous with God, Substance, Mind. It is the real and immortal, of which the material is but a misconception, a finite, imperfect, limited view.

Spirit, as God, has no material counterpart, the material and the spiritual cannot co-exist, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Man is not material, nor is he a miniature spirit, developed out of the infinite Spirit; man reflects Spirit; he is the image, the likeness of God.

St. Paul tells us that Spiritual things are spiritually discerned. We are not surprised, therefore, if the material fails to apprehend the spiritual, if the finite does not discover the Infinite, or the temporal reveal the Eternal. The two do not co-operate, they have nothing in common by which they can establish relations and hold communication. Again the same Apostle writes, "Walk in the Spirit and ye shall not fulfil the lust of the flesh [the material senses]" which is a blind belief that life is in matter.

Notwithstanding the difficulty which the so-called material thought has in finding its way out of itself, into a recognition of the substantial reality of Spirit, this entire theme is coming daily nearer the apprehension of men. The way in which, in our day, a rapidly increasing company of good people are turning to God for help in sickness, as well as in sin, proves that there is coming a fuller recognition of, and a deeper reliance upon, Spirit and the spiritual. Never before did men turn to God with so much confidence; never were there so many evidences to prove the faith of the ages, that God, Spirit, hears and answers prayer uttered with the understanding.

Thought, which, in many cases, almost instantly dispels the sense of anger, or resentment, or envy, or fear,

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or dishonesty and love of evil, relieving suddenly physical pain, is the true prayer and religion, the signs which follow prove the thought to be right and in accord with the true Principle of Being.

Is not this the power of Mind over matter? Will not power, coming from the divine Spirit, destroy that which is evil, and which comes not from Spirit? What can that higher life be, toward which it is said the ages are advancing, if it be not man's increasing power of apprehending and demonstrating spiritual and eternal things, redeeming from sickness, sin, and death? The understanding of our immortality in Spirit, wrests us from the elements that decay—from the false sense that life inheres in matter.

Truly the Bible contains the Word, the seed or leaven, which has spoken in every age and clime and has been the great regenerator of humanity's hopes, picturing that royal state, "The Kingdom of Heaven." The true transcendentalism of which the ages have spoken, of which poets have sung in metaphor and rhyme, prophets announced, divines and statesmen prepared the way, and which the Revelator, while yet on earth and in the flesh, was permitted to behold, is divine; in this vision of the spiritual state of man, heaven and earth (finite conditions) had passed away. The proverb also confirms this Christian idealism when it says, "Where there is no vision, the people perish." In Spirit is no night, no sickness, no death, nothing that defileth or maketh a lie, even death and hell are delivered up and cast into the lake of fire (utterly annihilated). Evil must cease, its power is a falsehood. To admit that evil is necessary to existence, is evil. It is saying and believing that Good is not perfect and complete within itself. Mankind, or what is called civilization, advances in proportion as this religious Principle is perceived, and the omnipotence and goodness of Spirit is demonstrated by mortals.

The mortal thought, seeking satisfaction in the material and never relying upon Spirit for aught, teaching the belief that all things are developed from and through unintelligent physical forces and relying upon these inanimate (though supposed to be life and mind producing) energies for everything, this enthrones matter as divine, and Spirit receives no place. In such a scheme, the knowledge of Spirit, God, even if recognized, is limited to the study of physics, which in Science, is but a study of effects, not the study of the Supreme Cause. Now an effect is not explained by an effect; effects are only understood when seen in the light of their Cause. And Science recognizes that only what is intelligent, mental, and living, has power to originate, to order, to create, to cause to be. Matter never contained such power.

Therefore God is not physical and we cannot know Him physically; we perceive God mentally as Spirit, Mind, the *giver* of law and order, therefore the knowledge of God is meta-physical, a perceiving *beyond* matter, into Mind.

The eyes closed to spiritual sight, Jesus tried to open by the use of parable, "Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts; and should be converted, and I should heal them."

For their ultimate salvation—the discovery of their immortality—men surrender their physical theories, turn away from chemical laboratories to the Divine Healer. We find the Great Physician, not by looking into matter, but by looking *through* it, until its veil disappears; and that which brings to us this transforming power of Spirit is the Christ, the Saviour.—*Coos County (N. H.) Democrat.*

## From Our Contributors.

### I Will Not Fear.

BY IDA FULLER MOORE.

WHAT though there be dark, lowering sky?
What though the waves leap mountain high?
On land or sea, I know that He,
Who ever ruleth righteously,
Is Lord of all in His vast realm;
"Our Father's at the helm!"

So when my thoughts foreboding seem
And heavy with a fearful dream;
Or turbulent as troubled sea,
And mighty billows compass me;—
Though error would the heart o'erwhelm,
"Our Father's at the helm!"

His angel whispers, "Peace, be still,"
And peace my heart doth straightway fill.
The waves are calm, the errors flee,
All things repeat obediently,—
The timid flower, the fearless elm,—
"Our Father's at the helm!"

### Prison Work.

BY M. A. O.

THINKING it may be of interest to the Field to know something of the results of the work in our state prison I send the enclosed letter from those who are making a study of Christian Science in the Washington State Penitentiary, located in Walla Walla. We meet these men each Sunday and read the lesson with them. They are each supplied with a copy of "Science and Health with Key to the Scriptures," the Bible, and the *Quarterly*. We read the lesson text responsively, then have silent prayer followed by the Lord's Prayer and its spiritual interpretation, from Science and Health, then the Lesson-Sermon, closing with the Scientific Statement of Being, repeated in unison. The men bring their books into the class and turn with the reader to each reference. They give their thought as to the topic of each citation, showing study and thoughtfulness.

Several of the men own a levant Science and Health and subscribe for the *Quarterly*. The writer of the enclosed letter has also a cloth edition of Science and Health to loan. As some of the men have no means to buy any of the literature, the class took up a collection and subscribed for one copy of the *Journal* and two copies of the *Sentinel*, and also pay for the Quarterlies. Two men have "Miscellaneous Writings," and several have "Unity of Good." All the men who have been in the class any length of time have overcome the use of tobacco. One man said, "I found in reading the 'little book' that I could not be a Christian Scientist and continue to use tobacco." In three days he overcame the habit which had held him for more than twenty years. He was also healed of a "tobacco heart."

This man was one of two who first began to read Science and Health; and Christian Science came to him just in time to prevent having one of his legs amputated. It had already been opened and the bone scraped, but at the time they decided to amputate the limb he knew a little of this Truth, and would not submit to the operation. An officer said to me, "He cannot live long, and will only be a burden. I wish he might obtain a pardon." Instead of being a burden he was healed through his study of Science and Health, and in place of spending so much time in the hospital has been able to attend to all his duties, and has

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done much to interest others. Through him the Indian, who wrote the enclosed letter purchased the "little book" and was healed of consumption, before he came into the class. I do not think any one who has not done work of this kind can appreciate what a ray of light, hope, and comfort Christian Science brings into their darkened lives, transforming their hopeless faces and attitude into cheerful, smiling countenances,—indeed, giving them a "lively hope" as they grow in the understanding and demonstration of divine Love which "corrects and governs man" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 311). As soon as one man becomes interested and begins to get glimpses of what Christian Science really is, he becomes a missionary to some one else, and when they are sufficiently interested to study the lesson they have the privilege of coming to our service, and are furnished with the necessary books.

The children of the Sunday School have placed two copies of Science and Health in the library of the Penitentiary and a *Journal* and *Sentinel* subscription. On Easter Sunday one little girl of six years, requested the privilege of sending to this class some flowers "with thoughts of Love," which request was granted and the incident explained to the men.

Several of the men have been healed of physical ills; and although they have been joked and sneered at quite a good deal, the class has grown from the original one to between twenty and thirty, and there are some thirty more who are reading Christian Science literature. We have spoken to all the prisoners, and can have our turn with the other denominations who hold service in the large hall, whenever we wish. The warden has been very kind, giving us every privilege possible.

The time allotted for such a service is only about twenty minutes, which is too limited a time for our Lesson-Sermon, and we feel that our present method is of more help to the men, and that those who come to our service are really interested to know the Truth which sets free, as the other service, which is held at the same time, is short and the music attractive.

One young man, who has now been out a year, said, "The first time I looked in Science and Health I saw the word God, and closed the book, thinking that I had no use for such a book," but through the influence of his cellmate it was not long before he was studying and owned his own pocket edition, which he now continues to study.

Two of our workers go to the County Jail each Sunday and read the lesson and talk to the men there, and there have been some very good results. There are several in the class at the Penitentiary who first became interested while in the jail. Whenever one is released they always come to our reading rooms to express their gratitude and appreciation for this Truth which has shown them how to be free indeed.

One man from the jail said, "You came to us so differently from all other workers, as though you were not afraid that your God could not take care of you, and as though you knew you had something that would do us good, and you have, you have given us a hope, and I have come to thank you." This same man passing through the city a year later called to tell me of his mother, who is now a Christian Scientist, and of her being healed from the results of an accident.

Some of these men have sent the *Sentinel* and other literature to their families, and some have done absent work of healing, as well as helping their fellow prisoners. They all express their gratitude to Mrs. Eddy as they begin to understand that greater freedom which Science and Health reveals for all men.

The following is the letter enclosed.

Washington State Penitentiary.

*Editor of the Christian Science Sentinel:*—Inmates of this prison for a long time have felt it a privilege as well as a duty, to tell their fellow-beings through the columns of the *Sentinel* how God has blessed us and restored us to health through Christian Science. We are thankful to say that the present tendency of the warden is to treat us so kindly as to let the adherents of this faith come to our rescue. We know that this tendency will increase as time goes on, and the benefits of Christian Science are familiarized. It is something more than a year and a half since this wonderful seed of Truth was planted here. Praising God, we can say from the depths of our hearts, the seed is germinating. After years of tribulations, drifting to and fro, with the numerous and conflicting tides of materialism, we have been transformed by the one Principle, and united in the one hope of our faith. Now we earnestly desire to attain the high ideal of character which is set before us in "Science and Health with Key to the Scriptures" by the Rev. Mary Baker G. Eddy. Words are inadequate to express in any degree our deep sense of gratitude to the beloved Leader for the sacrifice and patient labor of love, which has blessed us. We shall not cease to give thanks and praise to her who has pointed the way to Life.

We value the knowledge of the Christ-teaching which has come to us through Christian Science. It has lifted us out of despondency and sin. It has healed our wounds, it has filled our hearts with joy hitherto unknown, it has made us different men, and life now has a meaning and a purpose to us. Its teaching is undoubtedly the true religion, bearing fruits of healing to the "broken-hearted, deliverance to the captives, and recovering of sight to the blind." We are truly thankful for the blessings of God, and we know that words cannot express half the gratitude we feel for our beloved teacher who has given us the glorious light of Truth, even here in the wilderness of material sense, and we can now clearly see our way out of darkness.

The writer is an Indian, and in these few lines feels inclined to give you a brief history of his own case. My bad reputation is largely due to my constant visits to bar-rooms, gambling-tables, and race-tracks. I tell you this because I feel I must be honest with the kind students of Christian Science who have done so much for me and my fellow-prisoners. I also add that my reformation is all due to the destruction of sin through the revelation of Truth, which has come to me through the book we all love, Science and Health. When my time expires, I shall come forth a reformed and a "free man," free, not only from behind the prison bars, but also loosed from the grave-clothes of superstition and fleshly indulgence, which had heretofore bounded me.

"To The Editor."

Bravest in war and peace
So may thy joys increase
Abundantly.
Boundless be thy reward
Say we with one accord
Praying our gracious Lord
To cherish thee.

H. C. T.

## Resolution.

BY FLORENCE K. RICE.

To preach was ever easier than to practise, but how much more good is accomplished when the preaching is preceded and accompanied all the way by proof, the right living which makes Truth manifest.

First we should desire to know the Truth, then let us resolve to *live it*. Resolve to give more attention to Spirit than we do to the body.

**Shall we serve Heaven**
**With less respect than we do**
**Minister to our gross selves?**

Should we not ask ourselves each morning this question?

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What is to be the line of thought to-day that good results may follow? We often forget that our lives are wholly the result of thought, and that the measure of our happiness depends upon our mental attitude.

Above everything else, let us resolve to think good thoughts, to love good, to do good, to be good, to see good, and to feel good toward every human being. And how can this wealth of goodness become a part of us?

By resolution,

> Assert thyself; rise up to thy full height;
> Shake from thy soul these dreams effeminate,
> These passions born of indolence and ease,
> Resolve, and thou art free.

We must remember that the body responds to thought, and that health is ours in proportion as our thoughts are governed by Truth. We often hear the remark that he or she is in "poor health," when there is but one quality of health, and that perfect. Why do we blunder through this beautiful world calling it a "vale of tears"? Simply because we do not realize our birthright sufficiently to subdue that over which God has given us dominion.

As we are governed by what we believe, how necessary it is to think forcibly enough to believe that which is true, and, ignoring outward appearances, bring our lives into accord with all that is real. "There is courage enough in every soul to overcome fear; there is love enough in every heart to bid peace reign in place of strife; there is light enough always to overcome darkness; why need we tarry longer in a helpless state? We live in a new world when fear is abolished. Look within.—begin the work now, and the voice to strengthen you will whisper, 'Lo, I am with you alway.'"

## Freedom.

BY FRANCES H. COIT.

"Ye shall know the truth, and the truth shall make you free."—Christian Science comes to proclaim freedom to the citizens of the world, to set the captive *free*, and to break the bands of slavery to the dreary thraldom of materialism. No language can express the sweet peace and joy which breaks upon our enraptured senses when we fully realize the grand verity that we are indeed and in truth *free*.

When Abraham Lincoln issued the emancipation proclamation, the slaves, in some instances, were apparently unable to understand the word freedom, but were seemingly dazed by the great light which had dawned upon them, and it was necessary to arouse them and repeat to them: Slavery is abolished! you are free! And so we are captives still, and know not the meaning of the words of Jesus: "Go ye into all the world." "Preach the Gospel." "Heal the sick." "Cast out devils," and "The Kingdom of Heaven is at hand!" until we come into an understanding of the Truth, as taught in Christian Science. In proportion as we understand and obey the divine command, are we blest with health, happiness, and holiness.

I were ungrateful not to mention my own case of healing of a very severe case of acute indigestion and gastritis. From repeated attacks I had become very much emaciated, unable to partake of any solid food, and, to mortal sense, about to pass away, when a Christian Scientist was summoned. I immediately began to improve, and in three weeks was entirely healed; but the physical healing is not to be compared to the spiritual uplifting which is simply indescribable, and to me is a foretaste of Heaven.

> He prayeth best, who loveth best
> All things, both great and small;
> For the dear God who loveth us,
> He made and loveth all.
>
> COLERIDGE.

# Testimonies.

### Found God a Present Help.

I do not presume to have a message for those of ripe experience in Christian Science, nor for those who, from their hard-won citadels of Truth are directing the battle against the errors of mortal mind. I think of those countless thousands of well-meaning men and women who are struggling to-day as I was struggling a year ago, surrounded by an environment of prejudice and ignorance of the Truth, which is the unknown barrier between them and present happiness. To such as these, I long to say in words of soberness and truth, "Ho, every one that thirsteth, (and who does not?) come ye to the waters, come ye to Christian Science, and drink of the water of life."

I have been benefited in every way by the acceptance of the teachings of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy; and, in common with thousands of others, I desire to testify to a deeper sense of gratitude to her—to this benefactor whom I have never seen—than to any other human being with whose life my own has been brought into spiritual contact.

I would say to all who will hearken to a word spoken in solemn truth, I have found that which enables me to *know* that "God *is* a present help in trouble." And by the word "trouble" is meant every one of those ills which form the daily burdens of humanity,—sin, sickness, worry, debt, poverty, lack of opportunity, lack of employment. Bearing in mind two texts of Holy Scripture, and keeping before one the written messages of Mary Baker Eddy as found in Science and Health and "Miscellaneous Writings," one has what seems to my experience to be an unfailing guide to all needful success. The two texts to which I refer, and which Science teaches us to understand in a spiritual but practical manner, are these:—

"But seek ye first the Kingdom of God, and His righteousness; and all these things [what ye shall eat, and wherewithal ye shall be clothed, etc.] shall be added unto you." "Not slothful in business; fervent in spirit; serving the Lord."

Although thirty years a worker in the church, I never could demonstrate the truth of those two texts, until, less than a year ago, I began the study of Christian Science. The revelation of Truth in other lines of thought has been equally uplifting.—E. H. GILKEY, Columbus, O.

### Healed Physically and Morally.

I became interested in Christian Science in February, 1895. A Scientist called on us frequently, and during the general conversation he always managed to touch upon Christian Science. To please him I promised I would read "Science and Health with Key to the Scriptures," provided I could borrow it, as I did not care to spend three dollars for a book of that kind. The first night I had the book I surprised myself very much by reading till the morning hours, something that I never before had done. I became so interested that I found in a few weeks I was able to put off my glasses, which I had worn constantly for three years for astigmatism. After I began to read Science and Health our first child was born, naturally under the care of a doctor. Although I had only been reading for about four weeks, it appealed so to my reason that my wife agreed with me to discharge the doctor and let a Scientist take charge of her case.

My wife had been up and around, but was ordered back to bed for another three weeks, all the while suffering greatly, and it was this suffering, together with my slight understanding of Christian Science, that caused us to do this. It is enough to say that the suffering soon ceased, and the three weeks was reduced to three days.

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I had been subject to headaches and biliousness for ten years, and these complaints have both disappeared.

I was also a slave to tobacco, but I soon found that my cigars did not taste as well as they had, and in a short time I lost the taste for tobacco entirely. I had used cigars for eighteen years, and during that time I had often tried to break off the habit, but was never successful.

Words cannot express my gratefulness to our dear Mother for the Truth as she has taught us in our text-book, Science and Health, and whereas before I was unwilling to spend three dollars for the book, I now have three copies, and if I were unable to replace them, I would not part with them for any price.

JUSTUS STRAUB, Germantown, Penn.

### Received the Blessing.

It was not my privilege to attend the annual communion service, but the thought came to me as given in "Miscellaneous Writings" by Mary Baker G. Eddy, page 150, "Space is no separator of hearts. Spiritually, I am with all who are with Truth, and whose hearts to-day are repeating their joy that God dwelleth in the congregation of the faithful, and loveth the gates of Zion."

So I listened, heard the voice of Love, received the message, and was blessed in the consciousness of His abiding presence, which filleth all space.

The following Sunday, in our own dear church (Fourth Church of Christ, Scientist, of Chicago) we had our first communion service. I thought of words recently spoken. "The communion service is on and will last forever." I said, Surely this is a foretaste of heaven, for Love reigned supreme, and I knew all had shared the blessing, for only Love was expressed.

In 1893 I first began to look into Christian Science, but I was very slow to grasp its meaning, and for three years I drifted, but, thank God, the word was finally voiced to me, and I awakened.

It was my privilege to sit in a class taught by one of Mrs. Eddy's loyal students. Since that time I have advanced (sometimes my progress has seemed slow) in the knowledge of the Truth as contained in our text book, "Science and Health with Key to the Scriptures," demonstrating the power of Love in the destruction of sin and sickness. I have had many beautiful demonstrations for myself and others. I am striving daily for a clearer perception of Truth and a deeper realization of Love, that they may be reflected in my life. I desire to help others gain the Truth as revealed in Christian Science, and so prove my loyalty to our Leader and Teacher, Rev. Mary Baker Eddy.

MRS. ANNIE F. LONSDALE, Chicago, Ill.

### An Expression of Gratitude.

I have received so much benefit from the following letter, as well as other letters written by this little girl, that I feel I want to send it to the Publishing Society that others may receive good also.

The good thought of love, trust, and obedience is so clearly brought out that it showed me how much wrong sense I had to overcome before I could fall in with the true. We truly must become like little children before we can enter the kingdom of heaven.

MRS. BLANCHE SHERMAN, New York, N. Y.

Boston, Mass.

[illegible]

I was born with an inherited turn of the eye. I have been treated by doctors, who said there was no cure for it unless I underwent an operation, and I would have to wear glasses all through my childhood. But I have been cured through Christian Science. I have tried to realize, as you told me, that my sight is spiritual and not material. By working hard I have learned to overcome many things.

I now own one of the best copies of Science and Health written by our dear Mother, Mrs. Eddy, and have joined the Mother Church, as I am now twelve years old.

With love

SARAH J. BERRY.

### Healed through the Study of Christian Science.

During my vacation last year I was working with a Christian Scientist. He talked to me about Christian Science, and let me read some *Journals*. I became very much interested in it, and found it to be the Truth.

It was about the middle of September when I first went to a Christian Science church. I enjoyed the services very much, and since then I have gone regularly.

For three years I had suffered from a double rupture, but when I came to understand the Truth I saw that I did not have to be in bondage, so I took off the truss, and now I do not suffer the least from the rupture. I also had a trouble, caused by the mumps, which I had had since I was three years old. The doctors said it could not be cured until I was twenty-one years old (I am now fifteen); but since I found Christian Science, I am as healthy as any one can be.

Error tries to creep in, but the understanding of Truth destroys all error.

I am very thankful for what this blessed Truth has done for me.—CHAS. DAHL, Brooklyn, N. Y.

### The Power of Truth Demonstrated.

Not long ago a proof was given me of the power of Truth when a member of the household came in and said to a student, young in Science, that he had overturned a bottle of carbolic acid on his arm, while cleaning out a dark corner in the cellar. He had tried to demonstrate for himself, but the pain was so severe and it was blistering so fast that he felt he must have help.

The Scientist said to him, "The spirit quickeneth, the flesh profiteth nothing." She gave him a treatment, and in fifteen minutes saw him again. He had kept at his work, and said he had almost forgotten the accident, the pain having entirely disappeared.

The burn healed very rapidly, so that by night the only evidences of a burn were several spots which looked like pink stains. He pressed his arm with the other hand, and said there was no soreness there whatever.

J. F., Minneapolis, Minn.

### Healed without an Operation.

I wish to add my testimony to those appearing in the SENTINEL and to tell of my gratitude and restoration to health through Christian Science. I suffered for ten years with a lump in my left side. The physicians called it a floating tumor, and pronounced my case incurable without a surgical operation, to which my husband and parents objected. I had given up all hopes of ever being well, when a Christian Science healer visited our neighborhood and took my case. I was under his treatment about one week, and no one can imagine my joy in finding my trouble gone. To-day I am thankful and cheerfully say I am well and cured through Christian Science.

MRS. MARTIE WATSON, Kansas City, Mo.

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## Religious Items.

Rev. Julian K. Smyth, in the *New Church Messenger* says: "Not to cry 'Peace, Peace!' where there is no peace; not out of mere weakness or good nature pretend that all is well when there is so much that is ill; not in weak sentimentality to declare that God is so good that He will just pet men with soft hands into heavenly states of life—that was not the mission of the Son of Man, but rather to awaken in men a consciousness that with his help it is possible for them to take the sword of the spirit and overcome the evils that would hold them in slavery, and enter deeply and harmoniously into the varied powers and faculties of their natures."

Among the editorial brevities in the (Unitarian) *Christian Register* appears the following: "In the *Preacher's Magazine* we find the question, 'Is there, then, any punishment left for us to bear?' The answer given is: 'No. He [that is, Jesus] has borne all.' Can any statement be more opposed to the facts of experience? What repentant sinner ever finds himself released from the penalties of his wrong-doing in this life? If the penalties are not removed in this life, what reason is there to suppose that in any life they will be removed until they have done the work for which they were appointed?"

The *Universalist Leader* says that one of its subscribers has proposed to deposit with the Universalist Publishing Society the sum of $50 as a subscription endowment fund, the income of which will pay for the paper to be sent to her during her present life, and thereafter to go on while time and the publication last, as a missionary subscription. The publishers urge that two thousand loyal Universalists pay twenty-five years' subscription in advance at two dollars per year on the same plan, and thus give the *Leader* a subscription endowment of $100,000.

William Elliot Griffis, D.D., says, in the (Baptist) *Examiner:* "The Scribes made mere ink and paper the word of God, the Pharisees substituted cups, platters, and garden herbs for the real thing in religion. Jesus saw the priest leaving his true business, which was to interpret God to men in worship, and fossilizing on the mere facts—things done and often dead, or 'stranded on the shore of the oblivious years.' Jesus as a prophet lived and proclaimed the truth which was, and is, and is to come, ever interpreting afresh God to man."

Discussing the small value of argument as a means of convincing any one of the truths of religion, the (Baptist) *Watchman* says: "We sometimes wonder that the truths of Christianity were not stated in the gospels in the form of intellectual propositions. There is something elusive in the biographic form in which the story is cast. You always feel that your interpretation of the incident you are studying may not be the ultimate one, and that the parable or the miracle may contain in itself unsuspected depths of meaning."

"In our strivings for the betterment of life, and while engaged in the search after happiness, we should keep clearly in mind that individual happiness is strictly a personal matter," says the *Universalist Leader*. "It has its seat within; outward things may increase it, but it must be of one's own identity in its actual existence. . . . Forced smiles are often bitterer than tears; and assumed gladness and gayety are like music and dancing at a burial. Happiness must well up from fresh and full fountains deep in the heart."

A writer in the *Christian Register* says: "What terror is it that fills you when the hands reach forward to some deed of evil, and, when that deed is done, what cruel knife is it that rends your inward parts, and makes you bleed and wail and weep? The righteousness of God makes its appeal to man's conscience, the holiness of God speaks to the instincts of holiness in men and women. The great Judge stands in every heart, and what is best in you perceives: the moral man perceives that God is a righteous God."

The New York (Methodist) *Christian Advocate* says: "If love be the inward temper, loving service is the external badge of the true child of the kingdom. Every one having a right estimate of himself is sure of having a right estimate of others, and of his relation to others and to God. Such an estimate will inevitably lead to swift obedience to the will of God and the gracious desire for the good of others."

A writer in the *Homiletic Review* says: "The eminent ability of Henry Ward Beecher in the pulpit was largely due to his knowledge of men and of the thought adapted to the occasion. He was pre-eminently a psychological and anthropological preacher, rather than theological."

The New York (Methodist) *Christian Advocate* has the following: "Greatness in a worldly sense may be an accident, but in the spiritual sense it only follows desert. The world honors a man for what he does; God honors a man for what he is."

"Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious," says the *Standard*.

Absence of occupation is not rest;
A mind quite vacant is a mind distress'd.
WILLIAM COWPER.

## Notices.

### Rules to be Observed.

We request our co-workers throughout the Field carefully to observe the following rules in sending in their orders to the Publishing House:—

All remittances should be by express money order, post-office money order, or exchange on New York or Boston. Individual checks cannot be received, as a charge is made by the Boston banks for their collection.

All orders for Journals, Sentinels, Quarterlies, Hymnals, Manuals, Bibles, "The Mother Church," "Communion Hymn," "Mother's Evening Prayer," tracts, pamphlets, personal cards and Church notices, should be sent directly to The Christian Science Publishing Society.

All orders for the publications of our Leader, Rev. Mary Baker G. Eddy, should be sent directly to Mr. Joseph Armstrong, Publisher, 95 Falmouth Street.

Remittances for goods ordered from The Christian Science Publishing Society should be made payable to The Christian Science Publishing Society. Remittances for the publications of our Leader should be made payable to Joseph Armstrong. Remittances should always accompany orders, and should not be made payable in any case to the Editor or Editorial Department.

Do not mix orders belonging to The Christian Science Publishing Society with those for the publications of our Leader or *vice versa*.

Articles for publication and communications relating thereto, belong to the Editorial Department and should be addressed to that department.

The Christian Science Publishing Society does not receive money for Church dues or per capita tax; this should, in all cases, be sent directly to the Treasurer, Mr. Stephen A. Chase, Box 56, Fall River, Mass.

The Clerk of the Mother Church, William B. Johnson, C.S.B., receives many letters of inquiry, etc., relative to matters not within his knowledge or line of duty. It is obvious that, with his onerous duties, he should be relieved of this. We bespeak for him but fair, brotherly consideration, when we request the Field to write to him only upon matters pertaining to his duties as Clerk of the Church.

*We again ask that no money remittances whatever be made to the Editor or Editorial Department.*

### Literature for Distribution.

SUPPLEMENTS TO THE SENTINEL.

No. 1.—Christian Science, the Religion of Jesus Christ. By the Hon. William G. Ewing of Chicago, Ill.

No. 2.—How Men of Affairs View Christian Science. Composed of selections from among the many introductory speeches of prominent men who have introduced the official lecturers of the Mother Church.

No. 3.—Christian Science: a Lecture. By Joseph R. Clarkson of Omaha, Neb.

No. 4.—Christian Science: Its Worth and Work. By Rev. Arthur R. Vosburgh of Rochester, N. Y.

No. 5.—Christian Science: Its Promises and their Fulfilment. By Edward A. Kimball of Chicago, Ill.

No. 6.—Christian Science: Is it Christian? By Mrs. Sue Harper Mims of Atlanta, Ga.

PRICE:—Single copies, two cents each, postpaid; ten or more copies to one address, one cent each; one hundred copies, seventy cents; five hundred copies, $3.25; one thousand copies, $6.00. Orders for supplements may be assorted as desired.

PAMPHLETS.

Pamphlets may now be procured singly at what was formerly the wholesale price. The intention is to enable those who wish to disseminate the teachings of Christian Science by the distribution of literature, to do a wider work.

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Notice is also given that back numbers of the *Christian Science Journal*, for free distribution may be procured at five cents a copy. Orders for special numbers of the *Journal* cannot be filled at this price.

Address all orders for above literature to The Christian Science Publishing Society.

### Applications for Membership.

The next regular meeting of the First Members of The First Church of Christ, Scientist, in Boston, Mass., will be held November 6, 1900. It is desirable that applications for membership in the Mother Church, to be acted on at this meeting, should be sent in as early as possible. They *must* be in the hands of the Clerk by October 15, 1900.

Applications must be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

### Per Capita Taxes.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*


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# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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SEPTIMUS J. HANNA, C.S.D., Editor. CAMILLA HANNA, C.S.D., Assistant Editor.

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## Items of Interest.

### Political and Governmental Notes.

The population of Cleveland, O., according to the recent census, is 381,768, against 261,353 in 1890, an increase of 120,415 or 46.07 per cent. Cleveland now ranks as the largest city in Ohio, the population of Cincinnati being 325,902. The new census gives Toledo a population of 131,822, against 81,434 in 1890, an increase of 61.88 per cent, and Columbus 125,560, against 83,150 in 1890, an increase of 36.01 per cent.

The population of Greater New York, as indicated by the count just completed at the census office, is 3,437,202. This includes the population of the boroughs of Manhattan and Bronx, previously announced, and those of Brooklyn, Richmond, and Queens. An approximate estimate of the increase since 1890 shows it to have been 37.9 per cent.

The State Department has received advices from Minister Storer at Madrid to the effect that a treaty of amity, commerce and navigation, and general intercourse has been signed provisionally by the minister of state and himself. This practically marks the last step in the complete restoration of relations between Spain and the United States.

Omaha, Neb., is the first city thus far counted in the twelfth census to show a decrease in population during the past decade. The count of the population of Omaha, just completed, shows 102,555. The population in 1890 was 140,452. This indicates a decrease in ten years of 37,897, or 26.98 per cent.

The census office gives the population of Philadelphia as 1,293,697, against 1,046,964 in 1890, an increase of 246,733 or 23.57 per cent. Philadelphia ranks third in population among the cities of the United States, following New York and Chicago.

William J. Bryan received official notification from the Populist party of his nomination for President in Topeka, Kan., August 23. At the same time he was notified of the indorsement of his candidacy by the United States Monetary League.

A floating post-office, which is to be a substation of the San Francisco office, is to be established in Chinese waters for the accommodation of the American soldiers and legation people. This post-office will have its base at Nagasaki, Japan.

Boston's total assessed valuation of May 1, 1900, is $1,129,130,762 as against $1,089,808,120 last year, showing an increase in valuation of $39,322,642. The gain in real estate is $35,713,400 and in personal estate the gain is $3,609,242.

### Foreign News.

In his correspondence with the State Department Consul General Osborne says that the new electric underground railway in London, which was recently completed at a cost of $17,032,850, has proved an immediate success. As but one fare is charged, the grades or classes of carriages (first, second, or third) are abolished, and there is no longer any distinction of passengers. The newspapers call attention to the fact that the new system has not only emptied the omnibuses, but has actually thinned out the crowds on the pavement.

Since the capture of Pekin by the allied forces, Li Hung Chang has been importuning all the powers concerned to appoint peace commissioners and permit negotiations to be opened for an amicable settlement. The United States has replied in substance that it is willing to begin peace negotiations, but not until it has proof that there exists a responsible government in China, and that it has power to maintain order throughout the empire.

A message from Minister Conger, dated August 19, announced that the allies then occupied the entire city of Pekin, except the imperial palace, and that was expected to be taken immediately. The Japanese, Russians, British, Americans, and French had divided the city up into districts for police purposes. The message stated that no representatives of the Chinese government were in sight, the imperial family and the Chinese army having fled.

Among the foreign commissioners figuring in the list of decorations conferred by the Legion of Honor is United States Commissioner-General Ferdinand W. Peck of Chicago, who is appointed a grand officer of the legion.

An automobile service has been started between the Senegal and the Niger. The automobiles are of French make, and are run by Frenchmen.

### Industry and Commerce.

A New York financial paper announces that a great combination has been formed to control the bituminous coal trade, including the coal mining companies controlled by the Pennsylvania Railroad Company, Baltimore and Ohio Railroad Company, Norfolk and Western Railroad Company, and the Chesapeake and Ohio Railroad Company. The combine is said to have apportioned the markets of the United States among the various mining concerns and assigned to the Baltimore and Ohio Railroad Company the business of exporting coal to foreign countries. For the purpose of shipping coal economically it is stated that the combine will build a fleet of enormous coal ships of the size of the Kaiser Wilhelm der Grosse.

The National Negro Business League held its convention in Boston last week. Booker T. Washington, the great negro teacher, leader, and benefactor of his race, started the movement to encourage negroes to engage in business for themselves, which movement this organization represents. About three hundred delegates were present. Mr. Washington was elected president. The convention was addressed by Mayor Hart of Boston, and William Lloyd Garrison, son of the great abolitionist.

About forty nations possess trading ships of one kind or another, and as the supply increases year by year the total is gradually assuming colossal dimensions. In the middle of 1899 the vessels numbered 28,180, representing a tonnage of 27,673,528; now the respective figures are 28,422 and 29,043,728. Close on fifty per cent of this enormous tonnage is owned by Great Britain and her colonies. The United States is second in both the number of ships and tonnage.

The production of iron ore in the United States for the year 1899, according to the annual report of the United States geological survey, amounted to 24,683,173 long tons, an increase of 5,249,997 tons, or 27 per cent, over 1898. The records for 1898 and 1899 represent the largest output of iron ore mined in any country in one year, the nearest approach being a total of 18,062,040 tons mined in 1880 in England.

Newspaper reports say that by a deal which it has just closed, the Carnegie Company will control the iron production of the Lake Superior region for the next fifty years, and that it has made a contract with the ore companies calling for a total of ten million tons of ore a year. Last year the Carnegie Company produced six million tons from its own mines.

The product of honey in Evansville, Ind., is said to have reached such a magnitude that people are beginning to complain of the swarms of bees. The city authorities are considering an ordinance which shall require owners of hives to move them beyond the city limits.

It has been officially announced that the cars of the Metropolitan Street Railway of New York, on Twenty-Eighth and Twenty-Ninth streets, will be running with compressed air as a motive power within a few weeks.

Announcement is made of the organization of the National Starch Company with a capitalization of $13,000,000, of which $10,000,000 will be issued.

### General News.

An exchange says: "Much of the hesitation in Chinese diplomacy results from the canon that every minister of state is personally responsible for the advice he gives. There is also a rigid point of etiquette that no one shall speak first. The first of these makes the minister hesitate to give advice, and the second makes them all speak at once; and it is said that the activity of Rugby forwards with the football is nothing to be compared with their dexterity in passing questions from one to another."

Professor Du Bois, a negro alumnus of Harvard, gives the following statistics as to the effect of the higher education upon those of his race who have enjoyed it. He has found 2,414 negroes, including 235 women, who have taken degrees from institutions of every sort. All of these, so far as he can ascertain, have been self-supporting, and letters from half of them report an average assessed valuation of real estate of $2,500.

The *Catholic Citizen* says: "Humbert enjoyed the distinction of being the most highly insured king in the world. He carried policies aggregating $7,000,000 and had $20,000,000 invested through the Rothschilds. He is said to have saved most of this out of his civil list of $2,620,000. It is probable that his private income amounted to $1,000,000 a year."

Rosewood and mahogany are so plentiful in Mexico that some of the copper mines there are being timbered with the former wood, while mahogany is used as fuel for engines.

In New York City there is a maximum density of one thousand residents to the acre, and this is more than double that of the most congested cities of Europe.

Mount Edgecomb, in Alaska, has one of the largest craters in the world, being five miles in diameter, and filled with dense forest 2,000 feet below the rim.

There is $50,000,000 worth of United States Government property, as appraised locally, within the boundaries of the Greater New York.

The island of Cuba, with her exhibit at the Paris exposition, has achieved a notable success. The exhibit received 140 prizes.

The State of Washington has decided to publish all the text-books in use in its public schools.

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# CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

## Concord's Old Home Day.

### Address by Governor Frank W. Rollins.

NEW HAMPSHIRE'S second celebration of Old Home Week was a success in every respect. Friday, August 17, was Concord's great day, and it was a fitting climax to the week's observances. Addresses were delivered by Governor Frank W. Rollins and United States Senators, William E. Chandler and Jacob H. Gallinger.

Governor Rollins spoke in part as follows:—

We are gathered here to celebrate the second Old Home Week. Last year it was an experiment—this year it is an established fact, an established custom or institution. I need hardly say that it is a matter of deep gratification to me that the idea has met hearty recognition, and that it bids fair to do so much for New Hampshire. We were more than successful last year in calling back to the old hearthstones those who had wandered afar and joined their fortunes to those of other commonwealths. Every town received its quota of returning children with wide-open arms, and I venture to say that these occasions were the happiest and merriest, as well as the saddest, ever celebrated in any of these ancient hamlets since they were hewn and carved out of the primeval forest.

✙

Not all of those who returned to us on Old Home Week went away again. There were some here and there to whom the sight of old friends, the handgrasp of early associates, the visits to boyhood's scenes, acted like a magnet, and they were not able to withstand the pleadings of their renewed youth. They have come back to us permanently; have taken up the old homestead. I could give you a long list of such cases, and a longer one where directly and indirectly the celebration has resulted in good to our towns. And what shall we say of the good brought to the individual, to our own people? Who can tell of the renewed hope, the renewed courage, the broader outlook, the higher ideals, inspired by the gentle optimism of love and kinship? We learn that we are not forgotten, that the pulse of all those who are scattered over the world still beats true to their native state.

Dr. Tucker said last year that every state holds sovereignty over its kindred wherever they may go. It seems to me that this is particularly true of New Hampshire. Am I deceived, am I over-partial in thinking that the son of New Hampshire loves his mother state more fervently than the son of any other state? I am not deceived; I am not over-partial; I honestly believe it is so. And it is not quite clear to the outsider why it is so. Most of the children reared in this state have been reared among scenes of toil, their lives were not all rosy as the dawns which swept over the eastern hills as they drove their cows to pasture. Life was a struggle, but sweetened by loving counsel, sage advice, and wholesome example. Then, too, while the soil was cold and unready to give up its secrets, life was lived amidst the most beautiful scenery and surroundings. They became art lovers and idealists without knowing it, and the pictures of those early scenes and surroundings are indelibly photographed on their brains, and whenever they are brain-weary or discouraged or ill, there comes sweeping back this picture, and their feet turn involuntarily toward the old hill farm. There, they know, is peace, there is balm, there is healing. There is where they sought the protection of mother-love, and the soothing hand, when o'erwhelmed by childhood's pains and troubles, and there still, although the real mother may have long since passed to her well-earned rest, is Mother Nature ever ready to soothe the wanderer and nurse him back to health and vigor. Home and mother are the two sweetest, tenderest words in the English language, more dear to all true men and women than all other words, and the two are intertwined and indissolubly blended. You cannot think of one without the other; so when we ask you to come home, it is your mother's voice; and though she may not be here to greet you, the sweet memories and dear recollections will partially take her place,

> And the night shall be filled with music,
> And the cares that infest the day
> Shall fold their tents like the Arabs,
> And as silently steal away.

One of the benefits to be hoped for, and indeed already accomplished, in some degree, is a re-awakening of pride. Now pride is a great thing, a great incentive, a great preventive, whether it is pride of ancestry, pride of locality, pride of state, or pride of accomplishment. A person, a community, or a state without pride seldom amounts to anything. Pride in the individual incites to emulation of the meritorious acts of one's predecessors, prevents bad habits for fear of tarnishing the family name, and is a constant check and "exciter." In a community it leads to local improvement and municipal advance; it builds roads; it cares for the trees; it provides libraries and schools, and it watches over the fame of its children. In the state it bands men together for defence, or it leads them in the path of progress, and it arouses a healthy rivalry with sister states.

✙

One of the chief troubles with some of our oldest country towns of late years has been that their pride was dormant, sleeping. In several instances Old Home Week has aroused this pride, and the results have been magical. The true-born Yankee is as full of pride and independence as he can stick, and as long as it is active he and his community are pretty sure to go right; but let it get rusty and the results are direful. The coming back of so many old residents to compare the present with the past, to encourage, to incite, to give the helping hand, has given this pride a tonic, and stiffened some backbones which had grown lax and flexible. Instead of waiting to see what will drop into their laps, some of these towns, like New Hampton, are reaching out eagerly to grasp the rich fruits which lie so readily at hand, only waiting to be plucked.

The world is ready to cheer on and assist any one who is willing to work cheerfully himself. If we sit down and simply bemoan our present troubles, and point sadly to our glorious past, we sha l get little help or sympathy.

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It is a world of activity, and if we would keep abreast of the times, we must be up and doing. We must watch the trend of events; we must seize our opportunity as it gallops by, and, springing into the saddle, ride to achievement. And I might add that opportunity is galloping by our New Hampshire towns with their matchless scenery and superb summer climate all the time.

The business man who succeeds to-day must push and hustle. He must advertise and spend money, or he is "left at the post." It is true, also, of states and towns. What would I do? I would spend a million dollars in good roads, distributed over a term of years. I would give the fish and game commission $50,000 a year if necessary, rather than $8,000. I would make a park of the White Mountains and of Lake Winnepesaukee and protect them from ruin. In other words, a liberal expenditure now is the greatest economy for the future. The state sold thousands of acres of timber land a few years ago for $25,000. What is it worth to-day? Hundreds of thousands. We are throwing away an opportunity not to be regained if we don't act soon. The purchase of this timber land for a park is a good investment, if nothing else.



During this week, from where the white waves lap the sands of Rye to the pine-clad forests of Canada, from the winding of the Saco to the intervales of the Connecticut, there is merrymaking and glad re-union. Old friends are recounting the thousand incidents of childhood, valueless to the world, priceless to them. Old places see again the well remembered faces. Beside the ocean, in the cooling shades of hillside groves, under the whispering pines of the lake shore I can see them in my mind's eye. The past is renewed, the present discussed, and the future predicted.

The late lamented Charles H. Bartlett eloquently said, "It is often said of all New Hampshire born that they carry New Hampshire thoughts, ideas, and principles with them wherever they go. No child of hers ever roamed so wide as not to feel in his heart of hearts that he was still within the shadow of her mountain peaks. Out of her borders many have gone to wage life's battle, but never yet one out of her heart. Behind the departing she shuts no door. She keeps the lamp burning in the window, and builds her beacon fires on all her heights as a standing, loving invitation to come back again when ambition has had her fill to be registered anew in the ever swelling catalogue of her precious jewels."

The homes of New Hampshire are the true source of our greatness. It is from these Christian homes that have gone forth the thousands of men whose names are on the country's scroll of fame. Their success is due in no small degree to the moulding of character at the hands of God-fearing, God-loving parents; to the habits of industry and thrift inculcated by those who knew what hardship and self-abnegation meant; and to that respect and reverence for holy things and constituted authority now frequently noticeable by its absence. If we would continue to pour forth this stream of strong, fearless, masterful manhood, we must look to the homes—we must keep our standards high, our ideals pure—we must not allow the waves of scepticism and materialism to swamp our natural inheritance of steadfastness to truth and our God. Let us not be ashamed to acknowledge our reliance on a superior being, our belief in the beautiful teachings of Christ. Let us recognize our dependence, and let us support the church, which is the backbone of the home. Instead of spending our time in denominational strife, let us concentrate our efforts. If the town is too small and poor for several churches, join hands in the hearty support of one, throwing aside non-essentials of church government, if necessary, for the true essentials, the heart and core of Christ's teachings through which "we live, and move, and have our being."

## Six Gutenberg Bibles in New York.

In honor of the five hundredth anniversary of the birth of John Gutenberg, or Johann Gensfleisch of Gutenberg, the inventor of typography, a celebration was begun on June 25 in Mentz, Germany. The *Saturday Review* therefore gives a short description of the various examples of Gutenberg's press which are to be found in this city in public and private book collections. Outside of New York, the *Saturday Review* is not aware that Gutenberg's press is well represented in the various libraries throughout the country, the only specimen of his work being the "Catholicon" of Balbus de Janna, which the inventor and first practiser of typography is thought to have printed at his second press in 1460, a copy of which is one of the treasures in the magnificent library formed by John Carter Brown of Providence. The latter is the Nodhull copy, which fetched £310 in London in 1886.

At the present time there are in New York six copies of the Bible, which Gutenberg printed at Mentz between 1450 and 1455, without including the Kamensky copy of the Old Testament portion, which Bernard Quaritch bought for £760 at Sotheby's in February, 1884, and sold to Theodore Irwin of Oswego, whose collection was purchased by J. Pierpont Morgan this spring. This showing, the *Review* is confident, cannot be equaled by any other city in the world. First in the list, in order of time, comes the Wilks copy on paper, for which Wiley and Putnam paid £500 in London in 1847, securing it for James Lenox against the competition of Sir Thomas Phillipps, the famous English collector. Henry Stevens's "Recollections of James Lenox" tells how Mr. Lenox at first considered his treasure a bibliographical white elephant, refusing to take it out of the Custom House. Later the distinguished bibliophile thought better of his purchase, which may be now seen at the Lenox Branch of the New York Public Library.



In 1870 an imperfect paper copy of the Gutenberg Bible was discovered in the Archiv of the Predigerkirche of Erfurt, and appeared for sale in Berlin at 4,000 thalers (about $3,000). It was purchased by Henry Stevens for George Brinley of Hartford, Conn.; the seventeen leaves which it lacked were supplied in facsimile from the British Museum copy, and in 1881 Hamilton Cole paid $8,000 for it at the third Brinley sale. Mr. Cole sold it afterward at private sale for $15,000 to the under bidder at the Brinley sale, Brayton Ives. At the Ives sale, in 1891, James W. Ellsworth paid $14,800 for the book and removed it to Chicago. Last year, however, it came back to New York, with Mr. Ellsworth's many other fine book possessions.

The fine copy on vellum which J. Pierpont Morgan secured about two years ago makes the third in the present list of Gutenberg Bibles owned in New York. The fourth copy is in the library of the General Theological Seminary, over in Chelsea Square. This copy, which is on paper, fetched £3,900 at the Thorold sale, in London, in 1884; was resold for £2,950 in 1898 at the Rev. William Makellar sale, and in the spring of 1899 was purchased for the Chelsea Square collection, Dean Hoffman paying Quaritch about $15,000 for it.

The fifth and sixth copies now in New York are in the collection of Robert Hoe. He and Henry Perkins are probably the only collectors in the history of the world who each possessed two copies of the Gutenberg Bible, one on vellum and one on paper. The former, indeed, came from the Perkins sale, in 1873, when Lord Ashburnham gave £3,400 for it, Quaritch paying £4,000 for the same copy when it was resold at the first Ashburnham sale, in 1897. At the Perkins sale there was considerable discussion about two leaves said to be in facsimile, but one of

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these could not be discovered at the time and the other is very doubtful. It is, nevertheless, an extraordinary copy of an extraordinary book, the first book ever printed and the glory of Gutenberg.

In 1454 or 1455 the world's first press passed out of the hands of Gutenberg into those of John Fust and Peter Schoeffer, who then printed the Psalters of 1457 and 1459 (no copies of which are in this country) and the "Durandus" of 1459 (of which the Lenox Library possesses two lovely copies). About 1460 a new press was started in Mentz, at which was printed the "Catholicon" of Balbus de Janna, which was the fourth book printed with a date. This rival press, which produced the dated "Catholicon" and three small undated books, is regarded by most people as Gutenberg's last effort, after his defeat by Fust and Schoeffer, and as the result of an attempt to retrieve his position with diminished resources. In the Lenox collection there are two copies of the "Catholicon," which is one of the six books produced in the first decade of typography that must be held to surpass in interest anything accomplished after 1460. There is also a copy in the fine collection of early printed books formed by the well-known authority on the subject of incunabula, Gen. Rush C. Hawkins. Another copy, we believe, is in a private collection in Brooklyn. This is the famous Sunderland copy, which fetched £285 in 1881. Rebound by William Matthews, it was resold at the Ives sale in 1891 for $1,700.

## The True Grandeur of Nations.

Originally too limited in operation and too short in duration, the Truce of God must again be proclaimed for all places, and all times—proclaimed to all mankind and all nations.

Recognizing those two transcendent ordinances of God, the *Law of Right* and the *Law of Love*,—twin suns which illumine the moral universe,—why not aspire to the true glory, and, what is higher than glory, the great good, of taking the lead in *the disarming of the nations?*

. . . . . .

It is a beautiful picture in Grecian story, that there was at least one spot, the small island of Delos, dedicated to the gods, and kept at all times sacred from war. No hostile foot ever pressed this kindly soil, and citizens of all countries met here, in common worship, beneath the ægis of inviolable Peace.

So let us dedicate our beloved country; and may the blessed consecration be felt in all its parts, everywhere throughout its ample domain.

The Temple of Honor shall be enclosed by the Temple of Concord, that it may never more be entered through any portal of war; the horn of Abundance shall overflow at its gates; the angel of Religion shall be the guide over its steps of flashing adamant; while within, in its happy courts, purged of Violence and Wrong, Justice, returned to the earth from long exile in the skies, with equal scales for nations as for men, shall rear her serene and majestic front; and by her side, greatest of all, *Charity*, sublime in meekness, hoping all and enduring all, shall divinely temper every righteous decree, and with words of infinite cheer inspire to those deeds that cannot vanish away. And the future chief of the Republic, destined to uphold the glories of a new era unspotted by human blood, shall be first in Peace, first in the hearts of his countrymen.

Extracts from an oration delivered by CHARLES SUMNER before the authorities of the city of Boston, July 4, 1845.

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The word "reverend" occurs but once in the Bible. "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Psalm 111 :9.

# Selected Articles.

## Answers Dr. Fitch.

No one will question but that Mr. Fitch thinks he is honest, just, and very broad when he says he has been an unprejudiced reader of all he has seen on Christian Science. A careful reading of his article will show that he does not accord to others the same sense of honesty that he claims for himself. He quotes from Judge Ewing's lecture, in which the judge states that "thousands of absolute cures" have been made in Christian Science, and yet he would have Mrs. Eddy, Judge Ewing, "or some one recognized by her as a representative of Christian Science," come to Dalton and make public demonstrations before he will accept it as being "New Testament religion." Jesus said: "Blessed are they that have not seen, and yet have believed."

Judge Ewing, before coming into Christian Science, was a national character. Within the last year he has addressed as many large and intelligent audiences as any man in the United States, with possibly one or two exceptions. His statements would not be questioned upon any subject outside of Christian Science, but here, as it has ever been, the old religious beliefs yield slowly. Jesus never hippodromed the country with spectacular performances. He healed those that came or were brought to him. Jesus evidently shrank from any public display of his power. He was continually "going to the other side," "disappearing from their midst," "going apart in the mountain to pray." If Mrs. Eddy, or any one of her followers were to accept the challenge to a public garish, dramatic performance, which Mr. Fitch wishes to have in his church, they would be doing just what Jesus said they should not do—"tempt the Lord thy God." On many occasions he said, "Go, and tell no man."



In the Christian Science churches, during their services, wonderful healings have taken place: cripples have been known to leave their crutches in the churches; the deaf have had their hearing restored; the blind received their sight; aches, pains, and disorders of every name and nature have been dispelled. But why should a public demonstration be required of Mrs. Eddy? Last year at the Wednesday evening meeting in Tremont Temple, Boston, which followed the Annual Communion service, where there was an attendance of about thirty-five hundred, Judge Hanna requested all who had been healed by Christian Science to stand up. It was estimated that over half of those in attendance arose. Then he said all who have been healed through reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," please rise. Between three and four hundred arose. It is estimated that nearly one million people have been healed by Christian Science. A few of this vast throng are in Dalton; their testimony would be accepted upon any other question.

Mr. Fitch gives what he says are five facts in regard to cures effected by Jesus. Let us look at them from the Bible standpoint.

1. "They were all made openly and before the people."

When he raised Jarius' daughter from death he suffered no man to follow him except Peter, James, and John, the brother of James. (Mark, 5: 37.) Those that were tried and true. "And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him." Again, when he healed the deaf and dumb man, "He took him aside from the multitude." (Mark, 7: 33).

2. "They were instantaneous."

Jesus' first realization of Truth for the man healed of blindness did not bring instantaneous relief, for he said, "I see men as trees walking."

3. "They were complete."

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So are the cures in Christian Science complete for both body and mind, but Jesus said to those he healed, "Go and sin no more, lest a worse thing come unto thee."

4. "There were no failures."

In Mark 9: 17–29 is given the account of the boy who was demonized, when the disciples had failed to heal, and Jesus' first treatment did not heal him, for he "was as one dead; insomuch that many said, He is dead." The disciples asked him, "Why could not we cast him out?" Jesus answered, "This kind can come forth by nothing, but by prayer and fasting." The disciples had been with Jesus daily in his demonstrations of love, mercy, and healing, yet they failed, but their failures evidently were incentives to greater meekness and concentration, for afterwards they rose to those higher demonstrations, healing all manner of disease, and even raised the dead.

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Why should his humble followers to-day be expected to make public demonstrations? They are working their problems as did the disciples. In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 71, we read, "Whosoever reaches the understanding of Christian Science, in its higher significations, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross, and following Christ in the daily life."

5. "They were without money and without price."

"And certain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance" (Luke, 8: 2, 3).

Jesus sent out the twelve, saying, preach, teach, and heal, and the laborer is worthy of his hire. Let us come a little closer to the point at issue. Is not Mr. Fitch following the same apostolic command when he preaches the saving gospel, that the Christian Scientist is when he is proving that spiritual and physical healing is the gospel or good-spell? Does not Mr. Fitch receive a compensation for his labor? Would he deny to the Christian Scientist that which he claims for himself? We think not. He had not looked at the work of the Christian Scientist from this standpoint.

Just a word about the question of the reality of suffering pain and evil. As long as we look upon ourselves as material instead of spiritual, the belief of evil, with its concomitants, suffering and disease, will be with us, but as soon as we begin to follow Jesus' command, deny (contradict) self (the human sense) and realize God as omnipotence (all power), omnipresent (everywhere), omniscience (all truth), and that we are His offspring, or idea, created in His image and likeness, with power and dominion, we can overcome diseased thoughts just as we are taught to overcome sin by not yielding to it, because Christ, Truth, saves us from sin as well as disease. E. H. CARMAN.

In the *North Georgia Citizen*, Dalton, Ga.

## Christian Science Cures.

*To the Editor*—Recent expressions in your columns adverse to Christian Science lead me to ask the privilege of making a statement or two regarding the subject, in the hope of correcting some of the erroneous impressions that exist regarding its teaching and practice, as it is believed it is these false conceptions of what Christian Science is supposed to be, and not what it is, that calls forth criticism. Under editorial heading, "Slaughter of the Innocents," the terms recently applied to Christian Scientists are unjust in the extreme, and are no more warranted or founded on fact than the present false impressions of the Chinese regarding the work of the Christian missionaries.

Christian Science numbers among its adherents many thousands of honest and law-abiding citizens, and these people, being possessed of at least a moderate amount of intelligence and common sense, would not place dependence for health and happiness for themselves and families upon Christian Science, had they not proven for themselves its true worth.

In many instances Christian Science has given to the bed-ridden sufferer and chronic invalid health and strength where, after years of trial, *materia medica* had failed, and because of this the individual so healed is naturally more willing in time of physical distress to trust himself or family to its care than to the old methods, and in so doing he believes he has sought the very best means of cure. Reliance upon Omnipotent aid, rather than upon drugs, he has learned gives surer and better results, and it is his privilege to seek this aid. It is the earnest and honest opinion of many people that children should receive medical attention if not capable of choosing for themselves, which opinion is certainly worthy of respect, but may not some little consideration also be due those who are equally honest of conviction and provide Christian Science treatment for their little ones?

While it is not the desire to discredit the earnest efforts of the medical profession, let me ask if the prevailing systems of medicine give evidence of such results as inspire the utmost confidence and promise sure relief? And should the failure to seek material aid constitute a crime against humanity if one has greater faith in the promises of the Great Physician to heal and save?

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In the diphtheria case cited by *The Oregonian*, granting that the child in question received Christian Science treatment, which the mother has stated was not the case, was there any positive assurance that the child would have recovered had a physician been early summoned? And had the result been the same under the physician would he, too, have come under condemnation? *The Oregonian* records several other fatal cases of diphtheria at the time of the above occurrence, all presumably under medical care, and the mortuary report, as published for the month just past, gives an average death-rate of nearly one child per day. It is not known that any were under aught but medical treatment, and should these not have been saved were it infallible? Christian Scientists have no quarrel with the medical profession, but hold in high regard those who are so earnestly striving to give relief to suffering humanity, and honor their noble purpose worthy of a system which affords more satisfying results.

The quotation of to-day's paper from the Philadelphia *Times*, styling Christian Science a "humbug," asserts that its "claims to cures are meaningless" and that its teaching is not Christian.

As to the latter, let me state that no class of religionists rely more implicitly upon the teachings of the Founder of Christianity, and none strive more earnestly to follow his example not only through preaching the gospel, but by healing the sick.

Christian Science received just recognition as a Christian denomination at the World's Parliament of Religions, and was given warm welcome and glowing tribute by its president, Hon. C. C. Bonney.

As to its claims of healing the sick, there is scarcely a village throughout this country that does not contain worthy citizens who have been recipients of the healing power of Christian Science, and will willingly testify in its behalf. Any one seeking facts regarding the results of Christian Science, I will gladly help by furnishing the names and addresses of persons in Portland and vicinity

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who have been healed by it of Bright's disease, consumption, indigestion, stomach trouble, rupture, nervous prostration, blood-poisoning, insanity, and many other diseases. To those who are qualified to judge through investigation of the results of Christian Science, who understand somewhat of its Principle, through benefits received, it is indeed no "humbug," but the Truth of Being of which the Master declared, "Ye shall know the truth, and the truth shall make you free."

DAVID B. OGDEN.

In *The Oregonian*, Portland, Ore.

## The Doctor's Prescription.

SOME years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles —and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astounded at his brief prescription at the end: "Madam, you need to read your Bible more!"

"But, doctor ——" began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day;" and he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person—I hope I am a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you where to find them unfailingly. I gave you my own prescription and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it!"

This is a true story. The doctor d'ed only a little while ago, but his prescription remains. It will do no one any harm to try it.

HELEN ROSS LAIRD.

In the *Midland*.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot-soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.

GEORGE ELIOT.

### Wanted.

A good florist, who is a Christian Scientist, and will present a written recommendation from a loyal student. Address G. F. W., care of Thomas W. Hatten, 68 Westland Ave., Boston, Mass.

### He Fixed Him.

The traveling eye doctor came along.

The man of the house was out in the barn sorting potatoes for seed. His wife told the doctor that she guessed her husband wanted some glasses, for he had been complaining about his old ones. So she went out and called him. He came slowly in through the shed walk, dusting the grime off his hands.

"Yes," said he to the doctor, "I have been having quite a tussle with them eyes of mine. Guess I've either got to have some new specs or git tongs to hold my paper with. Hain't got much ready money jest now. Jest got up March hill, ye see, and it's seed and fertilizer and all that to buy. But trot out yer glasses, mister, and we'll see if we can trade."

So the doctor opened his case and commenced to try on the glasses.

As each was fitted on his nose the farmer first looked gravely on to the page of the weekly paper and then off at the wall.

"No, that ain't it yet," he would say.

At last he seemed to get discouraged. "I don't believe ye've got anything in your stock," said he, "that's goin' to do me any good. Guess we might's well stop tryin."

Quoth the doctor: "Well, try these. It's the last pair we haven't tested. If they don't fit, we'll call it a bad job."

And he carefully placed the glasses astride the farmer's nose and passed the paper over to him.

The farmer read for a while in silent delight, and then he looked at the doctor.

"Complete!" cried the farmer ecstatically. "I hain't seen so well to read for years. These are just what I call fust class!"

"I'm glad I suited you," said the doctor as he tucked three dollars in his vest pocket and hastened away. "I thought I could fix you before we got done."

"And he did fix me," said the farmer, telling about the matter the other day. "When I went to look at them glasses after supper, blamed if I didn't find that they were nothin' but jest bows—not a speck of glass in either of 'em. It cost me three dollars to find out that my old eyes are pretty good to read with, after all."

*Lewiston (Me.) Journal.*

### Not a Physician in the County.

Morton County, Kan., has reported to the State Board of Health that there has not been a physician in the county for a year. There is a good reason for this condition, for there has not been a case of sickness demanding a physician. There are four hundred persons in the county.

*New York Sun.*

Now our wants and burdens leaving
To his care who cares for all,
Cease we fearing, cease we grieving;
At his touch our burdens fall.

As the darkness deepens o'er us,
Lo! eternal stars arise;
Hope and faith and love rise glorious
Shining in the Spirit's skies.

SAMUEL LONGFELLOW.

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CHRISTIAN SCIENCE SENTINEL

## Editorial.

### MRS. EDDY, TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

### "Godliness with Contentment."

PAUL declared that "godliness with contentment is great gain." With him this was not a statement of theory but of fact. He said, "I have learned, in whatsoever state I am, therewith to be content." He had learned that satisfaction and contentment are not to be found in material things, conditions, or surroundings, neither could they deprive him of the sense of peace and harmony he had found in the realization of God's presence and power.

How unlike the experience of Paul is that of most men. Mortals are rushing hither and thither to find some thing that will satisfy, some place where they will be contented. Abiding satisfaction they know not from experience. Most people can tell what would satisfy them if they could only attain it. But when the one who has already acquired that which others think would satisfy them, is asked if he is contented with his lot, he answers in the negative; but perhaps he, too, can tell what would bring lasting harmony and joys without end.

Thus it is that satisfaction, from a mortal and material point of view, is a veritable will-o'-the-wisp, it may be in sight, but never found when the place is reached where it was supposed to be. It is always just a little farther on. There is a good and sufficient reason for this. Material things cannot satisfy and the material senses cannot be satisfied. It is universally admitted that material things are mortal and doomed to death and decay. If they seem to satisfy to-day they will not do so to-morrow. The very fact that material things do not satisfy, is evidence of the existence of something beyond matter. In this something that is above and beyond matter, humanity must find satisfaction if it is to be found at all.

The Psalmist declared, "I shall be satisfied, when I awake, with thy likeness." Christians believe that joy and satisfaction await them in the future beyond the grave. It is thought by many that only after death will man awake in the likeness of God and realize the joys of that awakening. It is argued that man must "fall asleep" before he can awake; but Science teaches that the testimony of the material senses constitute the dream from which the Psalmist realized he must awaken before he could know the likeness of the Infinite.

The Scriptures declare that "now is the day of salvation." Now is the time to be saved from evil; now is the time to find peace and joy and satisfaction. That which can satisfy exists to-day as much as it ever will, and that which can be satisfied constitutes man's true being. Why, then, do not mortals know from experience what it is to be satisfied? Simply because they are not looking in the right direction. They are looking to something that cannot satisfy, to still the longings of that which cannot be satisfied. Nothing but the real can satisfy, but even the Truth cannot satisfy a false sense. Because the material sense of life and its joys is a false sense, it can never know the Truth of Being, and so long as mortals seek harmony through the material senses they must expect to meet with disappointment.

To many the mission of Christianity is to save from suffering,—more especially in the future. There is a type of mortal mentality which questions whether a healthy, happy man can be a Christian. It is too often thought that Christianity is for the helpless invalid or the one bowed down with fear, care, and anxiety. While it does come to the sick and heavy laden, bringing joy and harmony to the human heart, yet its highest mission is to prevent suffering by taking away that which makes suffering possible. It brings the eternal realities of Life and thus it takes away that which seemeth to be, but in reality is not.

Christianity saves man from the false sense of existence, the sense that is not and cannot be satisfied. So long as the mortal and material consciousness constitutes man's identity, he can expect little else than disappointment, discord, and dismay. All that he can cognize through the material senses is mortal, and he cannot hope to find satisfaction in them. It is only when man is born again, when he begins to recognize himself as a spiritual being, one whose origin is in Spirit, not in matter, that he gains the idea or conception of life that is real and harmonious.

Spirit is real and spiritual consciousness, or the consciousness of Spirit, is also real and eternal. This is man's true identity. To the human sense it may seem that if the things of Spirit constitute the sole reality of existence there is but little to live for. But this is because mortal man is more conscious of matter than he is of Spirit.

Having learned from bitter experience that material things do not satisfy, man is at length compelled to turn to Spirit, the source of all good. As he begins to seek happiness through spiritual consciousness he is surprised to find that the joys of Soul are so many and so real. They never disappoint, they never leave a sting.

As he grows in wisdom and stature, he finds that Spirit is indeed the reality of existence. He knows not less but more of life when he learns that Spirit, God, is his Life. He has not less but more intelligence when he learns that divine Mind is the only Intelligence, and that this infinite Intelligence is forever reflected in man. He realizes more real joy and is more fully satisfied when he learns that pleasure is spiritual.

Thus we begin to see how it is that "Godliness with contentment is great gain." Godliness, or godlikeness, ever conforms to the law of God, and he who is content to seek harmony and happiness only in accordance with God's law, has certainly become possessed of a treasure of inestimable value. He has reached the place where the allurements and temptations of the world have little power over him. The loss of material things disappoints and discourages the one who is looking to them for happiness, but not so with the one who has learned in whatsoever state he is, "therewith to be content." Because he is not looking to matter to supply his needs, he has no fear that it can deprive him of the blessings he has found in divine Mind.

When writing to the Hebrews, Paul said, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." The Master said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Thus did Jesus and Paul seek to turn the thought from material conditions and surroundings to the spiritual consciousness of existence. The more one becomes conscious of Spirit the less he is conscious of matter and the less influence do material things have over him. He requires less of what the world calls matter to satisfy him. He instinctively views all things from the standpoint of Mind instead of matter. He looks more and more to Mind to supply his needs and satisfy his desires. If he looks in faith, nothing doubting, he is not disappointed.

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It is most important that one learn the lesson of contentment, learn to be "content with such things as ye have," while solving the problems of life. Unreasonable expectations may do much to hinder progress. Christian Science declares the absolute Truth and sets before us the perfect ideal, declaring that only that which is perfect is real in an absolute sense; but it is most unreasonable for one to expect to attain perfection in a day or a year. It is a great work to meet and master all the claims of evil, but only by so doing can one reach perfection.

On one occasion when Jesus was asked by the soldiers what they should do, among other things he said, "be content with your wages." Wages is the reward for labor and is presumed to be commensurate with the value of the labor performed. In the working out of his salvation one always reaps as he sows. If he sows sparingly he reaps sparingly; if he sows bountifully he reaps bountifully. There is, therefore, good reason why one should be content with his wages. If he does not receive as much as he desires, it should stimulate him to greater endeavors. Then if he honestly does the best he can he will be satisfied with his "just recompense of reward."

The true Christian realizes that all his time and talents should be honestly and faithfully employed in the service of his Master. His own sense of right is a rebuke to carelessness and indifference. He must work if he would receive a reward. If he does the best he can he has a right to expect a just reward, and he is content with his wages. Even to-day he can say with the Psalmist, "Thou openest thine hand, and satisfiest the desire of every living thing."

## Among the Churches.

### From Rangoon, Burma.

I find that the English-speaking natives, chiefly Madrasi servants, clerks, etc., like the lectures. At first I distributed them free, but now they willingly pay a small sum for them, and a great many more have been distributed since they began to pay for them.

My ayah, a Madrasi woman, formerly a Roman Catholic, is doing much in the way of telling her friends of Christian Science and giving out the lectures, and new enquirers are always coming—one tells another. My ayah has been a year and a half in Christian Science. She has done some good healing very quietly and goes steadily and happily on, although she has met with much opposition at times. Christian Science is known now among the Europeans, but society is always changing here. Some hear of it gladly at first and then seem not to care t go on.

Two or three Buddhists are interested and have had small demonstrations which pleased them greatly, and it is known in one or two Buddhist schools where the children who are able to read Engl'sh study the lectures, Journals, etc. One lady who is a Buddhist and looks after Buddhist schools in Ceylon, is studying Science and Health there, and already sees something of the Truth. Many people of all kinds have heard of it here, but as yet there is not much to be told about it.

It is a great happiness to have this beautiful Truth to give people—it breaks down the barriers between sects and races.—F. A. H. HAMILTON, Rangoon, Burma.

### The Work in Plymouth, Mich.

First Church of Christ, Scientist, of Plymouth, Michigan, was organized April 26, 1898, with twelve charter members, and received a charter from the state June 24, 1898. Our membership has increased to twenty. Our services are held in a pleasant hall in a central location on Main Street. Our Sunday morning and Wednesday evening services are well attended. Occasionally our hall is crowded to its full capacity. We have a thriving Sunday School of bright, happy children who manifest as much interest in their work as the older ones do in theirs.

January 30, 1899, we established a reading room in our hall which is open from two to five o'clock every afternoon except Sunday. A supply of all Christian Science literature is kept on hand.

Sunday afternoon, July 23, 1899, we had our first lecture, by Judge William G. Ewing in the Town Hall, which was filled to overflowing and the lecture has accomplished a great deal of good.

At a meeting of the members it was decided to start a building fund, the contribution of the last Sabbath of each month to be set aside for that purpose. The first collection was taken December 30, 1899. In five months we had more than enough to purchase a lot. June 27, 1900, a corner lot on Main Street was purchased having a frontage of 50 feet and 132 feet deep, in a very desirable location, and before long a beautiful church edifice will be erected.—WILLIAM HIRSCHLIEB, *Clerk*.

### Christian Science in Waukesha, Wis.

Christian Science was first introduced in Waukesha in 1890. Some healing took place which awakened an interest to the extent that six or eight people began to hold services at the residence of one of their number. After a time the services were discontinued.

In May, 1900, two loyal Scientists came from Chicago and the services were again revived. They are now held in the G. A. R. Hall every Sunday morning at 10.45 and every Wednesday evening at eight o'clock, with an average attendance of fifteen at the Sunday services, and eight at the Wednesday evening testimonial meetings.

The society has been organized with seven charter members, and although not incorporated, has its rules and by-laws.

The first communion service was held the second Sunday in June uniformly with the other Christian Science societies and churches.

All expressed themselves as being very much pleased and benefited by this service.—EMELYN M. TOBEY.

### Christian Science Chapel.

The Christian Scientists of St. John held their first service Sunday, July 1, in their new chapel, built and neatly fitted up for their use by a zealous adherent, to express his gratitude for the healing of his wife through Christian Science. The service consisted of the usual devotional exercises, the regular Lesson-Sermon, composed of Bible texts and corroborating passages from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which is the text-book of that denomination. The church was decorated with many beautiful flowers and filled to the doors by an attentive audience.

*Colfax (Wash.) Gazette.*

### New Quarters at Leavenworth.

The Christian Scientist congregation which has been worshiping in the Christian Church for more than a year, has secured the Conservatory of Music on Fifth Avenue as a permanent place for their meetings.

They also have reading rooms in the Manufacturers Bank Building, where all Christian Science literature is kept for perusal and sale. These rooms are open from 9 A.M. to 5 P.M. each day, with some one in attendance to welcome any one who may wish to call.

*Evening Standard,* Leavenworth, Kan.

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## The Lectures.

### At Rapid City, S. Dak.

Judge Joseph R. Clarkson lectured in Rapid City, S. D., on the subject of Christian Science to an attentive audience on Saturday evening, July 28. He was introduced by Judge Levi McGee of the Seventh Judicial Circuit Court, who spoke in part as follows:—

The Christian Science Church has what is termed a Board of Lectureship, composed of a number of its ablest exponents, of which the speaker of the evening is a member. These lectures are educational in character and are intended to remove erroneous impressions and wrong ideas of Christian Science caused by prejudice, the zeal of its early advocates, and the misrepresentations of the ignorant and malicious.

The speaker who is soon to address you, has had a wide and varied experience in the active affairs of life; he has been a member of the honorable profession of the law for over twenty years, and served with honor and distinction as judge of the District Court in the city of Omaha, and at the time he embraced Christian Science, about three years ago, he was a member of one of the leading law firms of that city and enjoyed a large and lucrative practice. Notwithstanding this, he left it all and is devoting his entire time and life to this work.

Examples of this character are worthy of the consideration of thoughtful people, as bearing upon the truth of those things taught by this church. And let me here say that Judge Clarkson's case is not an isolated one, for it is remarkable what a large percentage of its followers are persons of wide experience in the world. One of the most noticeable things to me has been the large number of lawyers found among its advocates. Not that lawyers are smarter than other people, but you know it is a common slander against us lawyers that we are sceptical and irreligious. Now whether this accusation be true or false, we as a class are not very credulous: our business is of such a nature that it tends to take all the credulity out of us: we are constantly in search for cold, hard facts.

This is also, I think, worthy of consideration as bearing upon the probability of these men being deceived as to certain things which Christian Scientists claim to be able to demonstrate.

Now, ladies and gentlemen, I am not going to deliver a Christian Science lecture, for should I attempt to do so I fear my Science friends would, when I got through, tell me that I didn't know anything about it, but we have one with us who does know something about it, and I will ask you to listen to him. Judge Joseph R. Clarkson of Omaha, will now address you. *Correspondence.*

### At Faribault, Minn.

Judge William G. Ewing of Chicago, Ill. delivered a notable address on Christian Science in the Opera House Thursday, July 26.

The lecturer was introduced by Mr. Merritt Moore of Northfield as follows:—

Within the memory of those present changes have occurred in various lines that have startled the world. The century now closing has been crowded with astounding revelations in the line of steam and electricity. The changes in the thought of the world along religious lines have been no less startling. The orthodoxy of to-day is as different from that of a hundred years ago, as are our means of locomotion and communication from the stage-coach of a century ago.

Because, therefore, a thing is new, or startling, or revolutionary even, is in itself no reason why thoughtful men and women should discard it.

Christian Science asks and earnestly invites your candid, thoughtful investigation. If it is true, if it is a boon to humanity, if it is an agency through which the sick are healed and the sinful are made better, if it brings joy and gladness and light and blessing to all who accept it, if, in a word, it honors God as no other system does, and emphasizes the fatherhood of God and the brotherhood of man, then, surely, we may reasonably ask your candid and unprejudiced attention to the words of the distinguished speaker of the evening, Judge William G. Ewing of Chicago, who will now address you.

*Faribault Journal.*

### At Lead, S. Dak.

Hon. Joseph R. Clarkson of Omaha lectured at the Opera House in Lead on Monday evening of this week (July 30), on Christian Science. About thirty people from Deadwood went up to attend the lecture. Judge Clarkson was formerly on the district bench at Omaha, and is recognized as one of the prominent men of that city. Christian Science is spreading with wonderful rapidity and now numbers among its adherents some of the brightest minds of the world.

It is a wonderful doctrine these Christian Scientists put forth, and seems almost too wonderful to be true. They hold that sickness, suffering, and unhappiness of all kinds are the results of error, and that they may be cured by divine healing. They point to more than a million unmistakable instances of healing under their treatment. They do not even require faith. Many of those cured say: "I had not the least faith, but I was healed."

Christian Science has been much ridiculed, but in this intelligent age it is well to investigate before condemning.

*Equality*, Deadwood, S. D.

### Land of the Midnight Sun.

The temperature in Norway is one of the numerous charms of that wonderful Land of the Midnight Sun. Even in Christiania, the warmest part of the country, the thermometer never rises above sixty-one degrees, even in the month of July. The mountains and their beautiful streams add to the charming diversity of the landscape, and the tumbling waterfalls in the hundreds of rivers make it the land of shining, cool romance.

All Norway is a paradise for the sportsman, for it is the most sparsely populated country in all Europe, with only a couple of million persons scattered over its wide extent. The rivers and lakes teem with fine game fish. Trout weighing as much as thirty pounds are caught in some of the deepest waters, and the mountain trout offer good sport for the skilled fisherman. The interior of southern Norway enjoys a winter two hundred days long, and the vast stretches of pine and fir forests shelter bears, wolves, and lynxes ready for the rifle of the hardy sportsman. On some of the larger islands the red deer is to be found, and in some parts the reindeer and glutton offer food for the hunter's weapon. There are grouse, woodcock, ptarmigan, and the strange "rype," for those in search of small game. Notwithstanding the small number of the inhabitants, the schools for children are the best in the world, serving as a model for many educators from other lands.

*Washington Post.*

The keynote of all Jesus' preaching was, "I came that ye might have life, and have it more abundantly." It was not a future life to which he invited us, but a present one. This present is to be taken and used. Its use shall fit us for whatever may be the details of the coming years. So then it is for us to live that each day shall be one of the eternal days.—Rev. Dr. L. S. McCollester.

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# From Our Contributors.

## A Remarkable Case.

BY C. W. CHADWICK.

THE Field will no doubt be interested to hear of certain persecutions recently visited upon Christian Scientists in Omaha, Nebraska.

On the 7th day of last June, J. B. Sedgwick, residing at 910 South 25th Avenue, an earnest student of Christian Science, was thrown from his buggy, sustaining what might have proved to be very serious, if not fatal, injuries, had it not been for the protecting power of Christian Science. The scene of the accident was near his home, so that his wife was soon at his side declaring the truth of God's power and presence, as he lay in an apparently unconscious state. A few moments later a physician who chanced to be at the Presbyterian hospital near by, learning of the mishap, hastened to the scene of action, and attempted to make an examination. He was politely told that his services were not needed and asked to leave the man in God's care. This proposition seemed to him too absurd for consideration, but being informed that the two ladies at his side were the wife and daughter of the injured man, and that they were Christian Scientists and did not need his help, he concluded to take his departure, which he did, expressing himself in very un-Christian language.

The developments of the next few hours proved that the "carnal mind," had been stirred to its utmost. The hospital telephone was brought into immediate service, word being sent to police headquarters that there was an "insane woman" near at hand who should at once be taken into custody; communication was also had with the office of the city physician and with the board of insanity, and several officers of the law were instructed to visit the home a few hours later. In the mean time, while all these forces were being summoned to protect the public from further danger from contact with an "insane" Christian Science woman, the patient had been carried into his home, and God was being allowed to do His perfect work. A practitioner was sent for; consciousness was soon restored and all suffering destroyed. The man was practically healed within three hours after the accident, but mortal mind did not want to have it that way. In spite of the widest possible publicity, however, and numerous calls at the home, with thought aroused to a high pitch, the patient held his own. Sunday morning, the third day after the accident, he attended Communion service, and has not missed a meeting since. Just how serious his injuries were, no one knows, but the physician who first saw him pronounced him in an apparently dying condition, and the thought was given out through the press that the conditions were most precarious. The assistant city physician, a friend of the patient, who called to see him at his home and was allowed to make a cursory examination a few hours after the accident, has since told the gentleman that he was certainly in a very critical condition at the time he saw him. As soon as it became evident to unbelievers even that the man was recovering, one of the papers came out with the following: "If he gets well it will prove that he had simply a superficial scalp wound; if he dies the hypothesis of a fractured skull will be confirmed." It is almost needless to remark that honest, thinking people are free to acknowledge that Christian Science must have healed the man, and that it was nothing short of a miracle, while others are trying in vain to account for the demonstration outside of the realm of cause and effect.

On the afternoon of June 13, a warrant was issued and served upon the Christian Science healer, Mrs. Mary M. Lantry, at her home, to appear before the County Judge and answer to the charge of "practising medicine without a certificate" from the State Board of Health, describing her as "being an illiterate woman and unskilled in the art of medicine and surgery, and intending by divers unlawful means falsely and unlawfully to deceive and defraud."

The accused, a cultured New England lady, widely known throughout our state and highly esteemed, employed counsel, appeared before the court within the time specified, pleaded "not guilty," and gave bond for her reappearance for a hearing before the same court on the 22d inst.

In the mean time spies had been sent out to collect some possible evidence from other practitioners. The writer had the pleasure of a twenty minute interview with one of these, which was amusing, to say the least.

The time arrived and the Scientist was present to bear witness to the Truth, but not one of her accusers was there. The newspapers accused them of being "short on nerve." The deputy County Attorney, in behalf of the state, asked for a postponement, as several important witnesses were not in the city. The Court asked if the witnesses had been subpœnaed, and the reply was that they had not been. The Court argued that the prosecution had certainly had ample time in which to collect their evidence, and that inasmuch as they had none to present, he would declare the case dismissed and the prisoner released. This ended the prosecution of the healer.

A new form of persecution awaited the Scientists. Mrs. J. B. Sedgwick, a God-fearing woman, a devoted wife and mother, who relied upon God as "a very present help in trouble" to save her husband's life and refused to let the doctors take charge of him at the time of the accident, was notified to appear before the Board of Insanity of Douglas Co., Neb., on the 28th instant, and submit to an examination by this board upon the charge of being "insane and a fit subject for custody and treatment in the Nebraska Hospital for the Insane." The complaint further stated that "her being at large is dangerous to the community." This charge was filed by the physician whose services had been refused, as above stated, and was not concurred in by any of his colleagues, so far as is known. One of his own witnesses, a physician and an expert on insanity, testified under oath that he himself would not have signed his name to any such complaint under the conditions described by his friend.

The accused employed counsel and appeared at the time specified for examination, but the examination did not take place. The counsel for the defence had asked for a dismissal, but the Board wished to hear the doctor's evidence, if he had any, so the case proceeded. It was evident from the start that error was biting viciously at the heel of Truth, but when asked by our counsel if he was not prosecuting this woman simply because she was a Christian Scientist, the doctor wished it distinctly understood that Christian Science had nothing to do with it; however, when making his closing plea, the error was completely uncovered and Christian Science denounced in strongest terms. The animus of his position was now evident to even the members of the Insanity Board, who, although ignorant of Christian Science, were inclined to be fair-minded from the start.

The accused, in company with her husband and married daughter, and perhaps sixty others, the most of them Scientists, sat "as calmly as though she were in the midst of a prayer service" (as described by one of the press reporters), and listened to the so-called evidence of the prosecution, but was not called upon to say one word in defence of her own position. The doctor's own testimony and that of his witnesses was sufficient. Witnesses for the defence were present, but their testimony was not needed. Error had re-acted upon itself. If there were any lingering doubts as to the rights of Christian Scientists to refuse

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medical aid without being adjudged insane, these were completely dispelled after an eloquent and dispassionate appeal for religious liberty, justice, and common sense by our counsel, which closed one of the most unique, and, in one sense, farcical, scenes ever enacted in a court room.

The President of the Board announced that they would take the matter under advisement and make their final report at 11 A.M. the next day. They did so, and the following is a verbatim copy as spread upon the District Court records of Douglas County, under the heading of "Insanity Record No. 4, Folio 91."

*In re* Insanity of Mrs. Josephine L. Sedgwick.

Omaha, Nebraska, June 29, 1900.

Board met pursuant to the call of the President. Present, Dr. Geo. Tilden, Commissioner and Physician, J. L. Kaley, Commissioner and Attorney, and Frank A. Broadwell, Commissioner and Clerk.

Upon this day the Board met, pursuant to adjournment, at the Board Room, 406 N. Y. Life Building, at 11 o'clock A.M. and having heard and considered the evidence adduced in support of the charge of insanity preferred against Mrs. Josephine L. Sedgwick, find that the allegations contained in the Complaint are not sustained by the testimony offered; the Board also finds the said Patient Mrs. Josephine L. Sedgwick to be sane, and in accordance with the findings pronounce her sane, and the motion to dismiss is hereby sustained.

Whereupon the said accused by her counsel expressly waives the making and filing of the Physician's Return as is by law required.

It is therefore by the Board ordered and adjudged that the accused is sane, and that the said complaint be and the same is hereby dismissed, and the said Mrs. Josephine L. Sedgwick, fully discharged.

Whereupon the Board adjourned.

Attest:—

FRANK A. BROADWELL, *Clerk*,
J. L. KALEY, *President*.

It will thus be seen that First Church of Christ, Scientist, in Omaha, enjoys the unique distinction of having among its members one perfectly sane person, officially declared to be so by a duly constituted Board of Insanity in and for Douglas County, Nebraska.

The Scientists faced these most ungracious attacks with calmness and kindliness. Their prayer was and is, "Father, forgive them; for they know not what they do," and this will continue to be their prayer, even though they should be compelled to admit that "the end is not yet."

In closing we would express our keen appreciation of the able and dignified manner in which our attorneys handled the work entrusted to their care.

## Educating the Children.

BY MARY C. BARBER.

IN the opening sentence of the chapter on "Creation" in "Science and Health with Key to the Scriptures," Mrs. Eddy says:—

"Eternal Truth is changing the universe."

Every human being who gains even a glimmering of the Truth is helping on this change from a material human dream of the universe to an awakened sense that the only universe is the spiritual consciousness. Those of us who have wandered long in the old dream can understand best the sweet privilege of those who are having the Science given them at the very opening of their earthly journey. But this boon in itself entails an inevitable responsibility, "For unto whomsoever much is given, of him shall be much required."

There seems to be a wide-spread impression among us that the children of those who are trying to be Christian Scientists are going to have a perfectly smooth passage through this dream simply because of their acquaintance with the Truth. A little earnest thought upon the subject will reveal this subtle error, for we read of him who is our ensample that he "was in all points tempted like as we are, yet without sin," and this notwithstanding his more spiritual birth. Science gives the children a perfect armor before they are worn and spent with life's contests, but it does not fight their battles for them. They must work who would win the crown of a perfect manhood, and those who love the children best will try to make this a deep conviction with them instead of putting them to sleep in a dream of conceit and self-satisfaction. The good that a teacher of children can do is inestimable, and he earns the reward of him that turns many to righteousness.

We love to give testimony to healing of every kind, and it does seem that all our friends the world over ought to hear something about the work that has been going on quietly in a New England town the past year.

I refer to the school for boys at Stamford, Conn., and it is fitting as well as joy-inspiring that one who has watched its work and progress from a disinterested position, but with a deep and loving concern, should bear witness to the purpose and efforts of those who have this school under their care. They have striven faithfully to instil into the minds of the boys the practical nature of Science and the imperative necessity of looking in every smallest detail of daily living to Principle and not to personality, making it plain to them that we cannot begin too soon to learn this lesson. Such labors have had their fruits as they always do have, sooner or later.

The following are some of the results that have been accomplished during the year.

One boy who was so morbidly sensitive that he would not play with other boys, and who had a physical trouble that interfered with the happiness of living, has been completely healed, physically and in temperament, and now enjoys everything that any other good and happy boy would enjoy.

Two boys who had been poor students in other schools, after a few weeks under the loving and inspiring care of Scientific thought, asked to have their allotment of work increased.

A boy whom I have known well for several years seems to have been completely healed of certain disagreeable traits of character which have been eradicated through the transforming discipline of Love as reflected by these dear Scientists.

These are only a few of the blessed fruits of this school's work in one year. There are other results not easily presented, but which are important in the unfolding of the true sense of man's duty to his fellow-man. It goes without saying that the coming year promises an increase in the number of those who are to be members of the school.

The blessing of the infinite Good is surely with this work as it is with everything that is done to advance the growth of the understanding of the reality of the spiritual man's dominion, and of the possibility of bringing it out here and now.

## To be Watchful and Fair.

BY A. M.

How strange it is that we sometimes think we cannot love our neighbor! How true it is, and how forceful the thought, that our love of God is always proportionate to our love of our fellow-man! If we love not them whom we have seen, how can we love Him whom we have not seen? How closely we, as exponents of the highest and purest teaching ever known to humanity, should watch our thought along this line.

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The New Testament would not lead any one to think Jesus spent much time or energy in condemning or criticising Judas, yet we read he "needed not that any should testify of man: for he knew what was in man." Had Jesus spoken of Judas in an unfavorable manner, the disciples would not have asked the question at the last supper, "Is it I?" Beyond question he tried, in a way we as yet know not of, to rescue Judas from sin, which Jesus well knew was and is the only death.

We see how Jesus was repeatedly compelled to avoid his enemies, barely escaping with his life. How the dull disciples constantly brought grief and arduous struggle. And yet how eternal stands his unfaltering, unchanging love for God and man.

Can we, as followers of him do less than adhere with the same persistency to the leading of divine Love? Is it expedient, in our march in and toward Love, that we pause long enough to hate something or somebody? Can we afford to be envious? and if so, of what are we envious? There is surely nothing in mortal mind to be desired by one who has had his hopes crushed and heart-strings snapped by its utter hollowness and inadequacy to meet and satisfy human needs. And such an one, having discerned the allness and bounty of Infinite Love, knows that there is plenty for all.

Let each and every one who would grace the table of our Lord, see to it that he does not let any idle word pass his lips. Let us pray every moment for humility. It is the stepping-stone to the understanding of Love.

## Reflection.

BY ADELAIDE M. KINNEAR.

I WAS sitting in an east room, late one afternoon, studying the Sunday lesson, when suddenly the sun illumined my book with all the brightness of the morning rays. Knowing that the sun does not set in the east, I looked up quickly to find the cause of this sudden illumination. I discovered that the orb of day, as it neared the western horizon, had cast its rays on the window of a neighbor's house, and the reflection was so bright that it lighted up my book, just as if the sun itself were shining there.

As I pondered the incident, a lesson in life's problem was unfolded to me. The reflected ray illumined my book, but the sun itself was not there.

In like manner we reflect God. He is not in us, but when we let Him shine through us, our thoughts brighten all who come in contact with them. The window was clean, hence it was a good reflector. As we become more and more pure in thought we shall reflect in greater and greater degree the divine goodness, until, at last, the dream of mortality will vanish and we shall awake in His likeness.

I saw more clearly than ever before the *modus* of Christian Science healing. God is the healer. He is not in us any more than the sun was in that window, but His thoughts shining through us, His mind reflected in us, casts the healing power upon the sick, brightening their lives so that the darkness of error called disease and sin vanishes like dew before the morning sun. In this way God works through human instrumentality. The healing is divine, but the so-called healer is only a reflector of that divinity. How brightly burnished with Truth and Love should we keep our lives that there may be no dark spots to hinder the reflection of the perfect One.

Looking into the window I saw the sun reflected, and yet the sun was not there; so in man we see God made manifest, yet God is not in man but is reflected by him.

If a good face is a letter of recommendation, a good heart is a letter of credit.—LORD LYTTON.

# Testimonies.

### Grateful for Many Blessings.

For fifteen years I suffered (periodically) untold agonies with female difficulties, which became chronic. I tried all kinds of doctors, all kinds of treatment, all kinds of patent medicines, but every year grew worse. The pain became more acute, until I had to resort to morphine. I used that for about two years,—the last year the habit became chronic.

In July, 1897, I discovered a hard lump about the size of a coffee cup. The first thing I thought of was a tumor, as I had always been afraid of having a tumor. I nursed that thought, being helped on by my husband's fear, until I was almost constantly confined to my bed. The tumor grew until it became as large as a cocoanut. My husband took me to a noted doctor to see what could be done. He said I would have to have a surgical operation performed, and advised us to go to San Francisco to the hospital, as an operation of that nature would be a very serious one, and might result fatally.

When we were about ready to start, I was again confined to my bed, not able to move without help. This was the first of November, 1897, and I suffered terribly for two months. The only medicine I was taking at the time was morphine in regular doses. Hot applications were also resorted to. December 30, 1897, a friend called, and told us of the wonderful cures of Christian Science. I consented to be treated. I wrote to a healer. She gave me two absent treatments, and then came to see me. She arrived at 10 A.M., New Year's day, 1898. She had only been in the house about ten minutes when I was resting easily. When I went to show her the tumor, I found, to my utmost astonishment, there was nothing there, where at six o'clock that same morning a hard, sore lump, nearly as large as a person's head, had been. At noon no appearance of the trouble was to be seen, and has not been since.

Was I grateful for all that? I regret very much to say I was not. I began the study of Christian Science, but only in a half-hearted way. Then we moved to San Francisco, where we were among people who were not Scientists. I cannot exactly tell how, but I gradually wandered away from the fold. To say that I *suffered* would be putting it very mildly. My suffering this time was not physical, but mental.

But the Good Shepherd reached out and brought me back to the fold. I had never sacrificed anything to buy any of Mrs. Eddy's works on Christian Science nor any of the other literature, but since returning to the flock, I have "Science and Health with Key to the Scriptures," which *no amount* of gold could buy, could I not get another. The *Journal*, *Sentinel*, and *Quarterly* are all loving companions. Since taking up the study in earnest for the spirit, and not for the loaves and fishes, I have had some good demonstrations.

Before closing, I wish to express my sincere thanks to God who has sustained me in my many trials and temptations, and has at last anchored me in the haven of Christian Science; to our blessed Master, who showed us the Way for all time and eternity; to our beloved Mother in Israel, who, with patience, sacrifice, and love has revealed to this age the way to overcome error; to all the dear Scientists who labored long and patiently with a self-willed child who had to learn by sad, bitter experience the way to Truth and Love; to the *Journal*, *Sentinel*, and *Quarterly*; to the dear sister who came to my rescue when mental suffering and intoxicants had almost driven me to desperation. My husband and I are all alone here, but we are very happy, and read the lesson nearly every Sunday together.

MRS. F. M. OWNBEY, Angels Camp, Cal.

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### Tobacco and Liquor Habits Overcome.

My attention was first called to Christian Science by the healing of a lady friend. The last time I saw this lady before her healing, I asked her husband what was the matter with his wife, and he said, "It will be but a short time before I shall be without a wife. The doctors say there is no hope for her, and that the end is liable to come any time." When I saw her a few months later, the picture of health, my curiosity was aroused. I congratulated her upon her healthy appearance and told her she looked ten years younger than she did the last time I saw her. She said, "Christian Science has done it all, for God has healed me."

At this time I had some troubles of my own. I walked with a cane on account of rheumatism; I had worn glasses five years; I had used tobacco for thirty-five years, and I had not been perfectly sober and free from the influence of liquor in fifteen years. This lady knew my failings, her husband and myself having been intimate friends for twelve or fourteen years. I believe she thought she had a good subject to work on, and she gave me a good dose of Christian Science, which I willingly took. The next Sunday afternoon found me at the home of my friend and I received another dose of Christian Science. Time went on in this way a few weeks and I attended a Sunday service. This was in January, 1896, and I have gone regularly ever since. I had not been to the meetings more than a month when I laid my cane away and have not used it since. In a few weeks I discovered that I could see as well without my glasses as I could in my boyhood days. The next to go was the tobacco habit and at the end of six months the liquor habit was overcome. The last to go was the use of profane language.

While this was going on there were clouds continually arising to test my sincerity. I can look back to the many times I was tempted and went to my friend, the living witness, who would always tell me to be faithful and I would receive my reward; and at times, when it would look dark, she would say, "We all have our cross to bear, and this is yours; take it up and bear it and you will receive your reward.' So I feel to-day that only for the kindness shown me by this friend I would have fallen by the wayside.

At the end of two years my wife saw what the Truth had done for me and accepted Christian Science herself. She became an active student of the blessed Truth, and I can say that the two and a half years since she adopted Christian Science have been the happy part of my life. On the second of last June we were admitted members of the Mother Church.

On June 7, an accident befell me, rendering me unconscious, and a doctor from a near-by hospital appeared upon the scene. My good wife informed him that his services were not needed, that we were Christian Scientists. My wife's understanding of Christian Science and her confidence in the all-power of God upon this occasion undoubtedly saved my life.

Words cannot express my gratitude to our dear Mother for this blessed Truth which has severed the claims of bondage and made me a free man.

J. B. SEDGWICK, Omaha, Neb.

NOTE.—The above testimony is from the gentleman referred to in the article entitled "A Remarkable Case," which appears in this issue of the *Sentinel*.—ED.

### The Value of Science and Health.

I enclose a letter I received from a young married man who went to Alaska in June. It shows what a comfort "Science and Health with Key to the Scriptures" is to all who faithfully study it, and of what immense value it becomes to them. When I hear of people complaining of the price of Science and Health I feel as was stated by some one in a recent *Sentinel*, a sense of pity for them, for well we know that if, even in a small degree, they comprehended the peace and joy, to say nothing of the health the "little book" brings to all, not only would they be willing as this young man says, to pay a passage to Alaska for it, but they would also realize why our hearts are so full of love and gratitude to our beloved Mother and Leader, the Rev. Mary Baker G. Eddy, for giving it to us. They would feel with us how much we owe her for the steady, earnest faithfulness with which she patiently overcame material sense, and hence was able to discern the life-giving Truth taught and demonstrated by Jesus, and again set forth to the world in our priceless text-book, Science and Health.

In connection with the author of this letter and the purchasing of Science and Health I want to say that he came to my office to say good-bye, and had intended purchasing a copy of Science and Health, but found that after his ticket and outfit had been bought he only had twenty dollars left, so had decided he could not possibly take one with him as he would have to take a pocket edition, and felt that it was out of the question to spend a fourth of his remaining capital on a book. I told him that that was a matter to decide for himself and said good-bye. He only had then about twenty minutes in which to go more than half a mile, check his baggage, and catch the train, but in a few minutes he came running back and said he must have one anyway. I told him he had chosen well, his letter shows he realizes that he did.—H. W. E., San Jose, Cal.

I study the "little book" every day and would not be without it for the price of a passage to Alaska. It is the means of much relief, and I feel very grateful to you for your advice, insisting on my having a book with me. I shall make good use of it.

I have no medicine with me except Science and Health, and am feeling excellent. I shall write again to you and would be pleased to hear from you.

Your kindness and thoughts of my little children are continually present in my mind, and I feel that the family at home will be all right during my absence.

Yours very truly,

W. A. T.

### A Word for the Sentinel.

I wish to acknowledge my gratitude for help I received through reading an article in the *Sentinel* of July 26.

As I passed through the house shortly after the *Sentinel* arrived, I picked it up for the purpose of looking it over, as I felt I had not time to sit down and read it through.

My eye fell upon the article, "Grateful for our Publications," by L. I read it through carefully and with the thought therein, that we should seek to cast out of self the claim of error that seemed to be in another, I was enabled to make a demonstration similar to the one mentioned in the article. I have been endeavoring for some time to meet similar claims and apparently without success, but with the aid of this thought the error was overcome and harmony restored.

With the feeling of gratitude which followed the demonstration, came the thought that as Christian Scientists we cannot be too careful about the kind of reading we pick up in our odd moments. We each have all we can do to keep our thought clear in the realization of Truth, without imbibing at odd moments that which will add to instead of diminishing our sense of discord.

The *Sentinel* is indeed a guard and guide, but we must be ever anxious to heed its warnings and follow its directions in order to receive for ourselves the benefits it bestows.—OTIS D. REED, Rochester, N. Y.

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## Religious Items.

Concerning the "Law of want," a writer in the (Baptist) *Watchman* says: "He who would 'gain the whole world' must be willing to 'lose his own soul.' He who wants God must give up self. He who wants righteousness must surrender his sin. There must also be the element of patience, the want must endure. Long forces work slowly. You may not have what you want in one minute, or in one day. The law holds good in the long run. The want that wins is the want that waits. Let the want be single and supreme; let it be woven into the fibres of the being, and built into the foundation of the life. Then, sooner or later, with a fulness that will fill the soul, that which you want will come to you."

The *Boston Transcript* says: "Professor Herman von Hilprecht has written the University of Pennsylvania that he has discovered the great temple library and priest's school at Nippur, which was destroyed by the Elamites 228 B.C. He says the library consists of sixteen thousand volumes written on stones, and covers the entire theological, astronomical, linguistic, and mathematical knowledge of those days. At the same place there has been unearthed a collection of letters and official documents, making, with the temple library, twenty-three thousand books in stone."

A writer in the (Episcopalian) *Church Standard* gives the following advice to the boys belonging to the Brotherhood of St. Andrew: "Be fair. Make sacrifices gladly. Be ready to make the first advance in our quarrels. In fact, preach the Gospel by our own characters. 'Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.' This is the command of Christ. We can bring others to love the Gospel when they see it as we live it."

The following is the introductory paragraph of an article on "The Spiritual Opportunities of the Housekeeper" in the *New-Church Messenger:* "The spiritual opportunities of the housekeeper are many and of high order—among the highest, indeed, which the world affords. But because clad in humble guise, they are often unrecognized; home duties are miscalled drudgery; and family life with its inestimable blessings gives way to the characterless existence of a hotel."

Louis Albert Banks, D.D., says in the *Homiletic Review:* "Among the autograph manuscripts in the great Peel Library are four pages from the famous Dr. Johnson's memorandum book, containing prayers, meditations, and resolutions. Among the resolutions written there are the following: 'To read the Bible this year.' 'To try to rise more early.' 'To study divinity.' 'To live methodically.' 'To oppose idleness.' 'To frequent divine worship.'"

The *Universalist Leader* says: "The Christian must be always in a state of forgiveness toward every human offender; he must be always eager to bestow pardon wherever pardon will be, under its insuperable conditions, received. Forgiveness, in a word, is the natural and never-failing charity of love in the soul. It is imitation of the all-enduring and never-ending charity of the Father."

The following is from a list of recommendations adopted by the Federation of Churches of Pittsburg and published in the (Baptist) *Standard:* "The wearing of mourning costume is scarcely in harmony with the hope of the gospel. It is not a suitable expression of grief. And we recommend the discontinuance of this custom to the thoughtful consideration of Christian people."

The New York (Methodist) *Christian Advocate* says: "We do well to fortify ourselves in an effort to forgive those who have offended us by reminding ourselves of God's merciful dealings with us. A man who can recall the divine mercy without being moved to a new compassion and gentleness shows himself by that fact unworthy of it."

Rev. James Sheerin says in the (Episcopalian) *Churchman* that "one serious trouble with our postulants for the ministry now is that they are too often made unfit for meeting and knowing men by the sheltered and monastic-like nature of their early training in schools where they associate with but one class of men."

The best thing we can do—infinitely the best; indeed, the only thing, that men may receive the truth—is to be ourselves true. Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.

GEORGE MACDONALD.

The precepts of Jesus are the essential element of his religion. Regard these as your rule of life, and you build your house upon a rock. Live them out, indeed, and you have entered the kingdom of heaven,—you even now enter it.—CHANNING.

The *New Church Life* publishes a double number combining the numbers for July and August, making a magazine of over 120 pages, all of which are devoted to giving an account of the Swedenborgian General Assembly, held recently.

The *Morning Star* says: "It is pitiful how some men will reduce Christianity to a few very minor maxims and points of conduct, and dwell so exclusively upon these as to miss entirely its loftier meaning and applications."

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